ISLAM's BOOKS (islamsbooks.wordpress.com)

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 2

Translated by:
الدكتور محمد محسن خان
Dr. Muhammad Muhsin Khan

دار السلام
DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia

صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 2

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan

Formerly Director, University Hospital
Islamic University
Al-Madina Al-Munawwara
(Kingdom of Saudi Arabia)

دار السلام
للنشر والتوزيع
الرياض، المملكة العربية السعودية

DARUSSALAM
Publishers & Distributors
Riyadh-Saudi Arabia

ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without written permission of the publisher or the translator.

Published by:

دارالسلام للنشر والتوزيع

الرياض – المملكة العربية السعودية

DARUSSALAM

Publishers and Distributors

P.O. Box 22743, Riyadh 11416

Tel. 4033962 - Fax: 4021659

Kingdom of Saudi Arabia

Printed in : July, 1997

Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

© **Maktaba Dar us Salam, 1997**

King Fahd National Library Cataloging-in-Publication Data

Al-Bukhari, Muhammed Ibn Ismaiel

Sahih Al-Bukhari\ translated by Muhammad Muhsin Khan.- Riyadh.

500p., 14x21cm

ISBN: 9960-717-31-3 (set)

9960-717-31-1 (v.1)

1- Al-Hadith - Six books I- Khan, Muhammad Muhsin (tr.)

II-Title

235.1 dc 0887/18

Legal Deposit no. 0887/18

ISBN: 9960-717-31-3 (set)

9960-717-32-1 (v.1)

بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم ٣٣٥/ ح
التاريخ ٢١/ ١١/ ١٤٠٤
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته،أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد

رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

عبدالعزيز بن عبدالله بن باز

بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة

الرقم
التاريخ ١٤٠٠/٤/١٢٩٨
التوابع

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي:

الدكتور محمد محسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين بعاليه كانا من ضمن العاملين بالجامعة. وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لملئه. كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات الحميدة.

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

عمر محمد فلاته

CONTENTS OF VOLUME TWO

فهـرس الجـزء الثـانـي

11 – THE BOOK OF *AL-JUMU'AH* (FRIDAY) 21

(1) CHAPTER. The prescription of *Jumu'ah* prayer and *Khuṭba*..... 21
(2) CHAPTER. The superiority of taking a bath on Friday..... 21
(3) CHAPTER. To perfume before going for the Friday (prayer)..... 22
(4) CHAPTER. The superiority of *Jumu'ah* (prayer and *Khuṭba*)..... 23
(5) CHAPTER..... 24
(6) CHAPTER. To use (hair) oil for the Friday prayer..... 24
(7) CHAPTER. To wear the best clothes (for the *Jumu'ah* prayer).... 25
(8) CHAPTER. To clean the teeth with *Siwāk* on Friday..... 26
(9) CHAPTER. Whoever cleans his teeth with *Siwāk*..... 27
(10) CHAPTER. What should be recited in the *Fajr* prayer on Friday..... 27
(11) CHAPTER. To offer *Jumu'ah* prayer and *Khuṭba* in villages and towns..... 27
(12) CHAPTER. Is the bath necessary for those who do not present themselves for the *Jumu'ah* (prayer)..... 29
(13) CHAPTER..... 31
(14) CHAPTER. Not to attend the *Jumu'ah* (prayer) if it is raining..... 31
(15) CHAPTER. For whom is the *Jumu'ah* (prayer) complusory?..... 31
(16) CHAPTER. The time for the *Jumu'ah* (prayer)..... 32
(17) CHAPTER. If it becomes very hot on Fridays..... 33
(18) CHAPTER. To go walking unhurriedly..... 34
(19) CHAPTER. One should not separate two persons on Fridays.... 35
(20) CHAPTER. A man should not make his brother get up to sit in his place..... 36
(21) CHAPTER. *Aḍḥān* on Friday (for the *Jumu'ah* prayer)..... 36
(22) CHAPTER. One *Mu'aḍḥ-ḍḥin* on Friday..... 36
(23) CHAPTER. The *Imām* repeats the wordings of the *Aḍḥān* when he hears it..... 37
(24) CHAPTER. To sit on the pulpit while *Aḍḥān* is pronounced..... 38
(25) CHAPTER. *Aḍḥān* before delivering the *Khuṭba*..... 38
(26) CHAPTER. (To deliver) the *Khuṭba* on the pulpit..... 38
(27) CHAPTER. To deliver the *Khuṭba* while standing..... 40
(28) CHAPTER. The facing of the *Imām* towards the people..... 40
(29) CHAPTER. Saying *"Ammā ba'du"* in the *Khuṭba*..... 41
(30) CHAPTER. To sit in between the two *Khuṭba*..... 45
(31) CHAPTER. To listen to the *Khuṭba* (religious talk) on Friday... 45
(32) CHAPTER. During the *Khuṭba*, two *Rak'ā Ṣalāt* before sitting (*Tahayyat-ul-Masjid*)..... 46
(33) CHAPTER. When the *Imām* is delivering the *Khuṭba*, a light two *Rak'a Ṣalāt* (prayer) (*Tahayyat-ul-Masjid*)..... 46
(34) CHAPTER. To raise hands during the *Khuṭba* (religious talk).. 46

(35) CHAPTER. *Istisqā'* in the *Khuṭba* on Friday 47
(36) CHAPTER. One should keep quiet and listen while the *Imām* is delivering the *Khuṭba* 48
(37) CHAPTER. An hour (opportune – lucky time) on Friday 48
(38) CHAPTER. If some people leave the *Imām* during the *Ṣalāt-ul-Jumu'ah* 48
(39) CHAPTER. To offer *Ṣalāt* before and after the *Jumu'ah* prayer 49
(40) CHAPTER. When the *Ṣalāt* is ended, you may disperse through the land, and seek of the Bounty of Allāh..." 49
(41) CHAPTER. The afternoon nap after the *Jumu'a* (prayer) 50

12 – THE BOOK OF *SALAT-UL-KHAUF* (FEAR PRAYER) ... 51

(1) CHAPTER. The *Ṣalāt-ul-Khauf* 51
(2) CHAPTER. The *Ṣalāt-ul-Khauf* while standing or riding 52
(3) CHAPTER. To guard one another during the *Ṣalāt-ul-Khauf* .. 52
(4) CHAPTER. *Aṣ-Ṣalāt* at the time of besieging a fort and at the time of meeting the enemy 53
(5) CHAPTER. The chaser and the chased can offer *Ṣalāt* (prayer) while riding, and by signs 54
(6) CHAPTER. Offering *Aṣ-Ṣalāt* (the prayers) while attacking the enemy and in battles 55

13 – THE BOOK OF THE TWO *'EID* (PRAYERS AND FESTIVALS) 56

(1) CHAPTER. The two *'Eid* and sprucing oneself up on them 56
(2) CHAPTER. A display of spears and shields on *'Eid* Festival day 56
(3) CHAPTER. The legal way of the celebrations on the two *'Eid* festivals 57
(4) CHAPTER. Eating on the day of *Fiṭr* before the *'Eid-al-Fiṭr* prayer ... 58
(5) CHAPTER. Eating on the Day of *Naḥr* (10th of *Dhul-Ḥijjah*) 58
(6) CHAPTER. To proceed to a *Muṣallā* without a pulpit 59
(7) CHAPTER. *'Eid* prayer before the *Khuṭba* and no *Adhān* or *Iqāma* for it 60
(8) CHAPTER. The *Khuṭba* after the *'Eid* prayer 62
(9) CHAPTER. It is disliked to carry arms on *'Eid* and in the *Ḥaram* 63
(10) CHAPTER. To offer the *'Eid* prayer early 64
(11) CHAPTER. Superiority of deeds on the days of *Tashrīq* 65
(12) CHAPTER. To say *Takbīr* on the days of Minā and while proceeding to 'Arafāt 65
(13) CHAPTER. *Aṣ-Ṣalāt* using a small spear as a *Sutra* 66
(14) CHAPTER. To put the *'Anaza* (spear-headed stick) or *Ḥarba* in front of the *Imām* on *'Eid* day 67
(15) CHAPTER. The coming out of ladies and menstruating women to the *Muṣallā* 67
(16) CHAPTER. The attendance of boys at *Muṣallā* 67
(17) CHAPTER. The *Imām* faces the people while delivering the *Khutba* (religious talk) of *'Eid* 68
(18) CHAPTER. The mark of the *Muṣallā* 68
(19) CHAPTER. The preaching to the women by the *Imām* on *'Eid* day 69
(20) CHAPTER. If a woman has no veil to use for *'Eid* 70
(21) CHAPTER. Menstruating women should keep away from the *Muṣallā* 71
(22) CHAPTER. *An-Naḥr* and *Adh-Dhabh* at the *Muṣallā* on the day of *Naḥr* 72
(23) CHAPTER. If the *Imām* is asked about something while he is delivering the *Khuṭba* 72

(24) CHAPTER. Whoever returned (after offering the *'Eid* prayer) on the day of *'Eid* through a way different from that by which he went 73
(25) CHAPTER. Whoever missed the *'Eid* prayer should offer two *Rak'ā* prayer 74
(26) CHAPTER. *Ṣalāt* before or after the *'Eid* prayer 75

14 – THE BOOK OF *WITR* 76

(1) CHAPTER. What is said regarding the *Witr* prayer 76
(2) CHAPTER. The timing of the *Ṣalāt-ul-Witr* (*Witr* prayer) 78
(3) CHAPTER. The Prophet ﷺ used to wake his family up for the *Witr* prayer 78
(4) CHAPTER. *Witr* as the last *Ṣalāt* (at night) 78
(5) CHAPTER. To offer the *Witr* prayer while riding on an animal ... 79
(6) CHAPTER. Offering prayers of *Witr* while on a journey 79
(7) CHAPTER. To recite *Qunūt* before and after bowing 80

15 – THE BOOK OF *AL-ISTISQĀ'* 82

(1) CHAPTER. Going out of the Prophet ﷺ to offer *Istisqā'* prayer .. 82
(2) CHAPTER. Invocation of the Prophet ﷺ 82
(3) CHAPTER. Request of the people to the *Imām* to offer the *Istisqā'* prayer 84
(4) CHAPTER. Turning cloak inside out while offering the *Istisqā'* prayer. 85
(5) CHAPTER. The taking of revenge by Allāh عز وجل over His creatures by drought 85
(6) CHAPTER. *Istisqā'* in the main mosque (of the town) 85
(7) CHAPTER. To invoke Allāh for rain in the *Khuṭba* of Friday facing a direction other than the *Qiblah* 87
(8) CHAPTER. *Istisqā'* (to invoke Allāh for the rain) on the pulpit 88
(9) CHAPTER. Whoever To invoke Allāh for rain in the *Jumu'ah* prayer 88
(10) CHAPTER. Invocation (for stoppage of rain) 89
(11) CHAPTER. The saying that "The Prophet ﷺ did not turn his cloak inside out during the invocation for rain on Friday." 89
(12) CHAPTER. If the people request the *Imām* to invoke Allah for rain, the *Imām* should not refuse 90
(13) CHAPTER. If *Al-Mushrikūn* intercede the Muslims to invoke Allāh for rain during drought 90
(14) CHAPTER. To say, "Around us and not on us," when it rains excessively 91
(15) CHAPTER. To invoke Allāh for rain while standing 92
(16) CHAPTER. To recite aloud while offering the prayer of *Istisqā.'* 93
(17) CHAPTER. How the Prophet ﷺ turned his back towards the people [while offering the *Ṣalāt* (prayer) for rain] 93
(18) CHAPTER. The *Istisqā'* prayer consists of two *Rak'ā* 94
(19) CHAPTER. To offer the *Istisqā'* prayer at the *Muṣallā* 94
(20) CHAPTER. Facing the *Qiblah* while offering the *Istisqā'* prayer 94
(21) CHAPTER. While offering the *Istisqā'* prayer, people should raise hands along with the *Imām* 95
(22) CHAPTER. The raising of both hands by the *Imām* during *Istisqā'* while invoking Allāh for rain 95
(23) CHAPTER. What should be said (or what to say) if it rains 96
(24) CHAPTER. One who stood in the rain till the water started trickling down his beard 96
(25) CHAPTER. If the wind blows (what should one do or say?) 97

(26) CHAPTER. "I was granted victory with *Aṣ-Ṣaba*." 98
(27) CHAPTER. Earthquakes and (other) signs (of the Day of Judgement). 98
(28) CHAPTER. "And instead for the provision He gives you, you deny." 99
(29) CHAPTER. Except Allāh تعالى nobody knows when it will rain 99

16 – THE BOOK OF THE ECLIPSES 101

(1) CHAPTER. *Aṣ-Ṣalāt* (the prayer) during a solar eclipse 101
(2) CHAPTER. To give *Ṣadaqa* during the eclipse 102
(3) CHAPTER. Making a loud announcement of *Aṣ-Ṣalāt* (the prayer) in congregation for eclipse. 103
(4) CHAPTER. A *Ḵẖuṭba* (delivered) by the *Imām* on the eclipse 104
(5) CHAPTER. Should one say: The sun *Kasafat* or *Ḵẖasafat*? 105
(6) CHAPTER. "Allāh frightens His slaves) with *Kusūf* (eclipse)." 106
(7) CHAPTER. To seek refuge with Allāh from the torment in the grave during eclipse. 106
(8) CHAPTER. To prolong the prostrations in the eclipse *Ṣalāt*. 107
(9) CHAPTER. To offer the eclipse *Ṣalāt* (prayer) in congregation. 108
(10) CHAPTER. Offering of Eclipse prayer by women along with men... 109
(11) CHAPTER. Manumission (of slaves) during the solar eclipses. 110
(12) CHAPTER. To offer the eclipse prayer in the mosque. 111
(13) CHAPTER. The solar eclipse does not occur because of someone's death or life. 112
(14) CHAPTER. To remember Allāh during the eclipse. 113
(15) CHAPTER. Invocation during the eclipse. 113
(16) CHAPTER. The saying of *Ammā ba'du* during the *Ḵẖuṭba* of the eclipse. 114
(17) CHAPTER. The prayer of the lunar eclipse: 114
(18) CHAPTER. The first *Rak'ā* of the eclipse prayer is longer. 115
(19) CHAPTER. To recite aloud in the eclipse *Ṣalāt*. 115

17 – THE BOOK OF PROSTRATION DURING THE RECITATION OF THE QUR'ĀN 117

(1) CHAPTER. Prostrations during the recitation of the Qur'ān. 117
(2) CHAPTER. To prostrate during the recitation of *Sūrat Tanzīl – Aṣ-Ṣajda* (No.32) 117
(3) CHAPTER. To prostrate while reciting *Sūrat Ṣād* (No.38) 117
(4) CHAPTER. The prostration in *An-Najm.* (No.53) 118
(5) CHAPTER. The prostration of Muslims along with *Al-Muṯẖrikūn*; and a *Muṯẖrik* is *Najasun* (impure) and does not perform ablution; 118
(6) CHAPTER. Whoever recited the Verses of prostration and did not prostrate. 119
(7) CHAPTER. Prostration while reciting *Iḏẖaṣ-Ṣamā'un-Ṣẖaqqat* 119
(8) CHAPTER. Whoever prostrated with the prostration of the reciter. . 120
(9) CHAPTER. The overcrowding of the people when the *Imām* recites *As-Sajda* 120
(10) CHAPTER. Whoever thinks that Allāh عز وجل has not made prostration of recitation compulsory. 121
(11) CHAPTER. Whoever recited the Verse of *Sajda* during the *Ṣalāt* (prayer) and prostrated 122
(12) CHAPTER. Whoever does not find a place for prostration (with the *Imām*) because of overcrowding. ... 122

18 – THE BOOK OF ABRIDGED OR SHORTENED PRAYERS *(AT-TAQṢĪR)*..... 123

(1) CHAPTER. For what period of stay one should offer shortened prayers..... 123
(2) CHAPTER. *Aṣ-Ṣalāt* (the prayers) at Mina (during *Ḥajj*)..... 123
(3) CHAPTER. How long did the Prophet ﷺ stay during his *Ḥajj*?.... 124
(4) CHAPTER. The length of the journey that makes it permissible to offer a shortened prayer?..... 125
(5) CHAPTER. When a traveller leaves his original place, he can shorten his *Ṣalāt* (prayers)..... 126
(6) CHAPTER. Three *Rak'ā* of *Maghrib* prayer during a journey.... 127
(7) CHAPTER. To offer *Nawāfil* on the back of animals..... 128
(8) CHAPTER. To offer the *Ṣalāt* by signs (while riding) on an animal... 128
(9) CHAPTER. To get down to offer compulsory *Ṣalāt*..... 129
(10) CHAPTER. To offer the *Nawāfil* while riding a donkey..... 130
(11) CHAPTER. Whoever did not offer the *Nawāfil* before and after the (compulsory) *Ṣalāt* during a journey..... 130
(12) CHAPTER. Whoever offered *Nawāfil* not after the compulsory *Ṣalāt* but before it..... 131
(13) CHAPTER. To offer *Maghrib* and *'Ishā'* prayers together on a journey..... 132
(14) CHAPTER. Should the *Aḍhān* or *Iqāma* be pronounced when the *Maghrib* and *'Ishā'* prayers are offered together?..... 133
(15) CHAPTER. To delay the *Ṣalāt-uz-Ẓuhr* till the *'Aṣr* prayers..... 134
(16) CHAPTER. Whenever a person travels after midday, he should offer the *Ẓuhr* prayers and then ride for a journey..... 134
(17) CHAPTER. To offer *Ṣalāt* (prayer) while sitting..... 134
(18) CHAPTER. To offer *Ṣalāt* (prayers) by signs while sitting..... 136
(19) CHAPTER. Whoever cannot offer *Ṣalāt* while sitting, can offer *Ṣalāt* while lying on his side..... 136
(20) CHAPTER. Whoever starts his *Ṣalāt* sitting (because of ailment) and then during the *Ṣalāt* (prayer) feels better, can finish the rest while standing..... 137

19 – THE BOOK OF *ṢALĀT-UT- TAHAJJUD* (NIGHT PRAYER)..... 138

(1) CHAPTER. The *Tahajjud* prayer at night..... 138
(2) CHAPTER. The superiority of *Tahajjud* prayer..... 139
(3) CHAPTER. To perform a long prostration in the *Tahajjud*..... 140
(4) CHAPTER. Leaving the night prayer by a patient..... 140
(5) CHAPTER. The Prophet's ﷺ exhorting to *Tahajjud* and *Nawāfil* without making them compulsory... 141
(6) CHAPTER. Standing of the Prophet ﷺ at night..... 143
(7) CHAPTER. Sleeping in the last hours of the night..... 143
(8) CHAPTER. Whoever took the *Suḥūr* and did not sleep before offering *Fajr* prayers..... 144
(9) CHAPTER. To prolong the standing posture in the *Tahajjud*.... 145
(10) CHAPTER. How was the *Ṣalāt* of the Prophet ﷺ and how many *Rak'ā*, he used to offer at night?.... 145
(11) CHAPTER. The waking up of the Prophet ﷺ from his sleep for the night prayer..... 147
(12) CHAPTER. Satan's tying of knots at the back of the head if one does not offer the night prayer..... 148
(13) CHAPTER. If one sleeps and does not offer the *Ṣalāt* (prayer), *Satan* urinates in his ears..... 149
(14) CHAPTER. Offering *Ṣalāt*

(prayer) and invoking Allāh in the last hours of the night..... 149
(15) CHAPTER. Sleeping in the first part of the night and getting up in its last part..... 150
(16) CHAPTER. The *Ṣalāt* (prayer) of the Prophet ﷺ at night in Ramaḍān and (in) other months.... 150
(17) CHAPTER. The superiority of remaining with ablution during the day and night..... 151
(18) CHAPTER. It is disliked to exaggerate in matters of worship.... 152
(19) CHAPTER. It is disliked for a person to leave the night *Ṣalāt*..... 152
(20) CHAPTER..... 153
(21) CHAPTER. The superiority of one who wakes up at night and offers the *Ṣalāt* with a loud voice... 154
(22) CHAPTER. Regularity of two *Rak'ā* (*Sunna*) of the *Fajr*..... 156
(23) CHAPTER. To lie down on the right side after offering two *Rak'ā* (*Sunna*) of the *Fajr* prayer..... 156
(24) CHAPTER. Whoever talks after offering two *Rak'ā* (*Sunna*) (of the *Fajr* prayer)..... 156
(25) CHAPTER. What is said about the *Nawāfil* being offered as two *Rak'ā* followed by two and so on... 157
(26) CHAPTER. To talk after offering two *Rak'ā* (*Sunna* of the *Fajr* prayer)..... 160
(27) CHAPTER. To offer two *Rak'āt* before the *Fajr* prayer..... 160
(28) CHAPTER. What is recited in the two *Rak'ā* (*Sunna*) of the *Fajr*.. 160
(29) CHAPTER. To offer the *Nawāfil* after the compulsory (congregational) *Ṣalāt* (prayers)..... 161
(30) CHAPTER. Whoever did not offer the *Ṣalāt* after the complusory (congregational) *Ṣalāt*..... 162
(31) CHAPTER. To offer the *Ṣalāt-ud-Ḍuḥā* in journey..... 162
(32) CHAPTER. Whoever did not offer the *Ḍuḥā* prayer and thought it permissible (to offer it)..... 163
(33) CHAPTER. To offer *Ṣalāt-ud-Ḍuḥā* when not travelling..... 163
(34) CHAPTER. To offer two *Rak'ā* before the *Ẓuhr* prayer..... 164
(35) CHAPTER. The (optional) *Ṣalāt* before the *Maghrib* prayers.... 165
(36) CHAPTER. To offer *Nawāfil* in congregation..... 165
(37) CHAPTER. To offer the *Nawāfil* prayers at home..... 168

20 – THE BOOK OF THE SUPERIORITY OF OFFERING *AṢ-ṢALĀT* IN THE MOSQUE OF MAKKAH AND AL-MADĪNA..... 169

(1) CHAPTER. The superiority of offering *Aṣ-Ṣalāt* in the Mosque of Makkah and Al-Madīna..... 169
(2) CHAPTER. The *Masjid Qubā'* (the Mosque of Qubā')..... 170
(3) CHAPTER. Whoever visited the mosque of Qubā' every Saturday.... 170
(4) CHAPTER. To go to the Mosque of Qubā'..... 171
(5) CHAPTER. The superiority of the place between the pulpit and the grave (of the Prophet ﷺ)..... 171
(6) CHAPTER. The mosque of Bait-ul-Maqdis (Jerusalem)..... 172

21 – THE BOOK OF DEALING WITH ACTIONS IN *AṢ-ṢALĀT* (THE PRAYER)..... 173

(1) CHAPTER. To take the help of the hands while offering *Ṣalāt*..... 173
(2) CHAPTER. What speech is prohibited during *Aṣ-Ṣalāt*..... 174
(3) CHAPTER. The saying of *Subḥān Allāh* and *Al-ḥamdulillāh* during *Aṣ-Ṣalāt*..... 175
(4) CHAPTER. Whoever named some people or greeted somebody during *Aṣ-Ṣalāt*..... 176
(5) CHAPTER. Clapping [during the *Ṣalāt*] is permissible only for women..... 176

(6) CHAPTER. Whoever came back or went forward during the *Ṣalāt*... 177
(7) CHAPTER. If a mother calls her son while he is offering *Aṣ-Ṣalāt*.... 177
(8) CHAPTER. The levelling of small stones during *Aṣ-Ṣalāt*..... 178
(9) CHAPTER. Spreading the clothes over the site of prostration. 178
(10) CHAPTER. What kind of actions are permissible during *Aṣ-Ṣalāt*..... 179
(11) CHAPTER. If an animal runs away while one is in *Aṣ-Ṣalāt*..... 180
(12) CHAPTER. Blowing and spitting while in *Aṣ-Ṣalāt* (the prayer)..... 181
(13) CHAPTER. If a man claps during the *Ṣalāt* because of ignorance, his *Ṣalāt* will not be invalid..... 182
(14) CHAPTER. If a person in *Ṣalāt* is asked to step forward, or to wait, there will be no harm therein..... 182
(15) CHAPTER. One should not return greetings during the *Ṣalāt*.... 182
(16) CHAPTER. To raise the hands in *Ṣalāt* because of necessity..... 183
(17) CHAPTER. Keeping the hands on the hips during *Aṣ-Ṣalāt*..... 185
(18) CHAPTER. Thinking of something during *Aṣ-Ṣalāt* (the prayer)..... 185

22 – THE BOOK OF *AṢ-SAHW*..... 187

(1) CHAPTER. What is said regarding the *Sahw*..... 187
(2) CHAPTER. If one offers five *Rak'ā* (instead of four)..... 187
(3) CHAPTER. If one finishes his *Ṣalāt* with *Taslīm* after offering two or three *Rak'ā* (by mistake)..... 188
(4) CHAPTER. Whoever did not recite *Tashah-hud* (*At-Taḥiyyāt*) after the two prostrations of *Sahw*. 188
(5) CHAPTER. To say *Takbīr* in the prostrations of *Sahw*..... 189
(6) CHAPTER. When a person forgets whether he has offered three or four *Rak'ā*..... 190
(7) CHAPTER. *Sahw* in compulsory *Ṣalāt* and *Nawāfil*..... 191
(8) CHAPTER. If a person speaks to a person offering *Ṣalāt* (prayer), and the latter beckons with his hand and listens..... 191
(9) CHAPTER. Beckoning during the *Ṣalāt* [by a person in *Ṣalāt*]..... 193

23 – THE BOOK OF FUNERALS [*AL-JANĀ'IZ*]..... 196

(1) CHAPTER. What is said about funerals..... 196
(2) CHAPTER. The order of following the funeral procession..... 197
(3) CHAPTER. Visiting the deceased person after he has been put in his shroud..... 198
(4) CHAPTER. A man who informs the relatives of the deceased person (of his death) by himself..... 200
(5) CHAPTER. Conveying the news of the funeral (procession)..... 201
(6) CHAPTER. The superiority of the person whose child dies..... 202
(7) CHAPTER. The saying of a man to a woman at the grave, "Be patient."..... 203
(8) CHAPTER. The bath of a dead and his ablution with water and *Sidr*. 203
(9) CHAPTER. It is desirable to wash (the dead body) for an odd number of times..... 204
(10) CHAPTER. To start from the right side while giving a bath to a dead body..... 204
(11) CHAPTER. (To start with) the parts of the dead body which are washed in ablution..... 205
(12) CHAPTER. Can a woman be shrouded in the waist-sheet of a man?..... 205
(13) CHAPTER. To sprinkle camphor on the dead body..... 205
(14) CHAPTER. To undo the hair of a (dead) female..... 206

(15) CHAPTER. How to shroud a dead body. 206
(16) CHAPTER. To entwine the head-hair of a (dead) woman in three braids. 207
(17) CHAPTER. To make the hair of a (dead) woman fall at her back. 208
(18) CHAPTER. White cloth for the shroud. 208
(19) CHAPTER. Shrouding in two pieces of cloth. 208
(20) CHAPTER. The perfuming of a dead body with *Ḥanūṭ*. 209
(21) CHAPTER. How to shroud a *Muḥrim*. 209
(22) CHAPTER. To shroud one in a shirt, stitched or unstitched. 210
(23) CHAPTER. To shroud (a dead) body without using a shirt. 211
(24) CHAPTER. Using no turban in shrouding. 211
(25) CHAPTER. To shroud one with all of one's property. 212
(26) CHAPTER. If there is nothing except one piece of cloth (for shrouding). 212
(27) CHAPTER. If sufficient cloth for the shroud is not available. 213
(28) CHAPTER. (If) somebody prepared his shroud (before his death). 214
(29) CHAPTER. (Is it permissible for) women to accompany the funeral procession? 214
(30) CHAPTER. The mourning of a woman for a dead person other than her husband. 215
(31) CHAPTER. Visiting the graves. 216
(32) CHAPTER. The deceased is punished because of the weeping of his relatives. 216
(33) CHAPTER. What (sort of) wailing over a deceased is disliked. 220
(34) CHAPTER. 221
(35) CHAPTER. He who tears off his clothes (when afflicted with a calamity) is not from us. 222
(36) CHAPTER. The sorrow of the Prophet ﷺ for Sa'd bin Khaula. 222
(37) CHAPTER. Shaving the head on a calamity is forbidden. 223
(38) CHAPTER. He who slaps his cheeks is not from us. 223
(39) CHAPTER. Prohibition of wailing and following the traditions of the Days of Ignorance when afflicted with a calamity. 224
(40) CHAPTER. Whoever sat down and looked sad when afflicted with a calamity. 224
(41) CHAPTER. Whoever shows no signs of grief and sorrow on the falling of a calamity. 225
(42) CHAPTER. Patience is to be observed at the first stroke of a calamity. 226
(43) CHAPTER. The saying of the Prophet ﷺ: " Indeed we are grieved by your separation." 227
(44) CHAPTER. To weep near a patient. 228
(45) CHAPTER. The forbiddance of wailing and crying aloud. 228
(46) CHAPTER. Standing for the funeral procession. 229
(47) CHAPTER. When should one sit after standing for the funeral procession? 230
(48) CHAPTER. Whoever accompanies a funeral procession should not sit till the coffin is put down. 230
(49) CHAPTER. Standing for the funeral procession of a Jew. 231
(50) CHAPTER. Men, and not women, are to carry the coffin. 232
(51) CHAPTER. Hurrying up with the coffin. 232
(52) CHAPTER. The saying of the deceased while he is being carried on the bier, "Take me quickly." 233
(53) CHAPTER. Whoever aligned in two or three rows behind the *Imām* for a funeral *Ṣalāt* (prayer) 233

(54) CHAPTER. The rows for funeral prayer..... 234
(55) CHAPTER. The lining up of boys in rows with men in the funeral prayer..... 234
(56) CHAPTER. The legal way of offering the funeral prayer..... 235
(57) CHAPTER. Superiority of accompanying funeral processions;. 236
(58) CHAPTER. Whoever waits till the deceased is buried..... 237
(59) CHAPTER. The offering of the funeral *Ṣalāt* (prayer) by boys along with the men..... 237
60) CHAPTER. To offer the funeral *Ṣalāt* (prayer) at a *Muṣallā* and in the mosque..... 238
(61) CHAPTER. What is disliked of establishing places for worship (mosques) over the graves..... 238
(62) CHAPTER. The offering of the funeral *Ṣalāt* of a woman who died during the delivery (of a child)..... 239
(63) CHAPTER. Where should the *Imām* stand while leading the funeral prayer of a female or a male?..... 239
(64) CHAPTER. There are four *Takbīr* in the funeral prayers..... 240
(65) CHAPTER. The recitation of *Sūrat-al-Fātiḥa* in the funeral *Ṣalāt*. 241
(66) CHAPTER. To offer the (funeral) *Ṣalāt* on the grave after the burial of the deceased..... 241
(67) CHAPTER. A dead person hears the footsteps (of the living)... 242
(68) CHAPTER. Whoever desired to be buried in the Sacred Land.... 243
(69) CHAPTER. Burial at night.... 243
(70) CHAPTER. Building a mosque (a place of worship) at a grave..... 244
(71) CHAPTER. Who may get down in the grave of a woman..... 244
(72) CHAPTER. The funeral *Ṣalāt* (prayer) of a martyr..... 245
(73) CHAPTER. The burial of two or three men in one grave..... 246
(74) CHAPTER. Whoever thinks no bath is required for the martyrs..... 246
(75) CHAPTER. Who should be put first in the *Laḥd*..... 246
(76) CHAPTER. The placing of *Iḏẖkẖir* and grass in the grave..... 248
(77) CHAPTER. Can the dead body be taken out of its grave..... 248
(78) CHAPTER. The *Laḥd* and the (straight) cut in the grave..... 250
(79) CHAPTER. If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him? Should Islām be explained to a boy?..... 250
(80) CHAPTER. If *Al-Muṣẖrik* says, *"Lā ilāha illallāh"* at the time of his death..... 254
(81) CHAPTER. Placing a leaf of a date-palm over the grave..... 255
(82) CHAPTER. Preacher delivering a lecture at a grave and the sitting of his companions around him..... 256
(83) CHAPTER. What is said about committing suicide..... 257
(84) CHAPTER. It is disliked to offer the funeral prayer for the hypocrites, and to ask Allāh's Forgiveness for the *Muṣẖrikūn*..... 258
(85) CHAPTER. The praising of a deceased by the people..... 259
(86) CHAPTER. The punishment in the grave..... 260
(87) CHAPTER. To seek refuge from the punishment in the grave.. 263
(88) CHAPTER. Punishment in the grave because of back-biting and soiling one's clothes with urine..... 264
(89) CHAPTER. The deceased is shown his actual place (in Paradise or in Hell)..... 265
(90) CHAPTER. The speech of the deceased upon the bier..... 265
(91) CHAPTER. The dead children of Muslims..... 266
(92) CHAPTER. The (dead) children of *Al-Muṣẖrikūn*..... 266
(93) CHAPTER:..... 267

(94) CHAPTER. Dying on Monday. 270
(95) CHAPTER. Sudden unexpected death..... 271
(96) CHAPTER. The graves of the Prophet ﷺ, Abū Bakr, and 'Umar رَضِيَ اللهُ عَنْهُما..... 271
(97) CHAPTER. What is forbidden as regards abusing the dead..... 274
(98) CHAPTER. Talking about the wicked among the dead..... 275

24 – THE BOOK OF *ZAKĀT*.... 276

(1) CHAPTER. The obligation of *Zakāt*..... 276
(2) CHAPTER. To give *Bai'a* (pledge) for paying *Zakāt*..... 280
(3) CHAPTER. The sin of a person who does not pay *Zakāt*..... 280
(4) CHAPTER. A property from which the *Zakāt* is paid is not *Al-Kanz* (hoarded-money)..... 282
(5) CHAPTER. To spend money in the right way..... 284
(6) CHAPTER. Giving alms for showing off..... 285
(7) CHAPTER. No charity is accepted from what is grabbed from the war booty in an illegal way..... 285
(8) CHAPTER. *Aṣ-Ṣadaqa* must be from money earned honestly..... 285
(9) CHAPTER. To practise charity before such time when nobody would accept it..... 286
(10) CHAPTER. "Protect yourself from Hell-fire even with a half date."..... 288
(11) CHAPTER. What kind of *Aṣ-Sadaqa* (charity etc.) is superior?... 290
CHAPTER..... 290
(12) CHAPTER. To give in charity openly..... 291
(13) CHAPTER. To give in charity secretly..... 291
(14) CHAPTER. If one gives an object of charity to a wealthy person unknowingly..... 291
(15) CHAPTER. If a person gives something in charity to his own son unknowingly..... 292
(16) CHAPTER. To give objects of charity with the right hand..... 293
(17) CHAPTER. Whoever ordered his servant to give something in charity and did not give it himself.. 294
(18) CHAPTER. The wealthy only are required to give in charity..... 294
(19) CHAPTER. The one who follows up his charitable gifts with reminders of generosity;..... 296
(20) CHAPTER. Whoever loves to give something in charity on the very day (he receives his earnings)..... 296
(21) CHAPTER. To exhort one to give in charity..... 297
(22) CHAPTER. To give in charity as much as you can afford..... 298
(23) CHAPTER. *Aṣ-Ṣadaqa* (charity) expiates sins..... 298
(24) CHAPTER. Whoever gave things in charity while he was a *Mushrik* and then embraced Islām..... 299
(25) CHAPTER. The servant gets a reward for giving charity when ordered by the owner..... 300
(26) CHAPTER. The reward of the lady who gives in charity, from her husband's house..... 300
(27) CHAPTER. The Statement of Allāh تعالى:..... 301
(28) CHAPTER. The examples of an alms-giver and a miser..... 302
(29) CHAPTER. Giving in charity from the earnings and trade..... 303
(30) CHAPTER. Every Muslim has to give in charity..... 303
(31) CHAPTER. How much is *Zakāt*, and how much may be given in charity?..... 304
(32) CHAPTER. The *Zakāt* of silver..... 304
(33) CHAPTER. *Zakāt* may be paid in kind (and not in cash)..... 305
(34) CHAPTER. The individual property of different people should

neither be gathered together nor the joint property should be divided, in assessing the *Zakāt*..... 306
(35) CHAPTER. If a property is equally owned by two partners, its *Zakāt* is to be paid as a whole..... 307
(36) CHAPTER. The *Zakāt* of camels..... 307
(37) CHAPTER. Whoever has to pay a one-year-old she-camel as *Zakāt* and has not got it..... 308
(38) CHAPTER. The *Zakāt* of sheep..... 309
(39) CHAPTER. Neither an old, nor a defective animal, nor a male-goat may be taken as *Zakāt*..... 310
(40) CHAPTER. To accept a she-kid as *Zakāt*..... 311
(41) CHAPTER. "Do not take the best from the property as *Zakāt*."..... 311
(42) CHAPTER. There is no *Zakāt* for less than five camels..... 312
(43) CHAPTER. The *Zakāt* of cows..... 312
(44) CHAPTER. The giving of *Zakāt* to relatives..... 313
(45) CHAPTER. No *Zakāt* on the horse of a Muslim..... 315
(46) CHAPTER. No *Zakāt* on the slave belonging to a Muslim..... 316
(47) CHAPTER. Giving in charity to orphans..... 316
(48) CHAPTER. The giving of *Zakāt* to husband and to orphans..... 317
(49) CHAPTER. The Statement of Allāh تعالى:..... 318
(50) CHAPTER. To abstain from begging..... 320
(51) CHAPTER. The one whom Allāh gives something without his asking for it..... 322
(52) CHAPTER. Whoever asks the people to increase his wealth..... 322
(53) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ:..... 323
(54) CHAPTER. Estimating the date-fruits on the palms for *Zakāt*. 326
(55) CHAPTER. *'Uṣḥr* on the yield of the land irrigated by rain or running water..... 328
(56) CHAPTER. There is no *Zakāt* on less than five *Awsuq*..... 328
(57) CHAPTER. *Zakāt* of dates during plucking season..... 329
(58) CHAPTER. Whoever sold his fruits, trees, land or crops and gave *Zakāt* from some other property.... 330
(59) CHAPTER. Can one buy the thing which he has given in charity?..... 331
(60) CHAPTER. What is said regarding what is given to the Prophet ﷺ and his offspring in charity..... 332
(61) CHAPTER. *Aṣ-Ṣadaqa* for the freed slave-girls of the wives of the Prophet ﷺ..... 332
(62) CHAPTER. When alms is transferred..... 333
(63) CHAPTER. *Zakāt* should be taken from the rich and given to the poor..... 334
(64) CHAPTER. The invoking and supplicating of the *Imām* for the one who gives in charity..... 334
(65) CHAPTER. (Is *Zakāt* imposed on) what is taken out of the sea.... 335
(66) CHAPTER. There is *Ḵẖumus* on *Rikāz*..... 336
(67) CHAPTER. "...And those employed to collect (the funds)...". 337
(68) CHAPTER. The use of the camels and their milk given as *Zakāt*..... 337
(69) CHAPTER. Branding the camels given in *Aṣ-Ṣadaqa*..... 338
(70) CHAPTER. Obligation of *Ṣadaqat-ul-Fiṭr*..... 338
(71) CHAPTER. *Ṣadaqat-ul-Fiṭr* on the free or slave Muslims..... 339
(72) CHAPTER. *Ṣadaqat-ul-Fiṭr* is one *Ṣā'* of barley..... 339
(73) CHAPTER. *Ṣadaqat-ul-Fiṭr* is one *Ṣā'* of meal (per head)..... 339
(74) CHAPTER. *Ṣadaqat-ul-Fiṭr* is one *Ṣā'* of dates (per head)..... 340

(75) CHAPTER. (*Ṣadaqat-ul-Fiṭr* is) one *Ṣā'* of raisins (dried grapes).... 340
(76) CHAPTER. *Ṣadaqat-ul-Fiṭr* is to be given before the *'Eid* prayers..... 340
(77) CHAPTER. *Ṣadaqat-ul-Fiṭr* on a slave as well as on a free Muslim. 341
(78) CHAPTER. *Ṣadaqat-ul-Fiṭr* is obligatory on the young and the old..... 342

25 – THE BOOK OF *ḤAJJ* 343

(1) CHAPTER. It is obligatory to perform *Ḥajj*..... 343
(2) CHAPTER. "And proclaim to mankind the *Ḥajj*"..... 343
(3) CHAPTER. To go for *Ḥajj* on a pack-saddle (of a camel)..... 344
(4) CHAPTER. The superiority of *Al-Ḥajj-ul-Mabrūr*..... 345
(5) CHAPTER. The demarcation of *Mawāqīt* for *Ḥajj*..... 346
(6) CHAPTER. The Statement of Allāh تعالى:..... 347
(7) CHAPTER. *Mīqāt* of *Ḥajj* and *'Umra* for the people of Makkah... 347
(8) CHAPTER. The *Mīqāt* for the people of Al-Madīna 348
(9) CHAPTER. The *Mīqāt* for the people of Shām..... 348
10) CHAPTER. The *Mīqāt* for the people of Najd..... 349
(11) CHAPTER. The *Mīqāt* for people living within *Mawāqīt*..... 349
(12) CHAPTER. The *Mīqāt* for the people of Yemen..... 350
(13) CHAPTER. The *Mīqāt* for the people of 'Irāq is Dhāt-'Irq..... 350
(14) CHAPTER..... 351
(15) CHAPTER. The going of the Prophet ﷺ (for *Ḥajj*)..... 351
(16) CHAPTER. "Al-'Aqīq is a blessed valley." 351
(17) CHAPTER. To wash the perfume thrice of *Iḥrām*..... 352
(18) CHAPTER. The use of perfume while assuming *Iḥrām*. 353
(19) CHAPTER. *Talbiya* and *Iḥrām* with head-hair matted (with resin or the like)..... 354
(20) CHAPTER. To recite *Talbiya* and assume *Iḥrām* at the mosque of Dhul-Ḥulaifa..... 355
(21) CHAPTER. What kind of clothes a *Muḥrim* should not wear. 355
(22) CHAPTER. Riding alone or with somebody else during *Ḥajj*. 355
(23) CHAPTER. What kind of clothes a *Muḥrim* should wear..... 356
(24) CHAPTER. Passing the night at *Dhul-Ḥulaifa* till dawn..... 358
(25) CHAPTER. *Talbīya* is to be recited aloud..... 358
(26) CHAPTER. The *Talbīya*..... 359
(27) CHAPTER. The praising and glorification of Allāh and saying *Takbīr* before *Talbīya*, while mounting animal..... 359
(28) CHAPTER. Reciting *Talbīya* when one has mounted his *Rāḥila*.. 360
(29) CHAPTER. Reciting *Talbīya* while facing the *Qiblah*..... 360
(30) CHAPTER. Reciting *Talbīya* on entering a valley..... 361
(31) CHAPTER. How should a menstruating woman and a woman in a puerperal state assume *Iḥrām*? 362
(32) CHAPTER. Whoever assumed *Iḥrām* with the same intention as that of the Prophet ﷺ..... 363
(33) CHAPTER. "The *Ḥajj* is (in) the well-known (lunar year) months...". 364
(34) CHAPTER. *Ḥajj-at-Tamattu'*, *Ḥajj-al-Qirān*, and *Ḥajj-al-Ifrād*..... 366
(35) CHAPTER. *Talbīya* for *Ḥajj* and the intention of *Ḥajj* 371
(36) CHAPTER. *Ḥajj-at-Tamattu'*.. 371
(37) CHAPTER. "This is for him whose family is not present at the *Al-Masjid-al-Haram*..... 371
(38) CHAPTER. Taking a bath on entering Makkah..... 373
(39) CHAPTER. To enter Makkah by day or by night..... 373
(40) CHAPTER. From where to enter Makkah..... 374

(41) CHAPTER. From where to leave Makkah. 374
(42) CHAPTER. The superiority of Makkah and its buildings, and the statement of Allāh تعالى: 376
(43) CHAPTER. The superiority of the *Ḥaram* (of Makkah) 379
(44) CHAPTER. The inheritance, sale and purchase of the houses of Makkah. 380
(45) CHAPTER. The residence of the Prophet ﷺ in Makkah 381
(46) CHAPTER. The Statement of Allāh: 382
(47) CHAPTER. The Statement of Allāh تعالى: 383
(48) CHAPTER. The covering of the Ka'bah. 384
(49) CHAPTER. The demolishing of the Ka'bah. 385
(50) CHAPTER. What is said regarding the Black Stone 385
(51) CHAPTER. Closing the door of the Ka'bah and *Ṣalāt* in it 386
(52) CHAPTER. Offering *Aṣ-Ṣalāt* (the prayers) inside the Ka'bah 386
(53) CHAPTER. Whoever did not enter the Ka'bah 386
(54) CHAPTER. Saying *Takbīr* inside the Ka'bah 387
(55) CHAPTER. How (the legality of) the *Ramal* started 388
(56) CHAPTER. The touching (and kissing) of the Black Stone and *Ramal* 388
(57) CHAPTER. Doing *Ramal* in *Ṭawāf* during *Ḥajj* and *'Umra* 388
(58) CHAPTER. Touching the Black Stone with a stick. 390
(59) CHAPTER. The two Yemenite Corners of the Ka'bah 390
(60) CHAPTER. To kiss the Black Stone 391
(61) CHAPTER. Whoever pointed towards the Corner (Black Stone) .. 391
(62) CHAPTER. To say *Takbīr* in front of the Corner (having the Black Stone) 392
(63) CHAPTER. *Ṭawāf* of the Ka'bah on reaching Makkah 392
(64) CHAPTER. The *Ṭawāf* of women and men 393
(65) CHAPTER. The permissibility of talking during the *Ṭawāf* 395
(66) CHAPTER. Whoever saw a string during the *Ṭawāf* and cut it .. 395
(67) CHAPTER. It is neither permissible for a naked person to perform *Ṭawāf* nor *Ḥajj* for a *Mushrik* 395
(68) CHAPTER. If one stops during the *Ṭawāf* (should he start from the beginning?) 396
(69) CHAPTER. Two *Rak'ā* prayer after *Ṭawāf* 396
(70) CHAPTER. After the first *Ṭawāf* on entering Makkah to 'Arafāt and returned 397
(71) CHAPTER. Two *Rak'ā* prayer of *Ṭawāf* outside the mosque 397
(72) CHAPTER. Two *Rak'ā* (prayer) of *Ṭawāf* behind *Maqām-Ibrāhīm* 398
(73) CHAPTER. *Ṭawāf* after the morning and *'Aṣr* prayer 398
(74) CHAPTER. A sick person may perform *Ṭawāf* while riding 400
(75) CHAPTER. Providing the pilgrims with water to drink. 400
(76) CHAPTER. What is said about *Zamzam* (water) 401
(77) CHAPTER. *Ṭawāf* of *Al-Qārin* 402
(78) CHAPTER. *Ṭawāf* with ablution 404
(79) CHAPTER. The *Ṭawāf* (*Sā'y*) between Aṣ-Ṣafa and Al-Marwa 405
(80) CHAPTER. Sā'y between Aṣ-Ṣafā and Al-Marwa 407
(81) CHAPTER. A menstruating woman can perform all the ceremonies of *Ḥajj* except *Ṭawāf* .. 409
(82) CHAPTER. Assuming *Iḥrām* from Al-Baṭḥā' and other places 412
(83) CHAPTER. Where to offer the *Ẓuhr* prayer on the day of *Tarwīya* . 412

(84) CHAPTER. *Aṣ-Ṣalāt* at Mina. 413
(85) CHAPTER. Fasting on the Day of *'Arafa* (at 'Arafāt). 414
(86) CHAPTER. *Talbīya* and *Takbīr* while proceeding from Mina to 'Arafāt. 414
(87) CHAPTER. To proceed at noon on the Day of 'Arafa. 415
(88) CHAPTER. Staying on one's riding animal at 'Arafāt. 415
(89) CHAPTER. To offer the two *Ṣalāt* together at 'Arafāt. 416
(90) CHAPTER. To shorten the *Ḵẖuṭba* on the Day of *'Arafa*. 416
CHAPTER. To hurry up for the stay (at 'Arafāt). 417
(91) CHAPTER. The staying at 'Arafāt. 417
(92) CHAPTER. One's speed while one is departing from 'Arafāt. 418
(93) CHAPTER. To dismount between 'Arafāt and *Jam'*. 419
(94) CHAPTER. People should be calm and patient on proceeding (from 'Arafāt). 420
(95) CHAPTER. The offering of two *Ṣalāt* together at Al-Muzdalifa. 421
(96) CHAPTER. Whoever combined the two prayer at one time. 421
(97) CHAPTER. *Aḏẖān* and *Iqāma* for each of them. 422
(98) CHAPTER. Whosoever sent the weak early (from Al-Muzdalifa to Mina). 423
(99) CHAPTER. At what time is the *Fajr* prayer to be offered at *Jam'* ?. 425
(100) CHAPTER. When to depart from *Jam'* (i.e., Al-Muzdalifa). 426
(101) CHAPTER. *Talbīya* and *Takbīr* in the morning of the day of *Naḥr* till the *Ramy* of *Jamarat-al-'Aqaba*. 426
(102) CHAPTER. "...And whosoever performs the *'Umra* in the months of *Ḥajj* before the *Ḥajj*..." 427
(103) CHAPTER. The riding over the *Budn*. 428
(104) CHAPTER. Whoever drove the *Budn* alongwith him. 429
(105) CHAPTER. Buying the *Ḥady* on the way. 430
(106) CHAPTER. Marking and garlanding (the *Hady*) at Ḏẖul-Ḥulaifa and then assuming *Iḥrām*. 431
(107) CHAPTER. To twist (and make) the garlands for the *Budn*... 432
(108) CHAPTER. The marking of the *Budn* (camels for sacrifice). 432
(109) CHAPTER. The garlands round the necks of the *Hady*. 433
(110) CHAPTER. The garlanding of sheep. 434
(111) CHAPTER. The garlands made from coloured wool. 434
(112) CHAPTER. Garlanding (the *Hady*) with a shoe. 435
(113) CHAPTER. The covering (sheet) of the *Budn*. 435
(114) CHAPTER. The purchase of *Hady* on the way and garlanding it. 436
(115) CHAPTER. To slaughter on behalf of one's wives. 437
(116) CHAPTER. To slaughter at the *Manḥar* at Minā. 437
(117) CHAPTER. *Naḥr* (Slaughtering) with one's own hands. 438
(118) CHAPTER. Slaughtering the camels after tying their one leg. 438
(119) CHAPTER. To slaughter the camels while they are standing. 438
(120) CHAPTER. The butcher should not be given anything of the *Hady*. 439
(121) CHAPTER. The skins of *Al-Hady* are to be given in charity. 440
(122) CHAPTER. The covering sheets of *Budn* are to be given in charity. 440
(123) CHAPTER. "... sanctify My House for those who circumambulate it...". 441
(124) CHAPTER. What is to be eaten of *Budn* and what to be distributed. 441

(125) CHAPTER. Slaughtering before having one's head shaved.... 442
(126) CHAPTER. Whoever matted his head-hair on assuming *Iḥrām*... 444
(127) CHAPTER. To shave the head and to have the head-hair cut short on finishing the *Iḥrām*..... 445
(128) CHAPTER. To get the head-hair cut short after *'Umra*..... 446
(129) CHAPTER. The visit [(of the Ka'bah) to perform *Ṭawāf-al-Ifāḍa*] on the Day of *Naḥr*..... 447
(130) CHAPTER. *Ramy* of the *Jamra* after *Maghrib* or head shaved before slaughtering the *Hady*..... 448
(131) CHAPTER. To give religious verdicts while riding an animal..... 448
(132) CHAPTER. *Al-Khuṭba* during the Days of Minā..... 449
(133) CHAPTER. May those who provide the pilgrims with water stay at Makkah during the nights of Mina?..... 452
(134) CHAPTER. To do the *Ramy* of the *Jimār*..... 453
(135) CHAPTER. *Ramy* of *Jimār* from the middle of the valley..... 453
(136) CHAPTER. The *Ramy* of the *Jimār* with seven small stones..... 454
(137) CHAPTER. Keeping the House (Ka'bah) on the left on doing *Ramy* of the *Jamrat-ul-'Aqaba*..... 454
(138) CHAPTER. To say *'Allāhu Akbar'* on throwing every pebble.... 455
(139) CHAPTER. Not standing (for invocation) after doing *Ramy* of the *Jamrat-ul-'Aqaba*..... 455
(140) CHAPTER. After doing *Ramy* of the two *Jamrāt* one should invoke Allāh..... 456
(141) CHAPTER. Invocation near *Al-Jamrat-ud-Dunya* and *Al-Jamrat-ul-Wusṭā*..... 456
(142) CHAPTER. Invoking (Allāh) near the two *Jamrāt*..... 457
(143) CHAPTER. To perfume after *Ramy* and to have head shaved before *Ṭawāf-al-Ifāḍa*..... 458
(144) CHAPTER. *Ṭawāf-al-Wadā'*. 458
(145) CHAPTER. If a woman gets her menses after *Ṭawāf-al-Ifāḍa*..... 459
(146) CHAPTER. *'Aṣr* prayer at *Abṭaḥ* on the day of departure from Minā (Day of *Nafr*)..... 461
(147) CHAPTER. Al-Muḥaṣṣab..... 462
(148) CHAPTER. To camp at Dhi-Ṭuwā before entering Makkah and at Al-Baṭḥā' on returning from Makkah..... 462
(149) CHAPTER. Staying at Dhī-Ṭuwa on returning from Makkah... 463
(150) CHAPTER. Trading during the time of *Ḥajj*..... 463
(151) CHAPTER. To depart from Al-Muḥaṣṣab in the night..... 464

11 - THE BOOK OF *AL-JUMU'AH* (FRIDAY)

١١ - كتاب الجمعة

(1) CHAPTER. The prescription of Friday [*Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer)] and *Ḵẖuṭba* (religious talk) according to the Statement of Allāh تعالى: "When the call is proclaimed for the *Salāt* (prayer) of Friday (*Jumu'ah* prayer) come to the remembrance of Allāh [*Jumu'ah* religious talk (*Ḵẖuṭba*) and *Ṣalāt* (prayer)] and leave off business (and every other thing)." (V.62:9)

(١) بابُ فَرْضِ الجُمُعَةِ، لِقَوْلِ اللهِ تعالى: ﴿إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ﴾ فاسْعوا: فامْضوا [الجمعة: ٩].

876. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Scripture before us. And this was their day (Friday) the celebration of which [i.e. religious ceremonies like *Ḵẖuṭba* (religious talk)], (*Jumu'ah* prayer etc.) was made compulsory for them but they differed about it. So, Allāh gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) the following day (i.e. Saturday) and the Christians' (is) the day after the following day (i.e. Sunday)."

٨٧٦ - حدَّثَنا أبُو اليمانِ قالَ: أخبرَنا شُعَيبٌ قالَ: حدَّثَنا أبو الزِّنادِ أنَّ عَبدَ الرَّحمٰنِ بنَ هُرمُزَ الأعرَجَ - مَولى رَبيعَةَ بنِ الحَارِثِ - حدَّثَهُ أنَّه سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «نَحنُ الآخِرُونَ السَّابِقُونَ يَوْمَ القِيامَةِ، بَيدَ أنَّهُم أوتُوا الكِتابَ مِن قَبلِنا، ثُمَّ هذَا يَومُهُمُ الذِي فُرِضَ عَلَيهِم فاخْتَلَفُوا فِيهِ فَهَدَانا اللهُ لَهُ فالنَّاسُ لنا فِيهِ تَبعٌ، اليَهُودُ غَداً والنَّصَارى بَعد غَدٍ». [راجع: ٢٣٨]

(2) CHAPTER. The superiority of taking a bath on Friday. And is it necessary for boys and women to attend the Friday (prayer)?

(٢) بابُ فَضلِ الغُسلِ يَومَ الجُمُعَةِ، وَهَل عَلى الصَّبِيِّ شُهُودُ يَومِ الجُمُعَةِ؟ أو عَلى النِّساءِ؟

877. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Anyone of you attending the Friday (prayer) should take a bath."

٨٧٧ - حدَّثَنا عَبدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَن نافِعٍ، عَن عَبدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا جاءَ أحَدُكُمُ الجُمُعَةَ فَلْيَغتَسِل». [انظر: ٨٩٤، ٩١٩]

٨٧٨ - حدَّثَنَا عَبدُ اللهِ بنُ مُحَمَّدِ بنِ أسمَاءَ قالَ: حدَّثَنَا جُوَيرِيَةُ بن أَسمَاءَ، عَن مالِكٍ، عَنِ الزُّهرِيِّ، عَن سالمِ بنِ عَبدِ اللهِ بنِ عُمَرَ، عَنِ ابنِ عُمَرَ: أنَّ عُمَرَ ابنَ الخَطَّابِ بَينما هُوَ قائمٌ في الخطبَةِ يَوْمَ الجُمُعَةِ إذ جَاءَ رَجُلٌ مِنَ المُهاجِرِينَ الأوَّلِينَ مِن أصحَابِ النَّبِيِّ ﷺ، فَنادَاهُ عُمَرُ: أيَّةُ ساعَةٍ هذِهِ؟ قالَ: إنِّي شُغِلتُ فَلَم أنقَلِب إلى أهلي حتَّى سَمِعتُ التَّأذِينَ فَلَمْ أزِد عَلَى أن تَوَضَّأتُ. فَقالَ: والوُضُوءُ أيضاً؟ وَقَد عَلِمتَ أنَّ رَسُولَ اللهِ ﷺ كانَ يَأمُرُ بالغُسلِ.

[انظر: ٨٨٢]

878. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: While 'Umar bin Al-Khaṭṭāb was standing and delivering the *Khutba* (religious talk) on a Friday, one of the Companions of the Prophet ﷺ, who was one of the foremost *Muhājir* (emigrants) came. 'Umar said to him, "What is the time now?" He replied, "I was busy and could not go back to my house till I heard the *Aḍhān*. I did not perform more than the ablution." There-upon 'Umar said to him, "Did you perform only the ablution although you know that Allāh's Messenger ﷺ used to order us to take a bath (on Fridays)?"

٨٧٩ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبرَنا مالِكٌ، عَن صَفوَانَ بنِ سُلَيمٍ، عَن عَطاءِ بنِ يَسارٍ، عَن أبي سَعِيدٍ الخُدرِيِّ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «غُسلُ يَومِ الجُمُعَةِ وَاجِبٌ عَلى كُلِّ مُحتَلِمٍ».

[راجع: ٨٥٨]

879. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty."

(٣) بابُ الطِّيبِ للجُمُعَةِ

(3) CHAPTER. To perfume (oneself) before going for the Friday (prayer).

٨٨٠ - حدَّثَنَا عَلِيُّ بنُ عبدِالله بنِ جَعْفَرٍ قالَ: أَخْبَرَنَا حَرَمِيُّ بنُ عُمارَةَ قالَ: حدَّثَنا شُعبَةُ عَن أبي بَكرِ ابنِ المُنكَدِرِ قالَ: حدَّثَني عَمرُو بنُ سُلَيمٍ الأنصَارِيُّ قالَ: أشْهَدُ عَلى أبي سَعِيدٍ قالَ: أشهَدُ عَلى رَسُولِ اللهِ ﷺ

880. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: I testify that Allāh's Messenger ﷺ said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty and (also) the cleaning of his teeth with *Siwāk*, and the using of perfume, if available."

'Amr (a subnarrator) said, "I confirm that the taking of a bath is compulsory, but as for

the *Siwāk* and the use of perfume, Allāh knows better whether it is obligatory or not, but according to the *Ḥadīṯ* it is as above."

قالَ: «الغُسلُ يَومَ الجُمُعَةِ وَاجِبٌ عَلى كُلِّ مُحتَلِمٍ، وأن يَستنَّ، وَأن يَمَسَّ طِيباً إن وَجَدَ».

قالَ عَمرٌو: أمَّا الغُسلُ فأشهدُ أنَّهُ وَاجِبٌ، وأمَّا الاستِنانُ وَالطِّيبُ فاللهُ أعلَمُ، أوَاجِبٌ هُوَ أم لا؟ ولَكِن هٰكذَا في الحَدِيثِ.

قال أبُو عَبدِ اللهِ: هُوَ أخُو مُحَمَّدِ بنِ المُنكَدِرِ وَلم يُسَمَّ أبُو بَكرٍ هذَا، روَى عَنهُ بُكَيرُ بنُ الأشَجِّ وَسَعِيدُ بنُ أبي هِلالٍ وَعِدَّةٌ. وكانَ مُحَمَّدُ بنُ المُنكَدِرِ يُكنى بأبي بَكرٍ وأبي عَبدِ اللهِ. [راجع: ٨٥٨]

(4) CHAPTER. The superiority of *Jumu'ah* (prayer and *Ḳẖuṭba*).

[The weekly congregational *Salāt* (prayer) offered by Muslims at the time of *Ṣalāt-uz-Ẓuhr* (*Ẓuhr* prayer). This *Ṣalāt* (prayer) is preceded by a *Ḳẖuṭba* (religious talk).]

881. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Any person who takes a bath on Friday like the bath of *Janāba* and then goes for the *Ṣalāt* (prayer) (in the first hour i.e., early), it is as if he had sacrificed a camel (in Allāh's Cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the *Imām* comes out [i.e. starts delivering the *Ḳẖuṭba* (religious talk)], the angels present themselves to listen to the *Ḳẖuṭba*."

(٤) بابُ فَضلِ الجُمُعَةِ

٨٨١ - حدَّثَنَا عَبْدُاللهِ بنُ يُوسُفَ قالَ: أخبَرَنا مالِكٌ عَنْ سُمَيٍّ - مَوْلَى أبي بَكْرِ بنِ عَبْدِ الرَّحْمٰنِ - عَنْ أبي صالِحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنِ اغْتَسَلَ يَوْمَ الجُمُعَةِ غُسْلَ الجَنَابَةِ ثُمَّ رَاحَ فَكأنَّما قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ في السَّاعَةِ الثَّانِيَةِ فَكأنَّما قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ في السَّاعَةِ الثَّالِثَةِ فَكأنَّما قَرَّبَ كَبْشاً أقْرَنَ، وَمَنْ رَاحَ في السَّاعَةِ الرَّابِعَةِ فَكأنَّما قَرَّبَ دَجاجَةً.

وَمَنْ رَاحَ فِي السَّاعَةِ الخامِسَةِ فَكأنَّما قَرَّبَ بَيْضَةً. فإذَا خَرَجَ الإمامُ حَضَرَتِ المَلائِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

(5) CHAPTER.

(٥) بابٌ:

882. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While 'Umar (bin Al-Khaṭṭāb) رَضِيَ اللهُ عَنْهُ was delivering the *Khuṭba* (religious talk) on a Friday, a man entered (the mosque). 'Umar رَضِيَ اللهُ عَنْهُ asked him, "What has detained you from the *Salāt* (prayer)?" The man said, "It was only that when I heard the *Aḍhān* I performed ablution (for the *Ṣalāt*)." On that 'Umar رَضِيَ اللهُ عَنْهُ said, "Did you not hear the Prophet ﷺ saying: 'Anyone of you going out for the Friday (prayer) should take a bath'?"

٨٨٢ - **حدَّثَنَا** أبُو نُعَيم قالَ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ: أنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ بَيْنَما هُوَ يَخْطُبُ يَوْمَ الجُمُعَةِ إذْ دَخَلَ رَجُلٌ فَقالَ عُمَرُ: لِمَ تَحْتَبِسونَ عَنِ الصَّلاةِ؟ فَقالَ الرَّجُلُ: ما هُوَ إلَّا سَمِعْتُ النِّدَاءَ فَتَوَضَّأْتُ. فَقالَ: ألَم تَسْمَعُوا النَّبِيَّ ﷺ يَقُول: «إذَا رَاحَ أحَدُكُمْ إلى الجُمُعَةِ فَلْيَغْتَسِلْ». [راجع: ٨٧٨]

(6) CHAPTER. To use (hair) oil (on getting prepared) for the *Ṣalāt-ul-Jumu'ah* (Friday prayer).

(٦) بابُ الدُّهْنِ لِلْجُمُعَةِ

883. Narrated Salmān Al-Fārsī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds [for the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer)] and does not separate two persons sitting together (in the mosque), then offers *Ṣalāt* (prayers) as much as (Allāh has) written for him and then remains silent while the *Imām* is delivering the *Khuṭba* (religious talk), his sins in-between the present and the last Friday would be forgiven."

٨٨٣ - **حدَّثَنَا** آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ قالَ: أخْبَرَني أبي، عَنِ ابنِ وَدِيعَةَ، عَنْ سَلْمانَ الفارِسِيِّ قالَ: قالَ النَّبِيُّ ﷺ: «لا يَغْتَسِلُ رَجُلٌ يَوْمَ الجُمُعَةِ وَيَتَطَهَّرُ ما اسْتَطاعَ مِنْ طُهْرٍ، وَيَدَّهِنُ مِنْ دُهْنِهِ أو يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلا يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي ما كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إذَا تَكَلَّمَ الإمامُ إلَّا غُفِرَ لَهُ ما بَيْنَهُ وَبَيْنَ الجُمُعَةِ الأُخْرَى». [انظر: ٩١٠]

884. Narrated Ṭāwūs رَضِيَ اللهُ عَنْهُ: I said to Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا, "The people are

٨٨٤ - **حدَّثَنَا** أبُو اليَمانِ قالَ:

narrating that the Prophet ﷺ said, 'Take a bath on Friday and wash your heads (i.e., take a thorough bath) even though you were not *Junub* and use perfume.'" On that Ibn 'Abbās replied, "I know about the bath, (i.e., it is essential) but I do not know about the perfume (i.e., whether it is essential or not.)"

أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قالَ طاوُسٌ: قُلْتُ لابْنِ عَبَّاسٍ: ذَكَرُوا أَنَّ النَّبِيَّ ﷺ قالَ: «اغْتَسِلوا يَوْمَ الجُمُعَةِ وَاغْسِلُوا رُؤسَكُمْ. وَإِنْ لَمْ تَكُونُوا جُنُباً، وأصِيبُوا مِنَ الطِّيبِ». قالَ ابنُ عَبَّاسٍ: أَمَّا الغُسْلُ فَنَعَمْ، وَأَمَّا الطِّيبُ فَلا أَدْرِي. [انظر: ٨٨٥]

885. Narrated Ṭāwūs: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما mentioned the statement of the Prophet ﷺ regarding the taking of a bath on Friday and then I asked him whether the Prophet ﷺ had ordered perfume or (hair) oil to be used if they could be found in one's house. He (Ibn 'Abbās) replied that he did not know about it.

٨٨٥ - حدَّثَنَا إبْرَاهِيمُ بنُ مُوسَى قالَ: أَخْبَرَنا هِشامٌ أَنَّ ابنَ جُرَيْجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَني إبْرَاهِيمُ بنُ مَيْسَرَةَ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ في الغُسْلِ يَوْمَ الجُمُعَةِ، فَقُلْتُ لابْنِ عَبَّاسٍ: أَيَمَسُّ طِيباً أَوْ دُهناً إنْ كانَ عِنْدَ أَهْلِهِ؟ فَقالَ: لا أَعْلَمُهُ. [راجع: ٨٨٤]

(7) CHAPTER. To wear the best available clothes (for the *Jumu'ah* prayer).

(٧) بابٌ: يَلْبَسُ أَحْسَنَ ما يَجِدُ

886. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ saw a silken cloak (being sold) at the gate of the mosque and said to Allāh's Messenger ﷺ, "I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations". Allāh's Messenger ﷺ replied, "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allāh's Messenger ﷺ and he gave one of them to 'Umar bin Al-Khaṭṭāb. On that 'Umar said, "O Allāh's Messenger! You have given me this cloak although on the cloak of 'Uṭārid (a cloak merchant who was selling that silken

٨٨٦ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ: أَنَّ عُمَرَ بنَ الخَطَّابِ رضى اللهُ عَنْهُ رَأى حُلَّةَ سِيَرَاءَ عِنْدَ بابِ المَسْجِدِ. فَقالَ: يا رَسُولَ اللهِ لَوِ اشْتَرَيْتَ هذه فَلَبِسْتَها يَوْمَ الجُمُعَةِ وللْوَفْدِ إذا قَدِمُوا عَلَيْكَ؟ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّما يَلْبَسُ هذِهِ مَنْ لا خَلاقَ لَهُ في الآخِرَةِ». ثُمَّ جاءَتْ رَسُولَ اللهِ ﷺ مِنها حُلَلٌ فأعْطَى مِنْهَا

عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ حُلَّةً، فَقالَ عُمَرُ: يا رَسُولَ اللهِ، كَسَوْتَنِيها وقَدْ قُلْتَ في حُلَّةِ عُطارِدٍ ما قُلْتَ؟ قالَ رَسُولُ اللهِ ﷺ: «إنِّي لَمْ أكْسُكَها لِتَلْبَسَها». فَكَساها عُمَرُ ابنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ أخاً لَهُ بِمَكَّةَ مُشْرِكاً. [انظر: ٩٤٨، ٢١٠٤، ٢٦١٢، ٢٦١٩، ٣٠٥٤، ٥٨٤١، ٥٩٨١، ٦٠٨١]

cloak at the gate of the mosque) you passed such and such a remark." Allāh's Messenger ﷺ replied, "I have not given you this to wear". And so 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ gave it to his pagan brother in Makkah to wear.

(٨) بابُ السِّوَاكِ يَوْمَ الجُمُعَةِ،

وقالَ أبُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ: «يَسْتَنُّ».

(8) CHAPTER. To clean the teeth with *Siwāk* on Friday.

And Abū Sa'īd said that the Prophet ﷺ used to clean his teeth.

٨٨٧ - **حدَّثَنَا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لَوْلا أنْ أشُقَّ عَلى أُمَّتي - أوْ لَوْلا أنْ أشُقَّ عَلى النَّاسِ - لأمَرْتُهُمْ بالسِّوَاكِ مَعَ كُلِّ صَلاةٍ». [انظر: ٧٢٤٠]

887. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If I had not found it hard for my followers — or the people — I would have ordered them to clean their teeth with *Siwāk* for every *Ṣalāt* (prayer)."

٨٨٨ - **حدَّثَنَا** أبُو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا شُعَيْبُ بنُ الحَبْحابِ قالَ: حدَّثَنا أنَسٌ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أكْثَرْتُ عَلَيْكُمْ في السِّوَاكِ».

888. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "I have told you repeatedly to (use) the *Siwāk*." (The Prophet ﷺ put emphasis on the use of the *Siwāk*.)

٨٨٩ - **حدَّثَنَا** مُحَمَّدُ بنُ كَثِيرٍ قالَ: أخْبَرَنا سُفْيانُ عَنْ مَنْصُورٍ وَحُصَينٍ عَنْ أبي وَائِلٍ عَنْ حُذَيْفَةَ قالَ: كانَ النَّبِيُّ ﷺ إذا قامَ مِنَ اللَّيْلِ يَشُوصُ فاهُ. [راجع: ٢٤٥]

889. Narrated Hudhaifa رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ got up at night [for the night *Ṣalāt* (prayer)], he used to clean his mouth.

(9) CHAPTER. Whoever cleans his teeth with *Siwāk* belonging to someone else.

(٩) بابُ مَنْ تَسَوَّكَ بِسِوَاكِ غَيرِهِ

890. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: 'Abdur-Raḥmān bin Abī Bakr came holding a *Siwāk* with which he was cleaning his teeth. Allāh's Messenger ﷺ looked at him. I requested 'Abdur-Raḥmān to give the *Siwāk* to me and after he gave it to me, I divided it into two, chewed one of it, and gave it to Allāh's Messenger ﷺ. Then he ﷺ cleaned his teeth with it and (at that time) he was resting against my chest.

٨٩٠ - **حدَّثَنَا** إسمَاعِيلُ قالَ: حدَّثَني سُلَيْمانُ بنُ بِلالٍ قالَ: قالَ هِشام بنُ عُرْوَةَ: أخْبَرَني أبي عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرٍ وَمَعَهُ سِواكٌ يَسْتَنُّ بِهِ فَنَظَرَ إلَيْهِ رَسُولُ اللهِ ﷺ فَقُلْتُ لَهُ: أعْطِني هذَا السِّواكَ يا عَبْدَ الرَحْمٰنِ. فَأعْطانِيهِ، فَقَصَمْتُهُ. ثُمَّ مَضَغْتُهُ فأعْطَيْتُهُ رَسُولَ اللهِ ﷺ فاسْتَنَّ بِهِ وهُوَ مُسْتَسْنِدٌ إلى صَدْرِي. [انظر: ١٣٨٩، ٣١٠٠، ٣٧٧٤، ٤٤٣٨، ٤٤٤٦، ٤٤٤٩، ٤٤٥٠، ٤٤٥١، ٥٢١٧، ٦٥١٠]

(10) CHAPTER. What should be recited (from the Qur'ān) in the *Ṣalāt-ul-Fajr* (*Fajr* prayer) on Friday.

(١٠) بابُ ما يُقْرَأُ في صَلاةِ الفَجْرِ يَوْمَ الجُمُعَةِ

891. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to recite (the following) in the *Ṣalāt-ul-Fajr* (*Fajr* prayer) of Friday: *"Alif, Lām, Mīm, Tanzīl"* (*Sūrat Aṣ-Ṣajda*), (No.32) and *"Hal-āta-'alal-Insāni"* (i.e. *Sūrat Ad-Dahr*). (No.76).

٨٩١ - **حدَّثَنَا** أبُو نُعَيم قالَ: حدَّثَنا سُفْيانُ عَنْ سَعْدِ بنِ إبْرَاهِيمَ، عَن عَبْدِ الرَّحْمٰنِ - هُوَ ابنُ هُرْمُزَ الأعرج - عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبيُّ ﷺ يَقْرَأ فِي الفَجْرِ يَوْمَ الجُمُعَةِ: ﴿الٓمٓ ۝١ تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ۝٢﴾ [السَّجدة] و﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾ [الدهر]. [انظر: ١٠٦٨]

(11) CHAPTER. To offer the *Ṣalāt-ul-Jumu'ah* [prayer and *Khuṭba* (religious talk)] in villages and towns.

(١١) بابُ الجُمُعَةِ في القُرَى وَالمُدُنِ

892. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنهما: The first *Jumu'ah* (prayer) offered after the

٨٩٢ - **حدَّثَنِي** مُحَمَّدُ بنُ المُثَنَّى

Jumu'ah (prayer) offered at the mosque of Allāh's Messenger ﷺ was in the mosque of the tribe of 'Abdul Qais at Jawāṯha in Baḥrain.

قالَ: حدَّثَنا أبُو عامِرٍ العَقَدِيُّ قالَ: حدَّثَنا إبْرَاهِيمُ بنُ طَهْمانَ، عَنْ أبي جَمْرَةَ الضُّبَعِيِّ، عَنِ ابنِ عَبَّاسٍ أنَّهُ قالَ: إنَّ أوَّلَ جُمُعَةٍ جُمِّعَتْ بَعْدَ جُمعَةٍ في مَسْجِدِ رَسُولِ اللهِ ﷺ في مَسْجِدِ عَبْدِ القَيْسِ بِجُوَاثَى مِنَ البَحْرَيْنِ. [انظر: ٤٣٧١]

893. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهما: I heard Allāh's Messenger ﷺ saying, "All of you are guardians."

Yūnus said: Ruzaiq bin Ḥukaim wrote to Ibn Shihāb while I was with him at Wādi Al-Qura saying, "Shall I lead the *Jumu'ah* (prayer)?" Ruzaiq was working on the land (i.e., farming) and there was a group of Sudanese people and some others with him; Ruzaiq was then the Governor of Aila. Ibn Shihāb wrote (to Ruzaiq) ordering him to lead the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer) and telling him that Sālim told him that 'Abdullāh bin 'Umar had said, "I heard Allāh's Messenger ﷺ saying, 'All of you are guardians and responsible for your wards and the things under your care. The *Imām* (i.e. ruler) is the guardian of his subjects and is responsible for them, and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.'"

Ibn Umar added, "I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.'"

٨٩٣ - حدَّثَنا بِشْرُ بنُ مُحَمَّدٍ المرْوَزِيُّ قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِي قالَ: أخْبَرَنا سالمُ بنُ عَبدِ اللهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: «كُلُّكُمْ رَاعٍ». وزَادَ اللَّيْثُ: قالَ يُونُسُ: كَتَبَ رُزَيْقُ بنُ حُكَيمٍ إلى ابنِ شِهابٍ وأنا مَعَهُ يَوْمَئِذٍ بِوَادِي القُرَى: هَلْ تَرَى أنْ أُجمِّعَ؟ ورُزَيْقٌ عامِلٌ عَلى أرْضٍ يَعْمَلُها وفيها جَماعَةٌ مِنَ السُّودَانِ وغَيرِهِمْ، ورُزَيْقٌ يَوْمَئِذٍ عَلى أيْلَةَ، فَكَتَبَ ابنُ شِهابٍ، وأنا أسمَعُ، يَأمُرُهُ أنْ يُجَمِّعَ، يُخْبِرُهُ أنَّ سالماً حدَّثَه أنَّ عَبدَ اللهِ بنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّكُمْ رَاعٍ، وكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِهِ: الإمَامُ رَاعٍ ومَسْؤُلٌ عَنْ رَعيَّتِهِ، والرَّجُلُ رَاعٍ في أهْلِهِ وهُوَ مَسْؤُلٌ عَنْ رَعِيَّتِهِ، والمَرْأةُ رَاعِيَةٌ في بَيْتِ زَوْجِها وَمَسْؤُلَةٌ عَنْ رَعِيَّتِها، والخادِمُ رَاعٍ في مالِ سَيِّدِهِ وَمَسْؤُلٌ

عَنْ رَعِيَّتِهِ. قالَ: وَحَسِبْتُ أنْ قَدْ قالَ: «والرَّجلُ رَاعٍ في مالِ أبِيهِ وهُوَ مَسْؤُلٌ عَنْ رَعِيَّتِهِ، وكُلُّكُمْ رَاعٍ وَمَسْؤُلٌ عَنْ رَعِيَّتِهِ». [انظر: ٢٤٠٩، ٢٥٥٤، ٢٥٥٨، ٢٧٥١، ٥١٨٨، ٥٢٠٠، ٧١٣٨]

(12) CHAPTER. Is the taking of a bath (on Friday) necessary for women, boys, and others who do not present themselves for the *Jumu'ah* (prayer).

(١٢) بابُ هَلْ عَلى مَنْ لَمْ يَشْهَدِ الجُمُعَةَ غُسلٌ مِنَ النِّساءِ والصِّبْيانِ وغَيرِهِمْ؟

And Ibn 'Umar said, "A bath is compulsory for those on whom the *Jumu'ah* (prayer) is obligatory."

وقالَ ابنُ عُمَرَ: إنَّما الغُسْلُ عَلى مَنْ تَجِبُ عَلَيْهِ الجُمُعَةُ.

894. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "Anyone of you coming for the *Jumu'ah* (prayer) should take a bath."

٨٩٤ - **حدَّثَنا** أبُو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: حدَّثَني سالمُ بنُ عَبْدِ اللهِ أنَّه سَمِعَ عَبْدَ اللهِ بنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُول: «مَنْ جاء مِنْكُمُ الجُمُعَةَ فَلْيَغْتَسِلْ». [راجع: ٨٧٧]

895. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty."

٨٩٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ صَفْوَانَ بنِ سُلَيم، عَنْ عَطاءِ ابنِ يَسارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أنَّ رَسولَ ﷺ قالَ: «غُسْلُ يَوْمِ الجُمُعَةِ وَاجِبٌ عَلى كُلِّ مُحْتَلِمٍ». [راجع: ٨٥٨]

896. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection. They were given the Scripture before us and we were given the Qur'ān after them. And this

٨٩٦ - **حدَّثَنا** مُسْلِمُ بنُ إبْرَاهِيمَ قالَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَني ابنُ طاوُسٍ، عَنْ أبِيهِ عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «نحْنُ

was the day (Friday) about which they differed and Allāh gave us the guidance (for that). So the following day (i.e. Saturday) is for the Jews and the day after the following day (i.e. Sunday) is for the Christians'." The Prophet ﷺ remained silent (for a while).

الآخِرونَ السَّابِقُونَ يَوْمَ القِيامَةِ، أُوتُوا الكِتابَ مِنْ قَبْلِنا وأُوتِينا مِنْ بَعْدِهِمْ، فَهٰذَا اليَوْمُ الذِي اخْتَلَفُوا فِيهِ فَهَدَانا اللهُ، فَغَداً لِلْيَهُودِ، وَبَعْدَ غَدٍ للنَّصارَى»، فَسَكَتَ. [راجع: ٢٣٨]

897. Then said, "It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body."

٨٩٧ - ثُمَّ قالَ: «حَقٌّ عَلى كُلِّ مُسْلِمٍ أنْ يَغْتَسِلَ في كُلِّ سَبْعَةِ أيَّامٍ يوماً يَغْسِلُ فِيهِ رَأسَهُ وَجَسَدَهُ». [انظر: ٨٩٨، ٣٤٨٧]

898. Narrated Abū Hurairah through different narrators that the Prophet ﷺ said, "It is Allāh's Right on every Muslim that he should take a bath (at least) once in seven days."

٨٩٨ - رَوَاهُ أبانُ بنُ صالِحٍ، عَنْ مجاهِدٍ، عَنْ طاوسٍ عَنْ أبي هُرَيْرَةَ، قالَ: قالَ النَّبيُّ ﷺ: «لله تَعالى عَلى كُلِّ مُسْلِمٍ حَقٌّ أنْ يَغْتَسِلَ في كُلِّ سَبْعَةِ أيَّامٍ يَوْماً». [راجع: ٨٩٧]

(13) CHAPTER.

(١٣) بابٌ:

899. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Allow women to go to the mosques at night."

٨٩٩ - **حدَّثَنَا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا شَبابَةُ: حدَّثَنا وَرْقاءُ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِي ﷺ قال: «ائْذَنُوا للنِّساءِ بِاللَّيْلِ إلى المَساجِدِ». [راجع: ٨٦٥]

900. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: One of the wives of 'Umar (bin Al-Khaṭṭāb) used to offer the *Fajr* and the *'Iṣhā' Ṣalāt* (prayers) in congregation in the mosque. She was asked why she had come out for the *Ṣalāt* as she knew that 'Umar disliked it, and he has great *Ghaira* (self-respect). She replied, "What prevents him from stopping me from this act?" The other replied, "The statement

٩٠٠ - **حدَّثَنَا** يُوسُفُ بنُ مُوسَى: حدَّثَنا أبُو أُسامَةَ: حدَّثَنا عُبَيْدُ اللهِ بنُ عُمَرَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ، قالَ: كانَتِ امْرَأةٌ لِعُمَرَ تَشْهَدُ صَلاةَ الصُّبْحِ والعِشاءِ في الجَماعَةِ في المَسْجِدِ، فَقِيلَ لَها: لِمَ تَخْرُجِينَ وَقَدْ تَعْلَمِينَ

of Allāh's Messenger ﷺ: 'Do not stop Allāh's *Imā'* (women-slaves) from going to Allāh's Mosques', prevents him."

أنَّ عُمَرَ يَكْرَهُ ذٰلِكَ وَيَغَارُ؟ قالَتْ: وَما يَمْنَعُهُ أنْ يَنْهانِي؟ قالَ: يَمْنَعُهُ قَوْلُ رَسُولِ اللهِ ﷺ: «لا تَمْنَعوا إماءَ اللهِ مَساجِدَ اللهِ». [راجع: ٨٦٥]

(14) CHAPTER. It is permissible for one not to attend the *Jumu'ah* (prayer) if it is raining.

(١٤) بابُ الرُّخْصَةِ إنْ لَمْ يَحْضُرِ الجُمُعَةَ في المَطَرِ

901. Narrated Muḥammad bin Sīrīn: On a rainy day Ibn 'Abbās رضي الله عنهما said to his *Mu'aḍḥ-ḍḥin,* "After saying, *'Aṣḥ-hadu anna Muḥammadan Rasūl-Ullāh'* (I testify that Muḥammad is Allāh's Messenger), do not say *'Ḥaiya 'alaṣ-Ṣalāh'* [Come for the *Ṣalāt* (prayer)] but say: *'Salū Fī Būtikum* (offer *Salāt* in your houses)'." (The man did so). But the people disliked it. Ibn 'Abbās said, "It was done by one who was much better than I (i.e., the Prophet ﷺ). No doubt, the *Jumu'ah* (prayer) is compulsory but I dislike to put you to task by bringing you out walking in mud and slush."

٩٠١ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا إسْماعِيلُ قالَ: أخْبَرَني عَبْدُ الحَمِيدِ - صاحِبُ الزِّياديِّ - قالَ: حدَّثَنا عَبْدُ اللهِ ابنُ الحارِثِ ابنُ عَمِّ مُحَمَّدِ بنِ سِيرِينَ: قالَ ابنُ عَبَّاسٍ لِمُؤَذِّنِهِ في يَوْمٍ مَطِيرٍ: إذَا قُلْتَ: أشْهَدُ أنَّ مُحَمَّداً رَسُولُ اللهِ، فَلا تَقُلْ: حَيَّ عَلى الصَّلاةِ، قُلْ: صَلُّوا في بُيُوتِكُمْ، فَكَأنَّ النَّاسَ اسْتَنْكَرُوا، فَقالَ: فَعَلَهُ مَنْ هُوَ خَيرٌ مِنِّي، إنَّ الجُمُعَةَ عَزْمَةٌ وَإنِّي كَرِهْتُ أنْ أُحْرِجَكُمْ فَتَمْشُونَ في الطِّينِ والدَّحَضِ». [راجع: ٦١٦]

(15) CHAPTER. From where (distance) should one present oneself for the *Jumu'ah* (prayer) and for whom is the *Jumu'ah* (prayer) complusory?

(١٥) بابٌ مِنْ أيْنَ تُؤْتى الجُمُعَةُ، وعَلى مَنْ تجِبُ؟ لِقَوْلِ اللهِ تَعالَى: ﴿إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ﴾ [الجمعة: ٩]

(What judgement is inferred from) the Statement of Allāh جل جلاله:

"...When the call is proclaimed for the *Ṣalāt* (prayer) on Friday (*Jumu'ah* prayer) come to the remembrance of Allāh [*Jumu'ah* religious talk (*Ḳḥuṭba*) and *Ṣalāt* (prayer)." (V.62:9)

And 'Atā said, "If you are in a village and

وقالَ عَطاءٌ: إذا كُنْتَ في قَرْيَةٍ جامِعَةٍ نُودِيَ بالصَّلاةِ مِنْ يَوْمِ الجُمُعَةِ فَحَقٌّ عَلَيْكَ أنْ تَشْهَدَها، سَمِعْتَ النِّدَاءَ أوْ لَمْ تَسْمَعْهُ. وكانَ أنَسٌ رَضِيَ اللهُ عَنْهُ في قَصْرِهِ أحْياناً يُجَمِّعُ

the *Aḍḥān* is pronounced for the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer), it is obligatory for you to present yourself for the *Jumu'ah* (prayer) whether you hear the *Aḍḥān* or not. And at times, Anas used to establish the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer) at his palace and sometime he did not, while he was at a place called Az-Zāwiya, situated at a distance of two parasangs (about six miles from Baṣrah).

وَأحْياناً لا يُجَمِّعُ، وهُوَ بالزَّاوِيَةِ عَلى فَرْسَخَيْنِ.

902. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: The people used to come from their abodes and from *Al-'Awālī* (i.e., outskirts of Al-Madīna up to a distance of four miles or more from Al-Madīna). They used to pass through dust and used to be drenched with sweat and covered with dust; so, sweat used to trickle from them. One of them came to Allāh's Messenger ﷺ who was in my house. The Prophet ﷺ said to him, "I wish that you keep yourself pure and clean on this day of yours (i.e., take a bath)."

٩٠٢ - حدَّثَنَا أحْمَدُ بنُ صَالِحٍ قالَ: حدَّثَنا عَبْدُ اللهِ بنُ وَهْبٍ قالَ: أخْبرَني عمْرُو ابنُ الحَارِثِ، عَنْ عُبَيْدِ اللهِ بنِ أبي جَعْفَرٍ أنَّ مُحَمَّدَ بنَ جَعْفَرِ بنِ الزُّبَيرِ حدَّثَهُ عَنْ عُرْوَةَ ابنِ الزُّبَيرِ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ قالت: كانَ النَّاسُ يَنْتابُونَ الجُمُعَةَ مِنْ مَنازِلِهِمْ وَالعَوالي فَيأتُونَ في الغُبارِ فَيُصِيبُهم الغُبارُ وَالعَرَقُ، فَيَخْرُجُ مِنْهُمُ العَرَقُ فأتى رَسُولَ اللهِ ﷺ إنْسانٌ مِنْهُمْ وَهُوَ عِندِي فَقالَ النَّبِيُّ ﷺ: «لَوْ أنَّكُمْ تَطَهَّرْتم ليومِكُمْ هذَا».

(16) CHAPTER. The time for the *Jumu'ah* (prayer) due when the sun declines, i.e., just after mid-day.

(١٦) **بابٌ: وَقْتُ الجُمُعَةِ إذَا زَالتِ الشَّمْسُ،**

The same was said by 'Umar, 'Alī, An-Nu'mān bin Bashīr and 'Amr bin Ḥuraith رَضِيَ اللهُ عَنْهُم.

وكَذَا يُذْكَرُ عَنْ: عُمَرَ، وَعليٍّ، والنُّعْمانِ بنِ بَشِيرٍ، وعَمْرِو بْنِ حُرَيثٍ رَضِيَ اللهُ عَنْهُم.

903. Narrated Yaḥyā bin Sa'īd: I asked 'Amra about taking a bath on Fridays. She replied, " 'Āishah رَضِيَ اللهُ عَنها said, 'The people used to work (for their livelihood) and whenever they went for the *Jumu'ah* (prayer)

٩٠٣ - حدَّثَنَا عَبْدَانُ قالَ: أخْبرَنا عَبْدُ اللهِ قالَ: أخْبرَنا يَحْيى بنُ سَعِيدٍ أنَّهُ سَألَ عَمْرَةَ عَنِ الغُسْلِ يَوْمَ

they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.'"

الجُمُعَةِ؟ فَقالَتْ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: كانَ النَّاسُ مَهَنَةَ أنفُسِهِم وكانُوا إذَا رَاحُوا إلى الجُمُعَةِ رَاحُوا في هَيْئَتِهِمْ، فَقِيلَ لَهُمْ: «لَوِ اغْتَسَلْتُمْ». [انظر: ٢٠٧١]

904. Narrated Anās bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer the *Jumu'ah* (prayer) immediately after mid-day.

٩٠٤ - **حدَّثَنَا** سُرَيْجُ بنُ النُّعْمانِ قالَ: حدَّثَنا فُلَيحُ بنُ سُلَيْمانَ، عَنْ عُثمانَ بنِ عَبْدِ الرَّحْمٰنِ بْنِ عُثْمانَ التَّيْمِيِّ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي الجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ.

905. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We used to offer the *Jumu'ah* (prayer) early and then have an afternoon nap.

٩٠٥ - **حدَّثَنَا** عَبْدَانُ قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا حُمَيْدٌ، عَنْ أنَسِ بنِ مالِكٍ قالَ: كُنَّا نُبَكِّرُ بالجُمُعَةِ ونَقِيلُ بَعْدَ الجُمُعَةِ. [انظر: ٩٤٠]

(17) CHAPTER. If it becomes very hot on Fridays (then what should be done)?

(١٧) بابٌ إذا اشْتَدَّ الحَرُّ يَوْمَ الجُمُعَةِ

906. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer the *Ṣalāt* (prayer) earlier if it was very cold; and if it was very hot he used to delay the *Ṣalāt*, i.e. the *Jumu'ah* (prayer).

٩٠٦ - **حدَّثَنَا** مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّمِيُّ قالَ: حدَّثَنِي حَرَمِيُّ بنُ عُمارَةَ قالَ: حدَّثَنا أبُو خَلْدَةَ - وَهُوَ خالِدُ بنُ دِينارٍ - قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ يَقُولُ: كانَ النَّبِيُّ ﷺ إذَا اشْتَدَّ البَرْدُ بَكَّرَ بالصَّلاةِ، وإذَا اشْتَدَّ الحَرُّ أبْرَدَ بالصَّلاةِ - يَعْنِي: الجُمُعَةَ -.

وقالَ يُونُسُ بنُ بُكَيرٍ: أخْبَرَنا أبُو خَلْدَةَ وَقالَ: بالصَّلاةِ، وَلَمْ يَذْكُرِ الجُمُعَةَ.

وقالَ بِشْرُ بنُ ثابِتٍ: حدَّثَنا أبُو خَلْدَةَ قالَ: صَلَّى بِنا أمِيرٌ الجُمُعَةَ، ثُمَّ قالَ لأنَسٍ رَضِيَ اللهُ عَنْهُ: كَيْفَ كانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ.

(18) CHAPTER. To go for the *Jumu'ah* (prayer) walking unhurriedly.

(١٨) بابُ المَشْي إلى الجُمُعَةِ،

وقَوْلِ اللهِ جَلَّ ذِكْرُهُ:

And the Statement of Allāh تعالى: "...Come to the remembrance of Allāh [*Jumu'ah* religious talk (*Khutba*) and *Ṣalāt* (prayer)]" (V.62:9) and whoever said that the meaning of "come" is "to prepare and go for the *Ṣalāt* (prayer)" as is inferred from the Statement of Allāh تعالى: "And strives for it, with the necessay effort due for it..." (V.17:19)

﴿فَٱسْعَوْا إِلَىٰ ذِكْرِ ٱللَّهِ﴾ [الجمعة: ٩]

ومَنْ قالَ: «السَّعْيُ»: العَمَلُ وَالذَّهابُ، لِقَوْلِهِ تَعالَى: ﴿وَسَعَىٰ لَهَا سَعْيَهَا﴾ [الإسراء: ١٩] وقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: يَحْرُمُ البَيْعُ حِينَئِذٍ. وقالَ عَطاءٌ: تَحْرُمُ الصِّناعاتُ كُلُّها. وقالَ إبْرَاهِيمُ بنُ سَعْدٍ عَنِ الزُّهْرِيِّ: إذا أذَّنَ المُؤَذِّنُ يَوْمَ الجُمُعَةِ وهُوَ مُسافِرٌ فَعَلَيْهِ أنْ يَشْهَدَ.

And Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said: "Selling is forbidden at that time." And 'Aṭā' said, "All types of work are forbidden [at the time of the *Ṣalāt* (prayer)]." And narrated Az-Ẓuhrī: If the *Aḍḥān* is pronounced by the *Mu'aḍḥ-ḍḥin* on Friday [for *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer)] anyone on a journey should attent the *Ṣalāt* (prayer).

907. Narrated Abū 'Abs رَضِيَ اللهُ عَنْهُ, while he was going for the *Jumu'ah* prayer: I heard the Prophet ﷺ saying, "Anyone whose feet are covered with dust in Allāh's Cause, shall be saved by Allāh from the Hell-fire."

٩٠٧ - **حدَّثَنا** عليُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا الوَلِيدُ بنُ مُسْلِمٍ قالَ: حدَّثَنا يَزِيدُ ابنُ أبي مَرْيَمَ قالَ: حدَّثَنا عَبايَةُ بنُ رِفاعَةَ قالَ: أدْرَكَنِي أبُو عَبْسٍ وَأنا أذْهَبُ إلى الجُمُعَةِ فَقالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنِ اغْبَرَّتْ قَدَماهُ في سَبِيلِ اللهِ حَرَّمَهُ اللهُ عَلى النَّارِ». [انظر: ٢٨١١]

908. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "If the *Iqāma* is pronounced for the *Ṣalāt* (prayer),

٩٠٨ - **حدَّثَنا** آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ قالَ: حَدَّثَنا الزُّهْرِيُّ:

do not run for it but just walk for it calmly and offer *Ṣalāt* whatever you get, and complete whatever you have missed."

عَنْ سَعِيدٍ وأبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. وحدَّثَنا أبُو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ عَنِ الزُّهرِيِّ قالَ: أخْبَرَني أبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ أنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: «إذا أُقِيمَتِ الصَّلاةُ فَلا تأتُوها تَسْعَونَ، وَأْتُوها تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةَ، فَما أَدْرَكْتُمْ فَصَلُّوا، وما فاتَكُمْ فأَتِمُّوا». [راجع: ٦٣٦]

909. Narrated 'Abdullāh bin Abī Qatāda on the authority of his father: The Prophet ﷺ said, "Do not stand up for *Ṣalāt* (prayer) unless you see me (in front of you), and observe calmness and solemnity".

٩٠٩ - حدَّثَنَا عَمْرُو بنُ عَلِيّ قالَ: حدَّثَنا أبُو قُتَيْبَةَ قالَ: حدَّثَنا عليُّ بنُ المباركِ عَنْ يَحْيى بنِ أبي كَثيرٍ: عَنْ عَبْدِ اللهِ بنِ أبي قَتادَةَ، قالَ أبو عَبْدِ اللهِ: لا أعلَمُهُ إلَّا عَنْ أبيهِ. [راجع: ٦٣٧]

(19) CHAPTER. One should not separate two persons (sitting together in a row) on Fridays.

(١٩) بابٌ: لا يُفَرَّقُ بَينَ اثْنَينِ يَوْمَ الجُمُعَةِ

910. Narrated Salmān Al-Fārisī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Anyone who takes a bath on Friday and cleanse himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the *Ṣalāt* (prayer) and does not separate two persons [sitting together in a mosque for the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer)], and offers *Ṣalāt* (prayer) as much as is written for him and remains quiet when the *Imām* delivers the *Ḵẖuṭba* (religious talk), all his sins in-between the present and the last Friday will be forgiven."

٩١٠ - حدَّثَنَا عَبْدانُ قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا ابْنُ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ عَنْ أبيهِ، عَنِ ابنِ وَدِيعَةَ، عَنْ سَلْمانَ الفارِسيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنِ اغْتَسَلَ يَوْمَ الجُمُعَةِ وَتَطَهَّرَ بِما اسْتَطَاعَ مِنْ طُهْرٍ، ثُمَّ ادَّهَن أوْ مَسَّ مِنْ طِيبٍ، ثُمَّ رَاحَ فَلَمْ يُفَرِّقْ بَينَ اثْنَينِ، فَصَلَّى ما كُتِبَ لَهُ، ثُمَّ إذَا خَرَجَ الإمامُ أنْصَتَ، غُفِرَ لَهُ ما

بَيْنَهُ وبَينَ الجُمُعَةِ الأُخْرَى».

[راجع: ٨٨٣]

(20) CHAPTER. A man should not make his brother get up to sit in his place (i.e. usurp his seat) on Friday.

(٢٠) بابٌ: لا يُقيمُ الرَّجُلُ أخاهُ يَوْمَ الجُمُعَةِ وَيَقْعُدُ مَكَانَهُ

911. Narrated Ibn Juraij: I heard Nāfi' saying, "Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, 'The Prophet ﷺ forbade that a man should make another man to get up to sit in his place.'" I said to Nāfi', 'Is it for *Jumu'ah* (prayer) only?' He replied, "For *Jumu'ah* (prayer) and also for any other (prayer)."

٩١١ - **حدَّثَنَا** مُحَمَّدٌ قالَ: أخبرَنا مَخْلَدُ بنُ يَزِيدَ قالَ: أخبرَنا ابنُ جُرَيْجٍ قالَ: سَمِعْتُ نافِعاً يَقُولُ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: نَهَى النَّبِيُّ ﷺ أنْ يُقِيمَ الرَّجُلُ الرَّجُلَ مِنْ مَقْعَدِهِ وَيَجْلِسَ فِيهِ. قُلْتُ لِنافِعٍ: الجُمُعَةَ؟ قالَ: الجُمُعَةَ وَغَيرَها. [انظر: ٦٢٦٩، ٦٢٧٠]

(21) CHAPTER. *Aḍḥān* on Friday (for the *Jumu'ah* prayer).

(٢١) بابُ الأذَانِ يَوْمَ الجُمُعَةِ

912. Narrated Aṣ-Ṣā'ib bin Yazīd رَضِيَ اللهُ عَنْهُ: In the lifetime of the Prophet ﷺ, Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُما, the *Aḍḥān* for the *Jumu'ah* prayer used to be pronounced when the *Imām* sat on the pulpit. But during the caliphate of 'Uthmān رَضِيَ اللهُ عَنْهُ when the Muslims increased in number, a third *Aḍḥān* at Az-Zaurā' was added. Abū 'Abdullāh said, "*Az-Zaurā'* is a place in the market of Al-Madīna."

٩١٢ - **حدَّثَنَا** آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهرِيِّ، عَنِ السَّائِبِ بنِ يَزِيدَ قالَ: كانَ النِّدَاءُ يَوْمَ الجُمُعَةِ أوَّلُهُ إذَا جَلَسَ الإمامُ عَلى المِنْبَرِ عَلى عَهْدِ النَّبِيِّ ﷺ وَأبي بَكْرٍ وعُمَرَ رَضِيَ اللهُ عَنْهُما. فَلَمَّا كانَ عُثمانُ رَضِيَ اللهُ عَنْهُ وكَثُرَ النَّاسُ زَادَ النِّداءَ الثَّالِثَ عَلى الزَّوْرَاءِ. [انظر: ٩١٣، ٩١٥، ٩١٦]

قالَ أبُو عَبْدِ اللهِ: الزَّوْرَاءُ مَوْضِعٌ بالسُّوقِ بالمَدِينَةِ.

(22) CHAPTER. One *Mu'aḍḥ-ḍḥin* on Friday.

(٢٢) بابُ المُؤَذِّنِ الوَاحِدِ يَوْمَ الجُمُعَةِ

913. Narrated Aṣ-Ṣā'ib bin Yazīd رَضِيَ اللهُ عَنْهُ: The person who increased the number of

٩١٣ - **حدَّثَنَا** أبُو نُعَيمٍ قالَ:

Adḥān for the *Jumu'ah* prayer to three was 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ and it was when the (Muslim) population of Al-Madīna increased. In the lifetime of the Prophet ﷺ there was only one *Mu'aḍḥ-ḍhin* and the *Adḥān* used to be pronounced only after the *Imām* had taken his seat (i.e., on the pulpit).

حدَّثَنا عَبْدُ العَزِيزِ بنُ أبي سَلَمَةَ المَاجِشُونُ عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بنِ يَزِيدَ: أنَّ الذِي زَادَ التَّأذِينَ الثَّالِثَ يَوْمَ الجُمُعَةِ عُثْمانُ بنُ عَفَّانَ رَضِيَ اللهُ عَنْهُ حِينَ كَثُرَ أهْلُ المَدِينَةِ ولَمْ يَكُن للنَّبِيِّ ﷺ مُؤذِّنٌ غيرَ وَاحِدٍ، وكانَ التَّأذِينُ يَوْمَ الجُمُعَةِ حِينَ يَجْلِسُ الإمامُ - يَعْني: عَلى المِنْبرِ -.

[راجع: ٩١٢]

(23) CHAPTER. The *Imām*, while sitting on the pulpit, repeats the wordings of the *Adḥān* when he hears it.

914. Narrated Abū Umāma bin Sahl bin Hunaif: I heard Mu'āwiya bin Abī Sufyān رَضِيَ اللهُ عَنْهُما (repeating the wording of the *Adḥān*) while he was sitting on the pulpit. When the *Mu'aḍḥ-ḍhin* pronounced the *Adḥān* saying, *"Allāhu-Akbar, Allāhu-Akbar"*, Mu'āwiya said: *"Allāhu-Akbar, Allāhu-Akbar."* And when the *Mu'aḍḥ-ḍhin* said, *"Aṣḥ-hadu an lā ilāha illallāh* (I testify that none has the right to be worshipped but Allāh)", Mu'āwiya said, "And (so do) I". When he said, *"Aṣh-hadu anna Muḥammadan Rasūl Ullāh* (I testify that Muḥammad is Allāh's Messenger)", Mu'āwiya said, "And (so do) I". When the *Ādḥān* was finished, Mu'āwiya said, "O people, when the *Mu'aḍḥ-ḍhin* pronounced the *Adḥān*, I heard Allāh's Messenger ﷺ on this very pulpit saying what you have just heard me saying".

(٢٣) بابٌ: يُجِيبُ الإمامُ عَلى المِنْبرِ إذا سَمِعَ النِّدَاءَ

٩١٤ - حدَّثَنَا ابنُ مُقاتِلٍ قالَ: أخْبرَنا عَبْدُ اللهِ قالَ: أخْبرَنا أبُو بَكْرِ بنُ عُثمانَ بنِ سَهْلِ بنِ حُنَيْفٍ، عَنْ أبي أُمامَةَ بنِ سَهْلِ بنِ حُنَيْفٍ قالَ: سَمِعْتُ مُعاوِيَةَ بنَ أبي سُفْيانَ وهُوَ جالِسٌ عَلى المِنْبَرِ أذَّنَ المُؤذِّنُ فَقالَ: اللهُ أكْبرُ، اللهُ أكْبرُ. قالَ مُعاوِيَةُ: اللهُ أكْبرُ، اللهُ أكْبرُ. فَقالَ: أشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ. قالَ مُعاوِيَةُ: وأنا. فَلَمَّا قالَ: أشْهَدُ أنَّ مُحَمَّداً رَسُولُ اللهِ، قالَ مُعاوِيَةُ: وأنا. فَلَمَّا أنْ قَضَى التَّأذِينَ، قالَ: يا أيُّها النَّاسُ، إنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ عَلى هذَا المَجْلِسِ حِينَ أذَّنَ المُؤذِّنُ يَقولُ ما سَمِعْتُمْ مِنِّي مِنْ مَقالَتي. [راجع: ٦١٢]

(24) CHAPTER. To sit on the pulpit while the *Aḍḥān* is being pronounced.

915. Narrated Aṣ-Ṣā'ib bin Yazīd رَضِيَ اللهُ عَنْهُ: 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ introduced the second *Aḍḥān* on Fridays when the number of the people in the mosque increased. Previously the *Aḍḥān* on Fridays used to be pronounced only after the *Imām* had taken his seat (on the pulpit).

(٢٤) بابُ الجُلُوسِ عَلى المِنْبرِ عِنْدَ التَّأذِينِ

٩١٥ - حدَّثَنَا يَحْيَى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَن ابنِ شِهابٍ أنَّ السَّائِبَ بن يَزِيدَ أخْبرَهُ: أنَّ التَّأذِينَ الثَّانيَ يَوْمَ الجُمُعَةِ أمَرَ بِهِ عُثمانُ ابنُ عفان حِينَ كَثُرَ أهْلُ المَسْجِدِ، وكانَ التَّأذِينُ يَوْمَ الجُمُعَةِ حِينَ يَجْلِسُ الإمامُ. [راجع: ٩١٢]

(25) CHAPTER. To pronounce the *Aḍḥān* before delivering the *Khuṭba* (religious talk).

916. Narrated Az-Zuhrī: I heard Aṣ-Ṣā'ib bin Yazīd رَضِيَ اللهُ عَنْهُ saying, "In the lifetime of Allāh's Messenger ﷺ, and Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُما, the *Aḍḥān* for the *Jumu'ah* prayer used to be pronounced after the *Imām* had taken his seat on the pulpit. But when the people increased in number during the caliphate of 'Uthmān رَضِيَ اللهُ عَنْهُ, he introduced a third *Aḍḥān* on Friday for the (*Jumu'ah* prayer) and it was pronounced at Az-Zaurā' and that new state of affairs remained stable and firm (in the succeeding years).

(٢٦) بابُ الخُطْبَةِ عَلى المِنْبَرِ،

وقالَ أنَسٌ: خَطَبَ النَّبِيُّ ﷺ عَلى المِنْبَرِ.

٩١٧ - حدَّثَنَا قُتَيْبَة بن سعيد قالَ: حدَّثَنا يَعْقوبُ بنُ عَبْدِ الرَّحْمٰنِ

(26) CHAPTER. (To deliver) the *Khuṭba* (religious talk) on the pulpit.

And Anas رَضِيَ اللهُ عَنْهُ said: "The Prophet ﷺ delivered the *Khuṭba* on the pulpit."

917. Narrated Abū Ḥāzim bin Dīnār: Some people went to Sahl bin Sa'd Aṣ-Ṣā'idī and told him that they had different opinions

regarding the wood of the pulpit. They asked him about it and he said, "By Allāh, I know of what wood the pulpit was made, and no doubt I saw it on the very first day when Allāh's Messenger ﷺ took his seat on it. Allāh's Messenger ﷺ sent for such and such an *Anṣārī* woman (and Sahl mentioned her name) and said to her, 'Order your slave-carpenter to prepare for me a pulpit on which I may sit at the time of addressing the people.' So, she ordered her slave-carpenter and he made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allāh's Messenger ﷺ who ordered it to be placed here. Then I saw Allāh's Messenger ﷺ offering *Ṣalāt* (prayer) on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing the *Ṣalāt* (prayer) he faced the people and said, 'I have done this so that you may follow me and learn the way I offer the *Ṣalāt*' (prayer)."

بنِ مُحَمَّدِ ابنِ عَبْدِ اللهِ بنِ عَبْدِ القارِيُّ القُرَشِيُّ الإسْكندرَانيُّ قالَ: حدَّثَنا أبُو حازِمِ بنُ دِينارٍ: أنَّ رِجالاً أتَوْا سَهْلَ بنَ سَعْدٍ السَّاعِدِيَّ وَقَدِ امترَوْا في المِنبرِ مِمَّ عُودُهُ؟ فَسألُوهُ عَنْ ذلكَ فَقالَ: واللهِ إنّي لأعْرِفُ مِمَّا هُوَ. ولَقَدْ رَأيْتُهُ أولَ يَوْمٍ وُضِعَ، وأولَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللهِ ﷺ. أرْسَلَ رَسُولُ اللهِ ﷺ إلى فُلانَة، امْرَأةٍ مِنَ الأنْصَارِ قَدْ سَمَّاها سَهْلٌ: «مُرِي غُلامَكِ النَّجَّارَ أنْ يَعْمَلَ لي أعْوَاداً أجْلِسُ عَلَيْهِنَّ إذَا كَلَّمْتُ النَّاسَ»، فَأمَرَتْهُ. فَعَمِلَها مِنْ طَرفاءِ الغابَةِ ثُمَّ جاءَ بِها، فأرْسَلَتْ إلى رَسُولِ اللهِ ﷺ فَأمَرَ بِها فَوُضِعَتْ هاهُنا. ثُمَّ رَأيْتُ رَسُولَ اللهِ ﷺ صلَّى عَلَيْها وكَبَّرَ وهُوَ عَلَيْها ثُمَّ رَكَعَ وهُوَ عَلَيْها، ثُمَّ نَزَلَ القَهْقَرَى فَسَجَدَ في أصْلِ المنْبرِ، ثُمَّ عادَ. فَلَمَّا فَرغ أقْبَلَ عَلى النَّاس فقالَ: «أيُّها النَّاسُ، إنَّما صَنَعْتُ هذا لِتَأتَمُّوا بِيْ، ولِتَعَلَّمُوا صَلاتِي».

[راجع: ٣٧٧]

918. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنهما: The Prophet ﷺ used to stand by a stem of a date-palm tree [while delivering a *Khuṭba* (religious talk)]. When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till the Prophet ﷺ got down from the pulpit and placed his hand over it.

٩١٨ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ قالَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبرَني يَحْيى ابنُ سَعِيدٍ قالَ: أخْبرَني ابنُ أنَسٍ أنَّهُ سَمعَ جابِرَ بنَ عَبْدِ اللهِ قالَ: كانَ جِذْعٌ يَقُومُ عَلَيْهِ النَّبِيُّ ﷺ فَلَمَّا وُضِعَ لَهُ المِنْبرُ سَمِعْنا

للجِذْعِ مِثْلَ أصْوَاتِ العِشارِ حتَّى نَزَلَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهِ. [راجع: ٤٤٩]

وَقالَ سُليمانُ عَنْ يَحْيى: أخْبرَني حَفْصُ بنُ عُبَيْدِ اللهِ بنِ أنَسٍ أنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ.

919. Narrated Sālim: My father said, "I heard the Prophet ﷺ delivering the *Khuṭba* (religious talk) on the pulpit and he said, 'Whoever comes for the *Jumu'ah* (prayer) should take a bath (before coming).'"

٩١٩ - حدَّثَنَا آدَمُ بنُ أَبِي اياسٍ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سالمٍ، عَنْ أبِيهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلى المِنْبرِ فَقالَ: «مَنْ جاءَ إلى الجُمُعَةِ فَلْيَغْتَسِلْ». [راجع: ٨٧٧]

(27) CHAPTER. To deliver the *Khuṭba* (religious talk) while standing.

(٢٧) بابُ الخُطْبَةِ قائماً،

And Anas رَضِيَ اللهُ عَنْهُ said: "While the Prophet ﷺ was delivering the *Khuṭba* (religious talk) standing..." [This narration of Anas is a part of *Hadith* No. 933. (See *Fath Al-Bāri*)].

وقالَ أنَسٌ: بَيْنا النَّبِيُّ ﷺ يَخْطُبُ قائِماً.

920. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to deliver the *Khuṭba* (religious talk) while standing and then he would sit, then stand again as you do now-a-days.

٩٢٠ - حدَّثَنَا عُبَيْدُ اللهِ بنُ عُمَرَ القَوارِيرِيُّ قالَ: حدَّثَنا خالِدُ بنُ الحارِثِ قالَ: حدَّثَنا عُبَيْدُ اللهِ بن عُمر، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يَخْطُبُ قائماً ثُمَّ يَقْعُدُ، ثُمَّ يَقُومُ كما تَفْعَلُونَ الآنَ. [انظر: ٩٢٨]

(28) CHAPTER. The facing of the *Imām* towards the people and the facing of the people towards the *Imām* during the *Khuṭba* (religious talk).

(٢٨) بابُ اسْتِقْبالِ النَّاسِ الإمامَ إذَا خَطَبَ،

And Ibn 'Umar and Anas رَضِيَ اللهُ عَنْهُم faced the *Imām*.

واسْتَقْبَل ابنُ عُمَرَ وَأنَسٌ رَضِيَ اللهُ عَنْهُمُ الإمامَ.

921. Narrated Abū Sā'id Al-Khudrī رَضِيَ اللهُ عَنْهُ: One day the Prophet ﷺ sat on the pulpit and we sat around him.

٩٢١ - حدَّثَنَا مُعاذُ بنُ فَضالَةَ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ هلالِ بنِ أبي مَيْمُونَةَ: حدَّثَنا عَطاءُ بنُ يَسارٍ أنَّهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ قالَ: إنَّ النَّبِيَّ ﷺ جَلَسَ ذَاتَ يَوْمٍ عَلى المِنْبَرِ وجَلَسْنا حَوْلَهُ. [انظر: ١٤٦٥، ٢٨٤٢، ٦٤٢٧]

(29) CHAPTER. Saying *"Ammā ba'du"*[1] in the *Khuṭba* (religious talk) after glorifying and praising Allāh.

Ibn 'Abbās quoted this from the Prophet ﷺ.

(٢٩) بابُ مَنْ قالَ في الخُطْبَةِ بَعْدَ الثَّناءِ: أمَّا بَعْدُ،

رَوَاهُ عِكْرِمَةُ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

922. Narrated Fāṭima bint Al-Mundhir: Asmā' bint Abī Bakr Aṣ-Ṣiddīq said, "I went to 'Āishah and the people were offering *Ṣalāt* (prayers). I asked her, 'What is wrong with the people?' She pointed towards the sky with her head. I asked her, 'Is there a sign?' 'Āishah nodded with her head meaning 'Yes'." Asmā' added, "Allāh's Messenger ﷺ prolonged the *Ṣalāt* (prayer) to such an extent that I fainted. There was a waterskin by my side and I opened it and poured some water on my head. When Allāh's Messenger ﷺ finished *Ṣalāt*, and the solar eclipse had cleared, the Prophet ﷺ addressed the people and praised Allāh as He deserves and said, *'Ammā ba'du'*." Asmā' further said, "Some *Anṣārī* women started talking, so I turned to them in order to make them quiet. I asked 'Āishah what the Prophet ﷺ had said. 'Āishah said: 'He said, 'I have seen things at this place of mine which were never shown to me before; (I have seen) even Paradise

٩٢٢ - وقالَ مَحْمُودٌ: حدَّثَنا أبُو أُسامَةَ قالَ: حدَّثَنا هِشامُ بنُ عُرْوَةَ قالَ: أخْبَرَتْني فاطِمَةُ بِنْتُ المُنْذِرِ، عَنْ أسماءَ بِنْتِ أبي بَكْرٍ الصِّدِّيقِ قالَتْ: دَخَلْتُ عَلى عائِشَةَ وَالنَّاسُ يُصَلُّونَ، قُلْتُ: ما شَأنُ النَّاسِ؟ فأشارَتْ بِرَأسِها إلى السَّماءِ. فَقُلْتُ: آيَةٌ؟ فأشارَتْ بِرَأسِها: أيْ نَعَمْ. قالَتْ: فأطالَ رَسُولُ اللهِ ﷺ جِدًّا حتَّى تَجَلَّاني الغَشْيُ وإلى جَنْبِي قِرْبَةٌ فِيها ماءٌ فَفَتَحْتُها، فَجَعَلْتُ أصُبُّ مِنها عَلى رَأسِي. فانْصَرَفَ رَسُولُ اللهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ فَحَمِدَ اللهَ بِما هُوَ أهْلُهُ. ثُمَّ قالَ: «أمَّا بَعْدُ». قالَتْ: وَلَغِطَ نِسْوَةٌ

(1) (Chap.22) *Ammā ba'du:* It means "Whatever comes after", and it is an expression used for separating an introductory from the main topics in a *Khuṭba* (religious talk), the introductory being usually concerned with Allāh's Praises and Glorification.

and Hell. And, no doubt it has been revealed to me that you (people) will be put to trial in your graves like or nearly like the trial of *Masīḥ Ad-Dajjāl.* (The angels) will come to everyone of you and ask him, 'What do you know about this man (Prophet Muḥammad ﷺ)?" The faithful believer or firm believer (Hishām was in doubt which word the Prophet ﷺ used), will say, 'He is Allāh's Messenger ﷺ and he is Muḥammad ﷺ who came to us with clear evidences and guidance. So we believed him, accepted his teachings and followed and trusted his teachings.' Then the angels will tell him to sleep (in peace) as they have come to know that he was a believer. But the hypocrite or a doubtful person (Hishām is not sure as to which word the Prophet ﷺ used), will be asked what he knew about this man (Prophet Muḥammad ﷺ). He will say, 'I do not know but I heard the people saying something (about him) so I said the same'" Hishām added, "Fāṭima told me that she remembered that narration completely by heart except that she said about the hypocrite or a doubtful person that he will be punished severely."

مِنَ الأَنْصَارِ فَانْكَفَأْتُ إِلَيهِنَ لأُسَكِّتَهُنَّ. فَقُلْتُ لِعائِشَةَ: ما قالَ؟ قالَتْ: قالَ: «ما مِنْ شَيْءٍ لَمْ أَكُنْ أُرِيتُهُ إِلَّا وَقَدْ رَأَيْتُهُ في مَقامِي هذَا حتَّى الجَنَّةَ وَالنَّارَ. وَإِنَّهُ قَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ في القُبُورِ مِثْلَ أَوْ قَرِيباً مِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ، يُؤْتَىٰ أَحَدُكُمْ فَيُقالُ لَهُ: ما عِلْمُكَ بِهٰذَا الرَّجُلِ؟ فأَمَّا المُؤْمِنُ - أو قالَ: «المُوقِنُ» شَكَّ هِشامٌ - فَيَقُولُ: هُوَ رَسُولُ اللهِ، هُوَ مُحَمَّدٌ ﷺ جاءَنا بالبَيِّناتِ والهُدَى فآمَنَّا وَأَجَبْنا واتَّبَعْنا وصَدَّقْنا، فَيُقالُ لَه: نَمْ صالحاً، قَدْ كُنَّا نَعْلَمُ أَنْ كُنْتَ لَمُؤمِناً بِهِ. وأَمَّا المُنافِقُ - أَوْ قالَ: «المُرْتابُ» شَكَّ هِشامٌ - فَيُقالُ لَهُ: ما عِلْمُكَ بِهذَا الرَّجُلِ؟ فَيَقُولُ: لا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ».

قالَ هِشامٌ: فَلَقَدْ قالَتْ لي فاطِمَةُ فأَوْعَيْتُهُ غَيرَ أَنَّها ذَكَرَتْ ما يُغَلِّظُ عَلَيْهِ. [راجع: ٨٦]

923. Narrated 'Amr bin Taghlib: Some property or something else was brought to Allāh's Messenger ﷺ and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allāh and said, *"Ammā ba'du.* By Allāh, I may give to a man and ignore another, although the one whom I ignore is more dearer to me than the one whom I give. But I give to some people as I

٩٢٣ - حدَّثَنَا مُحَمَّدُ بنُ مَعْمَرٍ قالَ: حدَّثَنا أَبُو عاصِمٍ، عَنْ جَرِيرِ بنِ حازِمٍ قالَ: سَمِعْتُ الحَسَنَ يَقُولُ: حَدَّثَنا عَمْرُو بنُ تَغْلِبَ: أَنَّ رَسُولَ اللهِ ﷺ أُتي بِمالٍ أَوْ بِشَيْءٍ فَقَسَمَه فأَعْطَى رِجالاً وَتَرَكَ رِجالاً فَبَلَغَه أَنَّ الذِين تَرَكَ عَتَبُوا، فَحَمِدَ اللهَ

وَأثْنى عَلَيْهِ ثُمَّ قالَ: «أمَّا بَعْدُ، فَوَاللهِ إنّي لأُعْطِي الرَّجُلَ وَأدَعُ الرَّجُلَ، والذي أدَعُ أحَبُّ إليَّ مِنَ الذِي أُعْطِي، ولكِنِّي أُعْطِي أقْوَاماً لِما أرَى في قُلُوبِهِمْ مِنَ الجَزَعِ والهَلَعِ. وأكِلُ أقْواماً إلى ما جَعَلَ اللهُ في قُلُوبِهِمْ مِنَ الغِنَى والخَيرِ، فِيهِمْ عَمْرُو بنُ تَغْلِبَ». فَوَاللهِ مَا أُحِبُّ أنَّ لي بِكَلِمَةِ رَسُولِ اللهِ ﷺ حُمْرَ النَّعَمِ. [انظر: ٣١٤٥، ٧٥٣٥]

feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-contented with the goodness and richness which Allāh has put in their hearts and 'Amr bin Taghlib is one of them." 'Amr added, "By Allāh! Those words of Allāh's Messenger ﷺ were more dearer to me than the best red camels."

٩٢٤ - حدَّثَنَا يَحْيى بنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُرْوَةُ أنَّ عائِشَةَ أخْبَرَتْهُ: أنَّ رَسُولَ اللهِ ﷺ خَرَجَ لَيْلَةً مِنْ جَوْفِ اللَّيْلِ فَصَلَّى في المَسْجِدِ، فَصَلَّى رِجالٌ بِصَلاتِهِ، فَأصْبَحَ النَّاسُ فَتَحَدَّثُوا، فاجْتَمَعَ أكْثَرُ مِنْهُمْ فَصَلَّوْا مَعَهُ، فَأصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَكَثُرَ أهْلُ المَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللهِ ﷺ فَصَلَّوْا بِصَلاتِهِ. فَلَمَّا كانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ المَسْجِدُ عَنْ أهْلِهِ حتَّى خَرَجَ لِصَلاةِ الصُّبْحِ. فَلَمَّا قَضى الفَجْرَ أقْبَلَ عَلى النَّاسِ فَتَشَهَّدَ. ثُمَّ قالَ: «أمَّا بَعْدُ، فإنَّهُ لَمْ يَخْفَ عَلَيَّ مكانُكُمْ لكِنِّي خَشِيتُ أنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْها». تابَعَهُ يُونُسُ. [راجع: ٧٢٩]

924. Narrated 'Aishah رَضِيَ اللهُ عَنْها: Once in the middle of the night Allāh's Messenger ﷺ went out and offered *Ṣalāt* (prayer) in the mosque and some men also offered *Ṣalāt* (prayer) with him. The next morning the people spoke about it and so more people gathered and offered *Ṣalāt* (prayer) with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allāh's Messenger ﷺ came out and they offered *Ṣalāt* (prayer) behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allāh's Messenger ﷺ came out only for the early morning *Ṣalāt* (prayer) and when he finished the *Ṣalāt* (*Fajr* prayer), he faced the people and recited *Tashah-hud* (I testify that none has the right to be worshipped but Allāh and that Muḥammad is His Messenger), and then said, *"Ammā ba'du*. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this *Ṣalāt* (prayer) might be made compulsory and you might not be able to carry it out."

925. Narrated Abū Ḥumaid As-Sā'idī رَضِيَ اللهُ عَنْهُ: One night Allāh's Messenger ﷺ stood up after the *Ṣalāt* (prayer) and recited *Tashah-hud* and then praised Allāh as He deserved and said, *"Ammā ba'du."*

٩٢٥ - حدَّثَنَا أَبُو اليمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهرِيِّ قالَ: أَخْبرَني عُرْوَةُ، عَنْ أبي حُمَيْدٍ السَّاعِدِيِّ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ قامَ عَشِيَّةً بَعْدَ الصَّلاةِ فَتَشَهَّدَ وأَثْنى عَلى اللهِ بِما هُوَ أَهْلُهُ، ثُمَّ قالَ: «أَمَّا بَعْدُ» - تابَعَه أَبُو مُعاوِيَةَ وأَبُو أُسامَةَ عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ عَنِ النَّبِيِّ ﷺ قالَ: «أَمَّا بَعْدُ»، تابَعَهُ العَدَنِيُّ، عَنْ سُفْيانَ في: «أَمَّا بَعْدُ». [انظر: ١٥٠٠، ٢٥٩٧، ٦٦٣٦، ٦٩٧٩، ٧١٧٤، ٧١٩٧]

926. Narrated Al-Miswar bin Makhrama رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ got up for delivering the *Khuṭba* (religious talk) and I heard him after *"Tashah-hud"* saying *"Ammā ba'du."*

٩٢٦ - حدَّثَنَا أَبُو اليمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني عَلِيُّ بنُ الحُسَيْنِ، عَنِ المِسْوَرِ بنِ مَخرَمَةَ قالَ: قامَ رَسُولُ اللهِ ﷺ فَسَمِعْتُه حِينَ تَشَهَّدَ يَقُولُ: «أَمَّا بَعْدُ». تابَعَهُ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ. [انظر: ٣١١٠، ٣٧١٤، ٣٧٢٩، ٣٧٦٧، ٥٢٣٠، ٥٢٧٨]

927. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allāh and said, "O people! Come to me." So the people came and gathered around him and he then said, *"Ammā ba'du."*

"From now onward, this community of the *Anṣār* will decrease and other people will increase. So anybody who becomes a ruler of

٩٢٧ - حدَّثَنَا إسمَاعِيلُ بنُ أبانَ قالَ: حدَّثَنا ٱبنُ الغَسِيلِ قالَ: حدَّثَنا عِكرِمةُ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: صَعِدَ النَّبِيُّ ﷺ المِنْبَرَ وكانَ آخِرَ مَجْلِسٍ جَلَسَهُ مُتَعَطِّفاً مِلْحَفَةً عَلى مَنْكِبِهِ، قَدْ عَصَبَ رَأْسَهُ بِعِصَابَةٍ دَسِمَةٍ، فَحَمِدَ اللهَ وأَثْنى عَلَيْهِ، ثُمَّ قالَ: «أَيُّها النَّاسُ إِلَيَّ»،

the followers of Muḥammad (ﷺ) and has the power to harm or benefit people, then, he should accept the good from the good-doers amongst them (*Anṣār*) and excuse the wrongdoers amongst them."

فَثابُوا إِلَيْهِ. ثُمَّ قالَ: «أمَّا بَعْدُ فإنَّ هذا الحَيَّ مِنَ الأنْصَارِ يَقِلُّونَ ويَكْثُرُ النَّاسُ، فمَنْ وَلِيَ شَيْئاً مِنْ أُمَّةِ مُحَمَّدٍ ﷺ فاسْتطاعَ أنْ يَضُرَّ فِيهِ أحداً وَيَنْفَعَ فِيهِ أحَداً، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَيَتجاوَزْ عَنْ مُسِيئِهِمْ». [انظر: ٣٦٢٨، ٣٨٠٠]

(30) CHAPTER. To sit in between the two *Ḵẖuṭba* (religious talk) (on Friday).

(٣٠) بابُ القَعْدَةِ بَيْنَ الخُطْبَتَيْنِ يَوْمَ الجُمُعَةِ

928. Narrated 'Abdullāh (bin 'Umar رَضِيَ اللهُ عَنْهُما): The Prophet ﷺ used to deliver two *Ḵẖuṭba* (religious talk) and sit in between them.

٩٢٨ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا بِشْرُ بنُ المُفَضَّلِ قالَ: حدَّثَنا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يَخْطُبُ خُطْبَتَينِ يَقْعُدُ بَيْنَهُما. [راجع: ٩٢٠]

(31) CHAPTER. To listen to the *Ḵẖuṭba* (religious talk) on Friday.

(٣١) بابُ الاسْتماعِ إلى الخُطْبَةِ يومَ الجُمُعَةِ

929. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the *Imām* comes out [for *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer)] they (i.e. angels) fold their papers and listen to the *Ḵẖuṭba* (religious talk)."

٩٢٩ - حدَّثَنا آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أبي عَبْدِ اللهِ الأغَرِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قالَ: قالَ النَّبِيُّ ﷺ: «إذا كانَ يَوْمُ الجُمُعَةِ وقَفَتِ المَلائِكَةُ عَلى بابِ المَسْجِدِ يَكْتُبُونَ الأوَّلَ فَالأول، ومَثَلُ المُهَجِّرِ كَمَثَلِ الَّذِي يُهْدِي بَدَنَةً، ثُمَّ كالَّذِي يُهْدِي بَقَرَةً، ثُمَّ كَبْشاً، ثُمَّ دَجاجَةً، ثُمَّ بَيْضَةً. فَإذَا خَرَجَ الإمامُ طَوَوْا صُحُفَهُم ويَسْتَمِعُونَ الذِّكْرَ». [انظر: ٣٢١١]

(32) CHAPTER. When the *Imām* sees a person entering the mosque during the *Khuṭba*, he should order him to offer two *Rak'ā Ṣalāt* (prayer) before sitting (*Tahayyat-ul-Masjid*).

930. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: A person entered the mosque while the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on a Friday. The Prophet ﷺ said to him, "Have you offered *Ṣalāt* (prayer)?" The man replied in the negative. The Prophet ﷺ said, "Get up and offer two *Rak'ā Ṣalāt.* (prayer) (*Tahayyat-ul-Masjid*)".

(٣٢) بابٌ: إِذَا رَأَى الإِمامُ رَجُلاً جاءَ وهُوَ يَخْطُبُ أَمَرَهُ أَنْ يُصَلِّيَ رَكْعَتَيْنِ

٩٣٠ - حدَّثَنَا أَبُو النُّعْمانِ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: جاءَ رَجُلٌ والنَّبِيُّ ﷺ يَخْطُبُ النَّاسَ يَوْمَ الجُمُعَةِ، فَقالَ: «أَصَلَّيْتَ يا فُلانُ؟» فَقالَ: لا. قالَ: «قُمْ فارْكَعْ». [انظر: ٩٣١، ١١٦٦]

(33) CHAPTER. Whoever comes when the *Imām* is delivering the *Khuṭba* (religious talk) should offer a light two *Rak'a Ṣalāt* (prayer) (*Tahayyat-ul-Masjid*).

931. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A man entered the mosque while the Prophet ﷺ was delivering the *Khuṭba* (religious talk). The Prophet ﷺ said (to him), "Have you offered *Ṣalāt* (prayer)?" The man replied in the negative. The Prophet ﷺ said, "Offer two *Rak'a Ṣalāt* (prayer) (*Tahayyat-ul-Masjid*)."

(٣٣) بابُ مَنْ جاءَ وَالإِمامُ يَخْطُبُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ

٩٣١ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ عَنْ عَمْرٍو، سَمِعَ جابِراً قالَ: دَخَلَ رَجُلٌ يَوْمَ الجُمُعَةِ والنَّبِيُّ ﷺ يَخْطُبُ فَقالَ: «صَلَّيْتَ؟» قالَ: لا. قالَ: «فَصَلِّ رَكْعَتَيْنِ». [راجع: ٩٣٠]

(34) CHAPTER. To raise hands during the *Khuṭba* (religious talk).

932. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on a Friday, a man stood up and said, "O Allāh's Messenger! The livestock and the sheep are dying, so pray to Allāh for rain." So he (the Prophet ﷺ) raised both his hands and invoked Allāh (for it).

(٣٤) بابُ رَفْعِ اليَدَيْنِ في الخُطْبَةِ

٩٣٢ - حدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ وَعَنْ يُونُسَ، عَنْ ثابِتٍ، عَنْ أَنَسٍ قالَ: بَيْنما النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ جُمُعَةٍ إِذْ قامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، هَلَكَ الكُرَاعُ وهَلَكَ

الشَّاءُ، فادْعُ اللهَ أنْ يَسْقِيَنا، فَمَدَّ يَدَيْه وَدَعا. [انظر: ٩٣٣، ١٠١٣، ١٠١٩، ١٠٢١، ١٠٢٩، ١٠٣٣، ٣٥٨٢، ٦٠٩٣، ٦٣٤٢]

(35) CHAPTER. *Istisqā'* (invoking Allāh for rain) in the *Khuṭba* (religious talk) on Friday.

(٣٥) بابُ الاسْتِسقاءِ في الخُطْبَةِ يَوْمَ الجُمُعَةِ

933. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once in the lifetime of the Prophet ﷺ the people were afflicted with drought.

While the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on a Friday, a bedouin stood up and said, "O Allāh's Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allāh (for rain)". So the Prophet ﷺ raised his hands, (invoked Allāh for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet ﷺ. It rained that day, the next day, the third day, the fourth day till the next Friday. The same bedouin or another man stood up and said, "O Allāh's Messenger! The houses have collapsed, our possessions and livestock have been drowned; please invoke Allāh for us (to stop the rain)." So, the Prophet ﷺ raised both his hands and said, "O Allāh! Round about us and not on us". So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Al-Madīna's (sky) became clear as a hole in between the clouds. The valley of Qanāt remained flooded and went on flowing for one month, none came from outside but talked about the abundant rain.

٩٣٣ - حدَّثَنا إبراهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنا أبُو الوَلِيدِ بْنِ مُسْلِمٍ قالَ: حدَّثَنا أبُو عَمرٍو الأوزاعي قالَ: حدَّثَني إسحاقُ بنُ عَبْدِ اللهِ بنِ أبي طَلْحَةَ، عَنْ أنَسِ بنِ مالكٍ قالَ: أصابَتِ النَّاسَ سَنَةٌ عَلى عَهْدِ النَّبِيِّ ﷺ، فَبَيْنَمَا النَّبِيُّ ﷺ يَخْطُبُ في يَوْمِ جُمُعَةٍ فَقامَ أعْرَابِيٌّ فَقالَ: يا رَسُولَ اللهِ، هَلَكَ المالُ وَجاعَ العِيالُ، فادْعُ اللهَ لَنا. فَرَفَعَ يَدَيْهِ، وما نَرَى في السَّماءِ قَزَعَةً، فَوَالَّذِي نَفْسِي بِيَدِهِ ما وَضَعَهُمَا حتَّى ثارَ السَّحابُ أمْثالَ الجِبالِ ثُمَّ لَمْ يَنزِلْ عَنْ مِنْبَرِهِ حتَّى رَأيْتُ المَطَرَ يَتَحادَرُ عَلى لِحْيَتِهِ ﷺ فَمُطِرْنا يَوْمَنا ذلكَ ومِنَ الغَدِ ومِنْ بَعْدِ الغَدِ والَّذِي يَلِيهِ حتَّى الجُمُعَةِ الأُخْرَى. وقامَ ذلكَ الأعْرَابِيُّ - أوْ قالَ: غَيرُهُ - فَقالَ: يا رَسُولَ اللهِ، تَهَدَّمَ البِناءُ وغَرِقَ المَالُ، فادْعُ اللهَ لَنا. فَرَفَعَ يَدَهُ فَقالَ: «اللَّهُمَّ حَوَالَيْنا ولا عَلَيْنا». فَما يُشِيرُ بِيَدِهِ إلى ناحِيَةٍ مِنَ السَّحابِ إلَّا انْفَرَجَتْ وصارَتِ

المَدِينَةُ مِثْلَ الجَوْبَةِ وسالَ الوَادِي قَناةً شَهْراً. وَلَمْ يَجِئْ أَحَدٌ مِنْ ناحِيَةٍ إِلَّا حَدَّثَ بالجَوْدِ. [راجع: ٩٣٢]

(36) CHAPTER. One should keep quiet and listen while the *Imām* is delivering the *Khuṭba* (religious talk) on Friday.

(٣٦) بابُ الإِنْصَاتِ يَوْمَ الجُمُعَةِ، والإِمامُ يَخْطُبُ،

And if a person says to his companion: "Be quiet and listen," even then he is doing something wrong (which will reduce his reward). Narrated Salmān: The Prophet ﷺ said, "Whenever the *Imām* is delivering the *Khuṭba* (religious talk), it is essential for the audience to keep quiet and listen."

وإِذَا قالَ لِصاحِبِهِ: أَنْصِتْ، فَقَدْ لَغا. وقالَ سَلْمانُ عَنِ النَّبِيِّ ﷺ: «يُنْصِتُ إذا تَكَلَّمَ الإمامُ».

934. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the *Imām* is delivering the *Khuṭba* (religious talk), and you ask your companion to keep quiet and listen, then no doubt you have done a *Laghw* (an evil act)."

٩٣٤ - حدَّثَنا يَحْيى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ: أَخْبَرَنِي ابنُ شِهابٍ قالَ: أَخْبَرَني سَعِيدُ بنُ المُسَيَّبِ أَنَّ أبا هُرَيرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الجُمُعَةِ: أَنْصِتْ، والإمامُ يَخْطُبُ فَقَدْ لَغَوْتَ».

(37) CHAPTER. An hour (opportune – lucky time) on Friday.

(٣٧) بابُ السَّاعَةِ الَّتي في يَوْمِ الجُمُعَةِ

935. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ talked about Friday and said, "There is an hour (opportune – lucky time) on Friday and if a Muslim gets it while offering *Ṣalāt* (prayer) and asks something from Allāh تعالى, then Allāh will definitely meet his demand." And he (the Prophet ﷺ) pointed out the shortness of that time with his hands.

٩٣٥ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ يَوْمَ الجُمُعَةِ فَقالَ: «فِيهِ ساعَةٌ لا يُوافِقُها عَبْدٌ مُسْلِمٌ وهُوَ قائِمٌ يُصَلِّي يَسْأَلُ اللهَ تَعالى شَيْئاً إِلَّا أَعْطاهُ إِيَّاهُ». وَأَشارَ بِيَدِهِ يُقَلِّلُها. [انظر: ٥٢٩٤، ٦٤٠٠]

(38) CHAPTER. If some people leave the *Imām* during the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah*

(٣٨) بابٌ إِذَا نَفَرَ النَّاسُ عَنِ الإِمامِ

prayer), then the *Ṣalāt* (prayer) of the remaining people and the *Imām* is permissible.

936. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: While we were praying [attending the *Jumu'ah* (*Khutba* and prayer)] with the Prophet ﷺ, some camels loaded with food, arrived (from Sham). The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet ﷺ. So this Verse was revealed:

"And when they see some merchandise or some amusement [beating of *Tambur* (drums) etc.] they disperse headlong to it, and leave you (Muḥammad ﷺ) standing..." (V.62:11)

في صَلاةِ الجُمُعَةِ فَصَلاةُ الإمامِ ومَنْ بَقِيَ جائِزَةٌ

٩٣٦ - حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو قالَ: حدَّثَنا زائِدَةُ، عَنْ حُصَينٍ، عَنْ سالمِ بنِ أبي الجَعْدِ قالَ: حدَّثَنا جابِرُ ابنُ عَبْدِ اللهِ قالَ: بَيْنما نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ إذْ أقْبَلَتْ عِيرٌ تَحْمِلُ طَعاماً فالْتَفَتُوا إلَيها حتَّى ما بَقِيَ مَعَ النَّبِيِّ ﷺ إلَّا اثْنى عَشَرَ رَجُلاً، فَنَزَلَتْ هذِهِ الآيَةُ ﴿وَإِذَا رَأَوْا تِجَـٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾ [الجمعة: ١١]. [انظر: ٢٠٥٨، ٢٠٦٤، ٤٨٩٩]

(39) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) before and after the *Jumu'ah* prayer.

(٣٩) بابُ الصَّلاةِ بَعْدَ الجُمُعَةِ وقَبْلَها

937. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to offer two *Rak'ā* before the *Ẓuhr* prayer and two *Rak'ā* after it. He also used to offer two *Rak'ā* after the *Maghrib* prayer in his house, and two *Rak'ā* after the *'Iṣhā'* prayer. He never offered prayers after the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer) till he departed (from the mosque), and then he would offer two *Rak'ā* at home.

٩٣٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وبَعْدَها رَكْعَتَيْنِ وبَعْدَ المَغْرِبِ رَكْعَتَيْنِ في بَيْتِهِ وبَعْدَ العِشاءِ رَكْعَتَيْنِ، وكانَ لا يُصَلِّي بَعْدَ الجُمُعَةِ حتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ». [انظر: ١١٦٥، ١١٧٢، ١١٨٠]

(40) CHAPTER. The Statement of Allāh تعالى: "Then when the (*Jumu'ah*) *Ṣalāt* (prayer) is ended, you may disperse through the land, and seek of the Bounty of Allāh..." (V.62:10)

(٤٠) بابُ قَوْلِ اللهِ تَعالى: ﴿فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ﴾ [الجمعة: ١٠]

938. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: There was a woman amongst us who had a farm and she used to sow *Silq* (a kind of

٩٣٨ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ قالَ: حدَّثَنا أبُو غَسَّانَ قالَ: حدَّثَني

vegetable) on the edges of streams in her farm. On Fridays she used to pull out the *Silq* from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it. The roots of the *Silq* were a substitute for meat. After finishing the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer) we used to greet her and she would give us that food which we would eat with our hands, and because of that meal, we used to look forward to Friday.

أَبُو حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: كانَتْ فينا امرَأَةٌ تَجعَلُ عَلى أَرْبِعاءَ في مَزْرَعَةٍ لَها سِلْقاً فكانَتْ إِذَا كانَ يَوْمُ الْجُمُعَةِ تَنزِعُ أُصُولَ السِّلْقِ فَتَجْعَلُه في قِدْرٍ ثمَّ تَجْعَلُ عَلَيْهِ قَبْضَةً مِنْ شَعِيرٍ تَطْحَنُها فَتَكُونُ أُصُولُ السِّلْقِ عَرْقَهُ، وكُنَّا نَنْصَرِفُ مِنْ صَلاةِ الجُمُعَةِ فَنُسَلِّمُ عَلَيْها فَتُقَرِّبُ ذٰلكَ الطَّعامَ إِلَيْنا فَنَلْعَقُهُ، وكُنَّا نَتَمَنَّى يَوْمَ الجُمُعَةِ لِطَعامِها ذلكَ. انظر: ٩٣٩، ٩٤١، ٢٣٤٩، ٥٤٠٣، ٦٢٤٨، ٦٢٧٩]

939. Narrated Sahl رَضِيَ اللهُ عَنْهُ: As above with the addition: We never had an afternoon nap nor meals except after offering the *Jumu'ah* (prayer).

٩٣٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ قالَ: حدَّثَنا ابنُ أبي حازِمٍ، عَنْ أبِيهِ، عَنْ سَهْلٍ بِهذَا، وَقالَ: ما كُنَّا نَقِيلُ وَلاَ نَتَغَدَّى إِلَّا بَعْدَ الجُمُعَةِ. [راجع: ٩٣٨]

(41) CHAPTER. The afternoon nap after the *Jumu'ah* (prayer).

(٤١) **بابُ** القائِلَةِ بَعْدَ الجُمُعَةِ

940. Narrated Anas رَضِيَ اللهُ عَنْهُ: We used to offer the *Jumu'ah* (prayer) early and then take the afternoon nap.

٩٤٠ - حدَّثَنا مُحَمَّدُ بنُ عُقْبَةَ الشَّيْبانيُّ قالَ: حدَّثَنا أبُو إسحاقَ الفَزَارِيُّ، عَنْ حُمَيْدٍ قالَ: سَمِعْتُ أنَساً يَقُولُ: «كُنَّا نُبَكِّرُ إلى الجُمُعَةِ ثُمَّ نَقِيلُ». [راجع: ٩٠٥]

941. Narrated Sahl رَضِيَ اللهُ عَنْهُ: We used to offer the *Jumu'ah* (prayer) with the Prophet ﷺ and then take the afternoon nap.

٩٤١ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ قالَ: حدَّثَنا أبو غَسَّانَ قالَ: حدَّثَني أبو حازِمٍ، عَنْ سَهْلٍ قالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الجُمُعَةَ، ثمَّ تَكُونُ القائِلَةُ. [راجع: ٩٣٨]

12 - THE BOOK OF *SALAT-UL-KHAUF* (FEAR PRAYER)

١٢ - كتاب الخوف

(1) CHAPTER. The *Ṣalāt-ul-Ḵhauf* (Fear prayer).

And the Statement of Allāh تعالى:

"And when you (Muslims) travel in the land, there is no sin on you if you shorten *Aṣ-Ṣalāt* (prayer) if you fear that the disbelievers may put you in trial (attack you etc.,) verily the disbelievers are ever unto you open enemies. When you (O Messenger Muḥammad ﷺ) are among them, and lead them in *Aṣ-Ṣalāt* (the prayer), let one party of them stand up (in *Ṣalāt*) with you taking their arms with them; when they finish their prostrations, let them take their position in the rear, and let the other party come up which has not yet offered *Ṣalāt* and let them offer *Ṣalāt* with you taking all precautions, and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take (every) precaution for yourselves. Verily! Allāh has prepared a humiliating torment for the disbelievers. (V.4:101-102)

(١) بابُ صَلاةِ الخَوْفِ،

وقَوْلِ اللهِ تَعالى: ﴿وَإِذَا ضَرَبْتُمْ فِي ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟ ۚ إِنَّ ٱلْكَٰفِرِينَ كَانُوا۟ لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾ وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ ۖ فَإِذَا سَجَدُوا۟ فَلْيَكُونُوا۟ مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا۟ فَلْيُصَلُّوا۟ مَعَكَ وَلْيَأْخُذُوا۟ حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن تَضَعُوٓا۟ أَسْلِحَتَكُمْ ۖ وَخُذُوا۟ حِذْرَكُمْ ۗ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾﴾ [النساء: ١٠١ - ١٠٢].

942. Narrated Shu'aib: I asked Aẓ-Ẓuhrī, "Did the Prophet ﷺ ever offer the *Ṣalāt-ul-Ḵhauf* (Fear prayer)?" Aẓ-Ẓuhrī said, "I was told by Sālim that 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما had said, 'I took part in a holy battle with Allāh's Messenger ﷺ in Najd. We faced the enemy and arranged ourselves in rows. Then Allāh's Messenger ﷺ stood up to lead the *Ṣalāt* (prayer) and one party stood to offer *Ṣalāt* (prayer) with him while the other faced the enemy. Allāh's Messenger ﷺ and the former party bowed and performed two

٩٤٢ - حدَّثَنا أبُو اليمانِ قالَ: أخْبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ: سَألْتُه هَلْ صَلَّى النَّبِيُّ ﷺ يَعْني صَلاةَ الخَوْفِ؟ قالَ: أخْبرَني سالمٌ أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ قِبَلَ نَجْدٍ فَوَازَيْنا العَدُوَّ فَصافَفْنا هُمْ، فَقامَ رَسُولُ اللهِ ﷺ يُصَلِّي لَنا فَقامَتْ طائِفَةٌ مَعَهُ

وَأَقْبَلَتْ طائِفَةٌ عَلى العَدُوِّ، فَرَكَعَ رَسُولُ اللهِ ﷺ بِمَنْ مَعَهُ وَسَجَدَ سَجْدَتَينِ ثُمَّ انْصَرَفُوا مَكانَ الطَّائِفَةِ الَّتي لَمْ تُصَلِّ فَجاؤُا فَرَكَعَ رَسُولُ اللهِ ﷺ بِهِمْ رَكْعَةً وَسَجَدَ سَجْدَتَينِ ثُمَّ سَلَّمَ، فَقامَ كُلُّ واحِدٍ مِنْهُم فَرَكَعَ لِنَفْسِهِ رَكْعَةً وَسَجَدَ سَجْدَتَينِ». [انظر: ٩٤٣، ٤١٣٢، ٤١٣٣، ٤٥٣٥]

prostrations. Then that party left (after completing their 2nd *Rak'a* individually with *Taslīm*, while the Prophet ﷺ kept on standing). Then they took the place of those who had not offered *Ṣalāt* (prayer). [The second (latter) party] joined Allāh's Messenger ﷺ who prayed one *Rak'a* (i.e. his 2nd *Rak'a* with the latter party) and performed two prostrations and finished his *Ṣalāt* (prayer) with *Taslīm*. Then everyone of them [of the 2nd (latter) party] bowed once and performed two prostrations individually (i.e. completed their 2nd *Rak'a* and finished their *Ṣalāt* (prayer) with *Taslīm*].' "

(٢) بابُ صَلاةِ الخَوفِ رِجالاً ورُكْباناً، رَاجِلٌ: قائِمٌ

(2) CHAPTER. The *Ṣalāt-ul-Ḵhauf* (Fear prayers) (can be offered) while standing or riding.

٩٤٣ - حدَّثَنا سَعِيدُ بنُ يَحْيَى بنِ سَعِيدٍ القُرَشِيُّ قالَ: حدَّثَني أبي قالَ: حدَّثَنا ابنُ جُرَيْجٍ، عَنْ مُوسَى بنِ عُقْبَةَ عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ نحْواً مِنْ قَوْلِ مُجاهِدٍ إذَا اخْتَلَطُوا قِياماً. وَزَادَ ابنُ عُمَرَ عَنِ النَّبِيِّ ﷺ: «وإنْ كانُوا أكْثَرَ مِنْ ذَلِكَ فَلْيُصَلُّوا قِياماً ورُكْباناً». [راجع: ٩٤٢]

943. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما said something similar to Mujāhid's saying: Whenever (Muslims and non-Muslims) stand face to face in battle, the Muslims can offer *Ṣalāt* (prayer) while standing. Ibn 'Umar رَضِيَ اللهُ عَنْهُما added, "The Prophet ﷺ said, 'If the number of the enemy is greater than the Muslims, they can offer *Ṣalāt* while standing or riding (individually)'." [See *Fatḥ Al-Bāri*].

(٣) بابٌ: يَحْرُسُ بَعْضُهُم بَعْضاً في صَلاةِ الخَوْفِ

(3) CHAPTER. To guard one another during the *Ṣalāt-ul-Ḵhauf* (fear prayer).

٩٤٤ - حدَّثَنا حَيْوَةُ بنُ شُرَيحٍ قالَ: حدَّثَنا مُحَمَّدُ بنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قامَ النَّبِيُّ ﷺ فَقامَ النَّاسُ مَعَهُ، فَكَبَّرَ وكَبَّرُوا مَعَهُ،

944. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once the Prophet ﷺ led the *Ṣalāt-ul-Ḵhauf* (Fear prayer), (some of) the people stood behind him. He said *Takbīr* (*Allāhu-Akbar*) and those behind him also said the same. He bowed and they bowed. Then he prostrated and they also prostrated. Then he stood for the second *Rak'ā* and those who had offered the first *Rak'a* (completed their 2nd *Rak'a*

with *Taslīm*) went to guard their brothers (the second party). The second party joined him and performed bowing and prostrations with him (in his 2nd *Rak'a* and then got up to finish their 2nd *Rak'a* after the Prophet had finished his 2nd *Rak'a* with *Taslīm*) so all the people were in *Ṣalāt* (prayer) but they were guarding one another during the *Ṣalāt* (prayer).

وَرَكَعَ ورَكَعَ ناسٌ مِنْهُمْ ثُمَّ سَجَدَ وسَجَدُوا مَعَهُ، ثُمَّ قامَ للثَّانِيَةِ فَقامَ الَّذِينَ سَجَدُوا مَعَهُ وحَرَسُوا إخْوانَهُمْ. وأتَتِ الطَّائِفَةُ الأُخْرَى فَرَكَعُوا وَسَجَدُوا مَعَهُ والنَّاسُ كُلُّهُمْ في صَلاةٍ ولكِنْ يَحْرُسُ بَعْضُهُمْ بَعْضاً.

(4) CHAPTER. *Aṣ-Ṣalāt* (the prayer) at the time of besieging a fort and at the time of meeting the enemy.

(٤) بابُ الصَّلاةِ عِنْدَ مُناهَضَةِ الحُصُونِ ولِقاءِ العَدُوِّ،

Al-Auzā'ī said, "If there are signs of victory and it is impossible to offer the *Ṣalāt* (prayer) then everyone should offer his *Ṣalāt* (prayer) with signs. If he cannot do even that then he can delay the *Ṣalāt* (prayer) till the battle is over or till they feel secure, then they can offer two *Rak'āt* prayers. But if they are unable to complete the *Ṣalāt* (prayer) then they can perform one bowing and two prostrations (one *Rak'a*), and if they are unable to do even this, then saying *Allāhu-Akbar* is not sufficient for them, and so they should postpone the *Ṣalāt* (prayer) till they feel secure." *Makḥūl* agrees to it (i.e. this verdict). And Anas bin Mālik said, "I reached at dawn during the siege of Tustar and the fighting was at its peak. The Muslims were not able to offer the *Fajr* prayer and we did not offered *Ṣalāt* (prayer) till a part of the day had passed and then we offered the *Ṣalāt* with Abū Mūsa and we were granted victory by Allāh." Anas further said, "It would not make me happy even if I got the whole world and whatever is in it instead of that *Ṣalāt* (prayer) (i.e. the one they missed because of fighting)."

وقالَ الأَوْزَاعِيُّ: إنْ كانَ تَهَيَّأَ الفَتْحُ وَلَمْ يَقْدِرُوا عَلى الصَّلاةِ صَلَّوْا إيماءً كُلُّ امْرِئٍ لِنَفْسِهِ، فإنْ لَمْ يَقْدِرُوا عَلى الإيماءِ أَخَّرُوا الصَّلاةَ حتَّى يَنْكَشِفَ القِتالُ أَوْ يَأْمَنُوا فَيُصَلُّوا رَكْعَتَيْنِ، فإنْ لَمْ يَقْدِرُوا صَلَّوْا رَكْعَةً وَسَجْدَتَيْنِ، فَإنْ لَمْ يَقْدِرُوا فَلا يُجزِيهِمُ، التَّكْبِيرُ وَيُؤَخِّرُونَهَا حتَّى يَأْمَنُوا. وَبِهِ قالَ مَكْحُولٌ. وقالَ أَنَسُ بنُ مالِكٍ: حَضَرْتُ عِنْدَ مُناهَضَةِ حِصْنِ تُسْتَرَ عِنْدَ إضَاءَةِ الفَجْرِ وَاشْتَدَّ اشْتِعالُ القِتالِ فَلَمْ يَقْدِرُوا عَلى الصَّلاةِ فَلَمْ نُصَلِّ إلَّا بَعْدَ ارْتِفاعِ النَّهارِ، فَصَلَّيْناها ونَحْنُ مَعَ أبي مُوسَى فَفُتِحَ لَنا. قالَ أَنَسٌ: وما يَسُرُّنِي بِتِلْكَ الصَّلاةِ الدُّنْيا وما فِيها.

945. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day of the *Khandaq*, 'Umar رَضِيَ

٩٤٥ - حدَّثَنا يَحْيى: حدَّثَنا

وكيعٌ، عَنْ عليِّ بنِ الْمُبَارَكِ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: جاءَ عُمَرُ يَوْمَ الخَنْدَقِ فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ وَيَقُولُ: يا رَسُولَ اللهِ، ما صَلَّيْتُ العَصْرَ حتَّى كادَتِ الشَّمْسُ أنْ تَغِيبَ. فَقالَ النَّبِيُّ ﷺ: «وأنا واللهِ ما صَلَّيْتُها بَعْدُ». قالَ: فَنَزَلَ إلى بُطْحانَ فَتَوَضَّأ وَصَلَّى العَصْرَ بَعْدَ ما غابَتِ الشَّمْسُ ثُمَّ صَلَّى المَغْرِبَ بَعْدَها. [راجع: ٥٩٦]

came, cursing the disbelievers of Quraish and said, "O Allāh's Messenger! I have not offered the *'Aṣr* prayer and the sun was about to set." The Prophet ﷺ replied, "By Allāh! I too, have not offered the *Ṣalāt* (prayer) yet." The Prophet ﷺ then went to Buṭḥān, performed ablution and performed the *'Aṣr* prayer after the sun had set and then offered the *Maghrib* prayer after it." [Please see H. No. 596 and 598].

(٥) بابُ صَلاةِ الطَّالِبِ وَالمَطْلُوبِ رَاكِباً وإيماءً،

(5) CHAPTER. The chaser and the chased can offer *Ṣalāt* (prayer) while riding, and by signs.

وقالَ الوَلِيدُ: ذَكَرْتُ لِلأوْزَاعِيِّ صَلاةَ شُرَحْبِيلَ بنِ السِّمْطِ وَأصْحابِهِ عَلى ظَهْرِ الدَّابَّةِ. فَقالَ: كَذلكَ الأمْرُ عِنْدَنا إذَا تُخُوِّفَ الفَوْتُ. وَاحْتَجَّ الوَلِيدُ بِقَوْلِ النَّبِيِّ ﷺ: «لا يُصَلِّيَنَّ أحَدٌ العَصْرَ إلَّا في بَني قُرَيْظَةَ».

Al-Walīd said: I told Al-Auzā'ī about the *Ṣalāt* (prayer) of Shuraḥbīl bin Aṣ-Ṣamt and his companions on the backs of animals. On that he said, "That was the case with us if we feared that the time of *Ṣalāt* would be over." Al-Walīd (disagreed with Al-Auzā'ī) deriving his verdict from the statement of the Prophet ﷺ: "None should offer the *'Aṣr* prayer but at Banī Quraiẓa."

٩٤٦ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدِ بنِ أسْماءَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ قالَ: قالَ النَّبِيُّ ﷺ لَنا لَمّا رَجَعَ مِنَ الأحْزابِ: «لا يُصَلِّيَنَّ أحَدٌ العَصْرَ إلَّا في بَني قُرَيْظَةَ». فأدْرَكَ بَعْضُهُمُ العَصْرَ في الطَّرِيقِ، وَقالَ بَعْضُهُم: لا نُصَلِّي حتَّى نَأتِيَها. وقالَ بَعْضُهُمْ: بَلْ نُصَلِّي، لَمْ يُرَدْ مِنَّا ذلكَ. فَذُكِرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَلَمْ

946. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ returned from the battle of *Al-Aḥzāb* (The Confederates), he said to us, "None should offer the *'Aṣr* prayer but at Banī Quraiẓa." The *'Aṣr* prayer became due for some of them on the way. Some of them decided not to offer the *Ṣalāt* but at Banī Quraiẓa while others decided to offer the *Ṣalāt* on the spot and said that the intention of the Prophet ﷺ was not what the former party had understood. And when that was told to the Prophet ﷺ he did not blame anyone of them.

يُعَنِّفْ أحداً مِنْهُمْ. [انظر: ٤١١٩]

(6) CHAPTER. *Takbīr* (Allāh is the Most Great) and offering the *Fajr* prayer early when it is still dark and offering *Aṣ-Ṣalāt* (the prayers) while attacking the enemy and in battles.

(٦) بابُ التَّكْبِيرِ وَالغَلَسِ بالصُّبْحِ، وَالصَّلاةِ عِنْدَ الإغارَةِ وَالحَرْبِ

947. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ offered the *Fajr* prayer when it was still dark, then he rode and said, *Allāhu Akbar*! Khaibar is ruined. When we approach near a nation, the most evil will be the morning of those who had been warned." The people came out into the streets saying, "Muḥammad and his army." Allāh's Messenger ﷺ vanquished them by force and their warriors were killed; the children and women were taken as captives. Ṣafīya was taken by Diḥya Al-Kalbī and later she belonged to Allāh's Messenger ﷺ who married her and her *Mahr* was her manumission.

٩٤٧ - **حدَّثَنَا** مُسَدَّدٌ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ، وَثابِتٍ البُنانيِّ عَنْ أنَسِ بنِ مالِكٍ: أنَّ رَسُولَ اللهِ ﷺ صَلَّى الصُّبْحَ بِغَلَسٍ. ثُمَّ رَكِبَ فَقالَ: «اللهُ أكْبَرُ، خَرِبَتْ خَيْبَرُ، إنَّا إذَا نَزَلْنا بِساحَةِ قَوْمٍ فساءَ صَباحُ المُنْذَرِينَ». فَخَرَجُوا يَسْعَوْنَ في السِّكَكِ وَيَقُولُونَ: مُحَمَّدٌ وَالخَمِيْسُ - قالَ والخَمِيْسُ: الجَيْش -. فَظَهَرَ عَلَيْهِمْ رَسُولُ اللهِ ﷺ فَقَتَلَ المُقاتِلَةَ وَسَبَى الذَّرارِيَّ. فَصارَتْ صَفِيَّةُ لِدِحْيَةَ الكَلْبِيِّ، وَصَارَتْ لِرَسُولِ اللهِ ﷺ ثُمَّ تَزَوَّجَها وَجَعَلَ صَداقَها عِتْقَها. فَقالَ عَبْدُ العَزِيزِ لِثابِتٍ: يا أبا مُحَمَّدٍ، أنْتَ سَألْتَ أنَسَ بنَ مَالِكٍ ما أمْهَرَها؟ قالَ: أمْهَرَها نَفْسَها، فَتَبَسَّمَ. [راجع: ٣٧١]

13 - THE BOOK OF THE TWO *'EID*[1] (PRAYERS AND FESTIVALS)

١٣ - كتاب العيدين

(1) CHAPTER. The two *'Eid* and sprucing oneself up on them.

(١) بابٌ: في العِيدَيْنِ والتَّجَمُّلِ فِيهِ

948. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهما: 'Umar bought a silk cloak from the market, took it to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Take it and adorn yourself with it during the *'Eid* and when the delegations visit you." Allāh's Messenger ﷺ replied, "This dress is for those who have no share (in the Hereafter)". After a long period Allāh's Messenger ﷺ sent a cloak of silk brocade to 'Umar. 'Umar came to Allāh's Messenger ﷺ with the cloak and said, "O Allāh's Messenger! You said that this dress was for those who had no share (in the Hereafter); yet you have sent me this cloak." Allāh's Messenger ﷺ said to him, "Sell it and fulfil your needs by it."

٩٤٨ - حدَّثَنا أبُو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني سالمُ بنُ عَبْدِ اللهِ أنَّ عَبْدَ اللهِ بنَ عُمَرَ قالَ: أخَذَ عُمَرُ جُبَّةً مِنْ إسْتَبْرَقٍ تُباعُ في السُّوقِ، فَأخَذَها فأتى رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، ابْتَعْ هذِهِ، تَجَمَّلْ بِها للعِيدِ والوُفُودِ. فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «إنَّما هذِهِ لِباسُ مَنْ لا خَلاقَ لَهُ». فَلَبِثَ عُمَرُ ما شاءَ اللهُ أنْ يَلْبَثَ، ثُمَّ أرْسَلَ إلَيْهِ رَسُولُ اللهِ ﷺ بِجُبَّةِ دِيباجٍ فأقْبَلَ بِها عُمَرُ فَأتَى بِها رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنَّك قُلْتَ: «إنَّما هذِهِ لِباسُ مَنْ لا خَلاقَ لَهُ»، وأرْسَلْتَ إلَيَّ بِهٰذِهِ الجُبَّةِ؟. فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «تَبِيعُهَا أوتُصِيبُ بِها حاجَتَكَ». [راجع: ٨٨٦]

(2) CHAPTER. A display of spears and shields on *'Eid* Festival day.

(٢) بابُ الحِرَابِ وَالدَّرَقِ يَوْمَ العِيدِ

949. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ came to my house while two girls were singing beside me the songs of *Bu'āth* (a story about the war between the two

٩٤٩ - حدَّثَنا أحْمَدُ قالَ: حدَّثَنا ابنُ وَهْبٍ قالَ: أخْبَرَنا عَمْرٌو أنَّ مُحَمَّدَ ابنَ عَبْدِ الرَّحْمٰنِ الأسَدِيَّ

(1) (The Book 13) See glossary [*'Eid-al-Fiṭr* and *'Eid-al-Aḍḥā*]. And "*Eid Ṣalāt* (prayer)": consists of a two *Rak'ā* prayer with seven *Takbirāt (Allāh-u-Akbar)* in the first *Rak'ā* and five *Takbīrāt* in the second *Rak'ā*, excluding the *Takbīr* of opening of the prayer and the *Takbīr* of the *Qayām* (standing) for the second *Rak'ā*.

tribes of the *Anṣār,* the Khazraj and the 'Auṣ, before Islām). The Prophet ﷺ lay down and turned his face to the other side. Then Abū Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet ﷺ?" Allāh's Messenger ﷺ turned his face towards him and said, "Leave them." When Abū Bakr became inattentive, I signalled to those girls to go out and they left.

حدَّثَهُ عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وعِنْدِي جارِيَتانِ تُغَنِّيانِ بِغِناءِ بُعاثَ، فاضْطَجَعَ عَلى الفِراشِ وَحَوَّلَ وَجْهَهُ وَجاءَ أَبُو بَكْرٍ فانْتَهَرَني وقالَ: مِزْمارَةُ الشَّيْطانِ عِنْدَ رَسُولِ اللهِ ﷺ؟ فأَقْبَلَ عَلَيْهِ رَسُولُ اللهِ ﷺ فَقالَ: «دَعْهُما». فَلَمَّا غَفَلَ غَمَزْتُهما فَخَرَجَتا. [انظر: ٩٥٢، ٩٨٧، ٢٩٠٧، ٣٥٣٠، ٣٩٣١]

950. It was the day of *'Eid*, and the black people were playing with shields and spears; so, either I requested the Prophet ﷺ, or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet ﷺ made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Banī Arfida," till I got tired. The Prophet ﷺ asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave.

٩٥٠ - وكانَ يَوْمَ عِيدٍ يَلْعَبُ فيه السُّودانُ بالدَّرَقِ وَالحِرابِ، فإمَّا سَأَلْتُ رَسُولَ اللهِ ﷺ وإمَّا قالَ: «أَتَشْتَهِينَ تَنْظُرِينَ»؟ قُلْتُ: نَعَمْ. فأَقامَنِي وَرَاءَهُ، خَدِّي عَلَى خَدِّه وهُوَ يَقُولُ: «دُونَكُمْ يا بَنِي أَرْفِدَةَ». حتَّى إذَا مَلِلْتُ قالَ: «حَسْبُكِ»؟ قُلْتُ: نَعَمْ. قالَ: «فاذْهَبِي». [راجع: ٤٥٤]

(3) CHAPTER. The legal way of the celebrations on the two *'Eid* festivals for the Islāmic World (Muslims).

(٣) بابُ سُنَّةِ العِيدَيْنِ لأَهْلِ الإِسْلامِ

951. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ delivering a *Khuṭba* (religious talk) saying, "The first thing to be done on this day of ours (first day of *'Eid-al-Aḍhā*) is to offer *Ṣalāt* (prayer); and after returning [from *Ṣalāt* (prayer)] we slaughter our sacrifices (in the Name of Allāh) and whoever does so, he acted according to our *Sunna* (legal ways).

٩٥١ - حدَّثَنا حَجَّاجٌ قالَ: حدَّثَنا شُعْبَةُ قالَ: أَخْبَرَني زُبَيْدٌ قالَ: سَمِعْتُ الشَّعْبِيَّ عَنِ البَرَاءِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ فَقالَ: «إنَّ أَوَّلَ ما نَبدأُ فِي يَوْمِنا هذَا أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ فَقَدْ أَصابَ سُنَّتَنا». [انظر: ٩٥٥، ٩٦٥، ٩٦٨، ٩٧٦، ٩٨٣، ٥٥٤٥، ٥٥٥٦، ٥٥٥٧، ٥٥٦٠، ٥٥٦٣، ٦٦٧٣]

952. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Abū Bakr came to my house while two small *Anṣārī* girls were singing beside me the stories of the *Anṣār* concerning the Day of *Bu'āṯh* and they were not (professional) singers. Abū Bakr said protestingly, "Musical instruments of Satan in the house of Allāh's Messenger ﷺ!" It happened on the *'Eid* day and Allāh's Messenger ﷺ said, "O Abū Bakr! There is an *'Eid* (festival) for every nation and this is our *'Eid* (festival)."

٩٥٢ - **حدَّثَنا** عُبَيدُ بنُ إسماعِيلَ قالَ: حدَّثَنا أبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ أبُو بَكْرٍ وعِنْدِي جارِيتَان مِنْ جَوَارِي الأنْصارِ تُغَنِّيان مِمَّا تَقاوَلَتِ الأنْصارُ يَوْمَ بُعاثَ. قالَتْ: وَلَيْسَتا بِمُغَنِّيَتَينِ، فَقالَ أبُو بَكْرٍ: بِمزَامِيرِ الشَّيْطانِ في بَيْتِ رَسُول اللهِ ﷺ؟ وذلكَ في يَوْمِ عِيدٍ. فَقالَ رَسُولُ اللهِ ﷺ: «يا أبا بَكْرٍ، إنَّ لِكُلِّ قَوْمٍ عِيداً، وهذَا عِيدُنا».

[راجع: ٩٤٩]

(4) CHAPTER. Eating on the day of *Fiṭr* before going out (for the *'Eid-al-Fiṭr* prayer).

(٤) بابُ الأكْلِ يَوْمَ الفِطْرِ قَبْلَ الخُرُوجِ

953. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ never proceeded [for the *Ṣalāt* (prayer)] on the Day of *'Eid-al-Fiṭr* unless he had eaten some dates. Anas also narrated: The Prophet ﷺ used to eat odd number of dates.

٩٥٣ - **حدَّثَنا** مُحَمَّدُ بنُ عَبدِ الرَّحِيمِ: أخْبَرَنا سَعِيدُ بنُ سُلَيمانَ قالَ: حدَّثَنا هُشَيمٌ قالَ: أخْبَرَنا عُبَيْدُ اللهِ بنُ أبي بَكْرِ بنِ أنَسٍ عَنْ أنَسِ بنِ مَالِكٍ قالَ: كانَ رَسُولُ اللهِ ﷺ لا يَغْدُو يَوْمَ الفِطْرِ حتَّى يَأكُلَ تَمَرَاتٍ.

وقالَ مُرَجِّيء بنُ رَجاءٍ: حدَّثَني عُبَيْدُ اللهِ قالَ: حدَّثَني أنَسٌ عَنِ النَّبِيِّ ﷺ: ويَأكُلُهُنَّ وِتْراً.

(5) CHAPTER. Eating on the Day of *Naḥr* (10th of *Ḏhul-Ḥijjah*).

(٥) بابُ الأكْلِ يَوْمَ النَّحْرِ

954. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever slaughtered (his sacrifice) before the *Ṣalāt* (*'Eid* prayer) should slaughter again." A man stood up and said, "This is the day on which one has

٩٥٤ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا إسمَاعِيلُ، عَنْ أيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِيْنَ عَنْ أنَسٍ قالَ: قالَ النَّبِيُّ

desire for meat," and he mentioned something about his neighbours. It seemed that the Prophet ﷺ believed him. Then the same man added, "I have a young she-goat which is dearer to me than the meat of two sheep." The Prophet ﷺ permitted him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

ﷺ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فَلْيُعِدْ». فَقامَ رَجُلٌ فَقالَ: هذا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ، وَذَكَرَ مِنْ جِيرَانِهِ فَكَأَنَّ النَّبِيَّ ﷺ صَدَّقَهُ. قالَ: وعِنْدِي جَذَعَةٌ أَحَبُّ إِلَيَّ مِنْ شاتَيْ لَحْمٍ، فَرَخَّصَ لَهُ النَّبِيُّ ﷺ، فَلا أَدْرِي أَبَلَغَتِ الرُّخصَةُ مَنْ سِوَاهُ أَمْ لَا. [انظر: ٩٨٤، ٥٥٤٦، ٥٥٤٩، ٥٥٦١]

955. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ delivered the *Khuṭba* (religious talk) after offering *Aṣ-Ṣalāt* (the prayer) on the day of *Naḥr* and said, "Whoever offers the *Ṣalāt* (prayer) like us and slaughters like us then his *Nusuk* (sacrifice) will be accepted by Allāh. And whoever slaughters his sacrifice before the *Ṣalāt* (*'Eid* prayer) then he has no *Nusuk* (not done the sacrifice)". Abū Burda bin Niyār, the uncle of Al-Barā' said, "O Allāh's Messenger! I have slaughtered my sheep before the *Ṣalāt* (*'Eid* prayer) and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So, I slaughtered my sheep and took my food before coming for the *Ṣalāt* (prayer)." The Prophet ﷺ said, "The sheep which you have slaughtered is just mutton (not a *Nusuk*)." He (Abū Burda) said, "O Allāh's Messenger! I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a *Nusuk* on my behalf?" The Prophet ﷺ said, "Yes, it will be sufficient for you but it will not be sufficient (as a *Nusuk*) for anyone else after you."

٩٥٥ - حدَّثَنا عُثمانُ قالَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ البَرَاءِ بنِ عازِبٍ قالَ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ الأَضْحَى بَعْدَ الصَّلاةِ، فَقالَ: «مَنْ صَلَّى صَلاتَنا ونَسَكَ نُسُكَنا فَقَدْ أصابَ النُّسُكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلاةِ فإنَّهُ قَبْلَ الصَّلاةِ وَلا نُسُكَ لَهُ». فَقالَ أَبُو بُرْدَةَ بنُ نِيارٍ خالُ البَراءِ: يا رَسُولَ اللهِ، فإني نَسَكْتُ شاتي قَبْلَ الصَّلاةِ وَعَرَفْتُ أنَّ اليَوْمَ يَوْمُ أكْلٍ وَشُرْبٍ، وأحْبَبْتُ أنْ تَكُونَ شاتِي أوَّلَ شَاةٍ تُذْبَحُ في بَيْتِي، فَذَبَحْتُ شاتي وَتَغَدَّيْتُ قَبْلَ أنْ آتِيَ الصَّلاةَ. قالَ: «شاتُكَ شاةُ لَحْمٍ». فَقالَ: يا رَسُولَ اللهِ، فإنَّ عِنْدَنا عَنَاقاً لنا جَذَعَةً هيَ أحَبُّ إلَيَّ مِنْ شاتَينِ، أفَتَجْزِي عَنِّي؟ قالَ: «نَعَمْ، ولَنْ تَجْزِيَ عَنْ أحَدٍ بَعْدَكَ». [راجع: ٩٥١]

(6) CHAPTER. To proceed to a *Muṣallā* (praying place) without a pulpit.

(٦) بابُ الخُرُوجِ إلى المُصَلَّى بِغَيرِ مِنْبَرٍ

956. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to proceed to the *Muṣallā* (praying place) on the days of *'Eid-al-Fiṭr* and *'Eid-al-Aḍḥā*; the first thing to begin with was the *Ṣalāt* (prayer), and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach them, advise them and give them orders. And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order he would do so, and then depart. The people followed this legal way till I went out with Marwān, the governor of Al-Madīna, for the *Ṣalāt* (prayer) of *'Eid-al-Aḍḥā* or *'Eid-al-Fiṭr*. When we reached the *Muṣallā*, there was a pulpit made by Kathīr bin Aṣ-Ṣalt. Marwān wanted to get up on that pulpit before *Aṣ-Ṣalāt*. I caught hold of his clothes but he pulled them and ascended the pulpit and delivered the *Khuṭba* (religious talk) before the *Ṣalāt* (prayer). I said to him, "By Allāh, you have changed (the Prophet's legal way)." He replied, "O Abū Sa'īd! Gone is that which you know." I said, "By Allāh! What I know is better than what I do not know." Marwān said, "People do not sit to listen to our *Khuṭba* after *Aṣ-Ṣalāt* (prayer), so I delivered the *Khuṭba* before *Aṣ-Ṣalāt* (prayer)."

٩٥٦ - حدَّثَنَا سَعِيدُ بنُ أبي مَرْيَمَ قالَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَني زَيْد ابنُ أسْلَمَ، عَنْ عِياضِ بنِ عَبْدِ اللهِ بنِ أبي سَرْحٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ: كانَ النَّبِيُّ ﷺ يَخْرُجُ يَوْمَ الفِطْرِ وَالأضْحَى إلى المُصَلَّى، فأوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلاةُ ثُمَّ يَنْصَرِفُ فَيَقُومُ مُقابِلَ النَّاسِ، والنَّاسُ جُلُوسٌ عَلى صُفُوفِهِمْ فَيَعِظُهُمْ ويُوصِيهِمْ ويَأْمُرُهُمْ. فإنْ كانَ يُرِيدُ أنْ يَقْطَعَ بَعْثاً قَطَعَهُ، أوَ يَأْمُرَ بِشيءٍ أمَرَ بِهِ ثُمَّ يَنْصَرِفُ. فَقالَ أبُو سَعِيدٍ: فَلَمْ يَزَلِ النَّاسُ عَلى ذٰلكَ حتَّى خَرَجْتُ مَعَ مَرْوَانَ وهُوَ أمِيرُ المَدِينَةِ في أضْحَى أوْ فِطْرٍ، فَلَمَّا أتَيْنا المُصَلَّى إذَا مِنْبَرٌ بَناهُ كَثِيرُ بنُ الصَّلْتِ، فإذَا مَرْوَانُ يُرِيدُ أنْ يَرْتَقِيَهُ قَبْلَ أنْ يُصَلِّيَ فَجَذَبْتُهُ بِثَوْبِهِ فَجَبَذَني، فارْتَفَعَ فَخَطَبَ قَبْلَ الصَّلاةِ. فَقُلْتُ لَهُ: غَيَّرْتُمْ وَاللهِ. فَقالَ: أبَا سَعِيدٍ، قَدْ ذَهَبَ ما تَعْلَمُ. فَقُلْتُ: ما أعْلَمُ خَيرٌ وَاللهِ مِمَّا لا أعْلَمُ. فَقالَ: إنَّ النَّاسَ لَمْ يَكُونُوا يَجْلِسُونَ لَنا بَعْدَ الصَّلاةِ فَجَعَلْتُها قَبْلَ الصَّلاةِ.

(7) CHAPTER. Walking and riding for the *'Eid* prayer. The *'Eid* prayer is offered before delivering the *Khuṭba* (religious talk) and there is no *Aḍhān* or *Iqāma* for it.

(٧) بابُ المَشْيِ والرُّكُوبِ إلى العِيدِ والصَّلَاةِ قَبْلَ الْخُطْبَةِ وَبِغَيرِ أذَانٍ ولا إقامَةٍ

957. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to offer

٩٥٧ - حدَّثَنا إبراهيم بنُ المُنْذِرِ

Aṣ-Ṣalāt (the prayer) of *'Eid-al-Aḍḥā* and *'Eid-al-Fiṭr* and then deliver the *Ḵẖuṭba* (religious talk) after *Aṣ-Ṣalāt*.

قالَ: حدَّثَنا أَنَسُ بنُ عِيَاضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنْ عَبدِ اللهِ بنِ عُمَرَ: أنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي في الأَضْحَى والفِطْرِ ثُمَّ يَخْطُبُ بَعْدَ الصَّلاةِ. [انظر: ٩٦٣]

958. Narrated Ibn Juraij: 'Atā' said, "Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما said, 'The Prophet ﷺ went out on the Day of *'Eid-al-Fiṭr* and offered *Aṣ-Ṣalāt* (the prayer) before delivering the *Ḵẖuṭba* (religious talk)'."

٩٥٨ - حدَّثَنا إبْرَاهِيمُ بنُ مُوسَى قالَ: أخْبَرَنا هِشامٌ أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ، قالَ: أخْبَرَني عَطاءٌ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ قالَ: سَمِعْتُهُ يَقُولُ: إنَّ النَّبِي ﷺ خَرَجَ يَوْمَ الفِطرِ فَبَدأَ بالصَّلاةِ قَبْلَ الخُطْبَةِ. [انظر: ٩٦١، ٩٧٨]

959. Narrated 'Aṭā that during the early days of Ibn Az-Zubair, Ibn 'Abbās had sent a message to him telling him that the *Aḍḥān* for the *'Eid* prayer was never pronounced (in the lifetime of Allāh's Messenger ﷺ) and the *Ḵẖuṭba* (religious talk) used to be delivered after *Aṣ-Ṣalāt* (the prayer).

٩٥٩ - قالَ: وَأخْبَرَني عَطاءٌ أنَّ ابْنَ عَبّاسٍ أرْسَلَ إلى ابْنِ الزُّبَيرِ في أوَّلِ ما بُويعَ لَهُ: إنَّهُ لَمْ يَكُنْ يُؤذَّنُ بالصَّلاةِ يَوْمَ الفِطْرِ، وَإنّما الخُطْبَةُ بَعْدَ الصَّلاةِ.

960. Narrated 'Ata': Ibn 'Abbās and Jābir bin 'Abdullāh رضى الله عنه said, "There was no *Aḍḥān* for *Aṣ-Ṣalāt* (prayer) of *'Eid-al-Fitr* and *'Eid-al-Aḍḥa*."

٩٦٠ - وأخْبَرَني عَطاءٌ عَنِ ابنِ عَبّاسٍ وعَنْ جابِرِ بنِ عَبْدِ اللهِ، قالا: لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الفِطْرِ ولا يَوْمَ الأَضْحَى.

961. Narrated 'Aṭā': I heard Jābir bin 'Abdullāh saying, "The Prophet ﷺ stood up and started with *Aṣ-Ṣalāt* (the prayer of *'Eid*), and after it, he delivered the *Ḵẖuṭba* (religious talk). When the Prophet of Allāh ﷺ finished [the *Ḵẖuṭba* (religious talk)], he went to the women and preached them, while he was leaning on Bilāl's hand, Bilāl was spreading his garment and the ladies were putting alms in it." I said to 'Aṭā', "Do you think it incumbent upon an *Imām* to go to the

٩٦١ - وعن جابِرِ بنِ عَبْدِ اللهِ قالَ: سَمِعْتُهُ يَقُولُ: إنَّ النَّبِيَّ ﷺ قامَ فَبَدَأَ بالصَّلاةِ ثمَّ خَطَبَ النَّاسَ بَعْدُ. فَلَمَّا فَرَغَ نَبِيُّ اللهِ ﷺ نَزَلَ فأتى النِّساءَ فَذَكَّرَهُنَّ وَهُوَ يَتَوَكَّأُ عَلى يَدِ بِلالٍ وبِلالٌ باسِطٌ ثَوْبَهُ يُلْقِي فِيهِ النِّساءُ صَدقَةً. قُلْتُ لِعَطاءٍ: أتَرَى حَقًّا عَلى

women and preach them after finishing the *Ṣalāt* and *Ḵẖuṭba*?" 'Aṭā' said, "No doubt it is incumbent on *Imām* to do so, and why should they not do so?"

الإمام الآنَ أنْ يَأتيَ النِّساءَ فَيُذَكِّرَهُنَّ حِينَ يَفْرُغُ؟ قالَ: إنَّ ذلكَ لَحقٌّ عَلَيْهِمْ، وما لهُمْ أنْ لا يَفْعَلُوا؟ [راجع: ٩٥٨]

(8) CHAPTER. The *Ḵẖuṭba* (religious talk) (should be delivered) after the *'Eid* prayer.

(٨) بابُ الخُطْبَةِ بَعْدَ العِيد

962. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I offered the *'Eid* prayer with Allāh's Messenger ﷺ, Abū Bakr, 'Umar and 'Uthmān رَضِيَ اللهُ عَنْهُم and all of them offered *Ṣalāt* (prayer) before delivering the *Ḵẖuṭba* (religious talk).

٩٦٢ - حدَّثَنا أبُو عاصِم قالَ: أخْبرَنا ابنُ جُرَيْجٍ قالَ: أخْبرَني الحَسَنُ ابنُ مُسْلِم، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ قالَ: شَهِدْتُ العِيدَ مَعَ رَسُولِ اللهِ ﷺ وَأبي بَكْرٍ وعُمَرَ وعُثمانَ رَضِيَ اللهُ عَنْهُم فَكُلُّهُمْ كانُوا يُصَلُّونَ قَبْلَ الخُطْبَةِ. [راجع: ٩٨]

963. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ, Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُما used to offer the *Ṣalāt-al-'Eidain* (the two *'Eid* prayers) before delivering the *Ḵẖuṭba* (religious talk).

٩٦٣ - حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ قالَ: حدَّثَنا أبُو أُسامَةَ قالَ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: كانَ رَسُولُ اللهِ ﷺ وأبُو بَكْرٍ وعُمَرُ رَضِيَ اللهُ عَنْهُما يُصَلُّونَ العِيدَيْنِ قَبْلَ الخُطْبَةِ. [راجع: ٩٥٧]

964. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ offered a two *Rak'ā Ṣalāt* (prayer) on the day of *'Eid-al-Fiṭr* and he did not offer any *Ṣalāt* before or after it. Then he went towards women along with Bilāl and ordered them to give alms and so they started giving their ear-rings and necklaces (in charity).

٩٦٤ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَدِيّ بنِ ثابِتٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ: أنَّ النَّبِيَّ ﷺ صلَّى يَوْمَ الفِطْرِ رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهُما وَلا بَعْدَها. ثُمَّ أتى النِّساءَ وَمَعَهُ بِلالٌ فأمرهُنَّ بالصَّدَقةِ فَجَعَلْنَ يُلْقِينَ، تُلْقِي المَرْأةُ خُرْصَها وسِخابَها. [راجع: ٩٨]

965. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The first thing we

٩٦٥ - حدَّثَنا آدَم قالَ: حدَّثَنا

do on this day of ours is to offer *Ṣalāt* [then deliver the *Ḵẖuṭba* (religious talk)] and then return to slaughter the sacrifice. So, anyone who does so, he acted according to our *Sunna* (legal way), and whoever slaughtered the sacrifice before *Aṣ-Ṣalāt* (the prayer), it was just meat which he presented to his family and would not be considered as *Nusuk*." A person from the *Anṣār* named Abū Burda bin Niyyār said, "O Allāh's Messenger! I slaughtered the *Nusuk* (before *Aṣ-Ṣalāt)* but I have a young she-goat which is better than an older sheep." The Prophet ﷺ said, "Sacrifice it in lieu of the first, but it will be not sufficient (as a sacrifice) for anybody else after you."

شُعْبَةُ قالَ: حدَّثَنا زُبَيْدٌ قالَ: سَمِعْتُ الشَّعْبِيَّ عَنِ البَراءِ بنِ عازِبٍ قالَ: قالَ النَّبِيُّ ﷺ: «إنَّ أوَّلَ ما نَبْدَأُ في يَوْمِنا هذا أنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فمَنْ فَعَلَ ذلكَ فَقَدْ أصابَ سُنَّتَنا، ومَنْ نَحَرَ قَبْلَ الصَّلاةِ فإنَّما هُوَ لَحْمٌ قَدَّمَهُ لأهْلِهِ لَيْسَ مِنَ النُّسُكِ في شَيْءٍ». فَقالَ رَجُلٌ مِنَ الأنْصارِ يُقالُ لَهُ أبُو بُرْدَةَ بنُ نِيارٍ: يا رَسُولَ اللهِ، ذَبَحْتُ وعِنْدِي جَذَعَةٌ خَيرٌ مِنْ مُسِنَّةٍ. فَقالَ: «اجْعَلْهُ مَكانَهُ ولَنْ تُوفِيَ أوْ تَجْزِيَ عَنْ أحَدٍ بَعْدَكَ».

[راجع: ٩٥١]

(9) CHAPTER. It is disliked to carry arms on *'Eid* and in the *Ḥaram* (sanctuary)

(٩) بابُ ما يُكْرَهُ مِنْ حَمْلِ السِّلاحِ في العِيدِ والحَرَمِ،

And Al-Ḥasan said: (In the lifetime of the Prophet ﷺ) It was forbidden to carry arms on the day of *'Eid* except if there was fear from the enemy.

وقالَ الحسن: نُهُوا أنْ يَحْمِلُوا السِّلاحَ يَوْمَ عِيدٍ إلَّا أنْ يَخافُوا عَدُوًّا.

966. Narrated Sa'īd bin Jubair رَضِيَ اللهُ عَنْهُ: I was with Ibn 'Umar رَضِيَ اللهُ عَنْهُ when a spear-head pierced the sole of his foot and his foot stuck to the paddle of the saddle and I got down and pulled his foot out, and that happened in Minā. Al-Ḥajjāj got the news and came to enquire about his health and said, "Alas! If we could only know the man who wounded you!" Ibn 'Umar said, "You are the one who wounded me." Al-Ḥajjāj asked, "How is that?" Ibn 'Umar said, "You have allowed the arms to be carried on a day on which nobody used to carry them and you allowed arms to be carried in the *Ḥaram* (sanctuary) while it was forbidden to carry

٩٦٦ - حدَّثَنا زَكَرِيَّا بنُ يَحْيى أبُو السُّكَيْنِ قالَ: حدَّثَنا المُحارِبِيُّ قالَ: حدَّثَنا مُحَمَّدُ بنُ سُوقَةَ عَنْ سَعِيدِ بنِ جُبَيْرٍ قالَ: كُنْتُ مَعَ ابنِ عُمَرَ حِينَ أصابَهُ سِنانُ الرُّمْحِ في أخْمَصِ قَدَمِهِ فَلَزِقَتْ قَدَمُهُ بالرِّكابِ فَنَزَلْتُ فَنَزَعْتُها وذلكَ بِمِنًى، فَبَلَغَ الحَجَّاجَ فَجَعَلَ يَعُودُهُ فَقالَ الحَجَّاجُ: لَوْ نَعْلَمُ مَنْ أصابَكَ، فَقالَ ابنُ عُمَرَ: أنْتَ أصَبْتَنِي. قالَ: وكَيْفَ؟ قالَ: حَمَلْتَ

arms in the *Ḥaram* (sanctuary)."

السِّلاحَ في يَوْم لمْ يَكُنْ يُحْمَلُ فِيهِ، وأدْخَلْتَ السِّلاَحَ الحَرَمَ، وَلَمْ يَكُنِ السِّلاحُ يُدْخَلُ الحَرَمَ. [انظر: ٩٦٧]

967. Narrated Sa'īd bin 'Amr bin Sa'īd bin Al-'Āṣi: Al-Ḥajjāj went to Ibn 'Umar رضي الله عنه while I was present there. Al-Ḥajjāj asked Ibn 'Umar, "How are you?" Ibn 'Umar replied, "I am all right," Al-Ḥajjāj asked, "Who wounded you?" Ibn 'Umar replied, "The person who allowed arms to be carried on the day on which it was forbidden to carry them (he meant Al-Ḥajjāj)."

٩٦٧ - **حدَّثَنَا** أحْمَدُ بنُ يَعْقُوبَ قالَ: حدَّثَني إسحَاقُ بنُ سَعِيدِ بنِ عَمْرِو أبنِ سَعِيدِ بن العَاصِي، عَنْ أبِيهِ قالَ: دَخَلَ الحَجَّاجُ عَلى ابنِ عُمَرَ وأنا عِنْدَهُ، فَقالَ: كَيْفَ هُوَ؟ فَقالَ: صالحٌ. قالَ: مَنْ أصابَكَ؟ قالَ: أصَابَني مَنْ أمَرَ بِحَمْلِ السِّلاحِ في يَوْمٍ لا يَحِلُّ فِيهِ حَمْلُهُ، يَعْني الحَجَّاجَ. [راجع: ٩٦٦]

(10) CHAPTER. To offer the *'Eid* prayer early.

(١٠) **بابُ التَّبْكِيرِ لِلْعِيدِ،**

'Abdullāh bin Busr said: We used to finish the *'Eid* prayer (in the lifetime of the Prophet ﷺ) at the time of *Tasbīḥ* (*Ḍuḥā* or *Iṣhrāq* prayer) i.e. after sunrise.

وقالَ عَبْدُاللهِ بنُ بُسْرٍ: إنْ كُنَّا فَرَغْنا في هذِهِ السَّاعَةِ وذلكَ حِينَ التَّسْبِيحِ.

968. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ delivered the *Ḳẖuṭba* (religious talk) on the day of *Naḥr* (*'Eid-al-Aḍḥā*) and said, "The first thing we do on this day of ours is to offer the prayer [then deliver the *Ḳẖuṭba* (religious talk)] and then return and slaughter (our sacrifices). So anyone who does so, he acted according to our *Sunna* (legal ways); and whoever slaughtered before *Aṣ-Ṣalāt* (the prayer), then it was just meat that he offered to his family and would not be considered as a sacrifice in any way." My uncle Abū Burda bin Niyyār got up and said, "O, Allāh's Messenger! I slaughtered the sacrifice before the *Ṣalāt* (prayer) but I have a young she-goat which is better than an older sheep." The Prophet ﷺ said, "Slaughter it in lieu of the first and such a goat will not be

٩٦٨ - **حدَّثَنَا** سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنِ الشَّعْبِيِّ، عَنِ البَرَاءِ قالَ: خَطَبَنا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ فَقال: «إنَّ أوَّلَ ما نَبْدَأُ بِهِ في يَوْمِنا هذَا: أنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ. فمَنْ فَعَلَ ذلكَ فَقَدْ أصابَ سُنَّتَنا. ومَنْ ذَبَحَ قَبْلَ أنْ يُصَلِّيَ فإنَّهَا لَحْمٌ عَجَّلَهُ لأهْلِهِ لَيْسَ مِنَ النُّسُكِ في شَيْءٍ». فَقامَ خالي أبُو بُرْدَةَ بنُ نِيارٍ فَقالَ: يا رَسُولَ اللهِ، إنِّي ذَبَحْتُ قَبْلَ أنْ أُصَلِّيَ وعِنْدِي جَذَعَةٌ خَيرٌ مِنْ مُسِنَّةٍ. قالَ: «اجْعَلْها مَكانَها». أو

considered as a sacrifice for anybody else after you."

(11) CHAPTER. Superiority of (doing good) deeds on the days of *Tashrīq* (11th, 12th, 13th of Dhul-Ḥijjah).

Ibn 'Abbās said, "Remember Allāh during the wellknown days; i.e., the first ten days of Dhul-Ḥijjah, and also the fixed number of appoined days; i.e. the days of *Tashrīq.*" Ibn 'Umar and Abū Hurairah used to go out to the market saying *Takbīr* during the first ten days of Dhul-Ḥijjah and the people would say *Takbīr* after their *Takbīrs.* Muḥammad bin 'Alī used to say *Takbīr* after *Nawāfil.*

969. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul-Ḥijjah)." Then some Companions of the Prophet ﷺ said, "Not even *Jihād*?" He replied, "Not even *Jihād,* except that of a man who does it by putting himself and his property in danger (for Allāh's sake i.e., with his life and property), and does not return with any of those things (i.e., is martyred)."

(12) CHAPTER. To say *Takbīr* on the days of Minā and while proceeding to 'Arafāt.

'Umar رَضِيَ اللهُ عَنْهُ during his stay at Minā, used to say *Takbīr* in his tent (with such a loud voice) that the people in the mosque would hear it and they too would start saying *Takbīr* and the people in the market too would do the same and then the whole Minā would quiver with *Takbīr.* During those days Ibn 'Umar used to say *Takbīr* at Minā and after the (compulsory) *Ṣalāt* (prayers) and also

قالَ: «اذْبَحْها ولَنْ تَجْزِيَ جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

(١١) بابُ فَضْلِ العَمَلِ في أَيَّامِ التَّشْرِيقِ،

وقالَ ابنُ عَبَّاسٍ ﴿وَيَذْكُرُواْ ٱسْمَ ٱللَّهِ فِيٓ أَيَّامٍ مَّعْلُومَٰتٍ﴾: أَيَّامُ العَشْرِ، والأَيَّامُ المَعْدُودَاتُ: أَيَّامُ التَّشْرِيقِ. وكانَ ابنُ عُمَرَ وأَبُو هُرَيْرَةَ يَخْرُجانِ إلى السُّوقِ في أَيَّامِ العَشْرِ يُكَبِّرانِ ويُكَبِّرُ النَّاسُ بِتَكْبِيرِهِمَا. وكَبَّرَ مُحَمَّدُ بنُ عَلِيٍّ خَلْفَ النَّافِلَةِ.

٩٦٩ - حدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ قالَ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ، عَنْ مُسْلِمٍ البَطِينِ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: «ما العَمَلُ في أَيَّامٍ أَفْضَلُ مِنْهَا في هذِهِ». قالوا: ولا الجِهادُ؟ قالَ: «ولا الجِهادُ، إلَّا رَجُلٌ خَرَجَ يُخاطِرُ بِنَفْسِهِ ومالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ».

(١٢) بابُ التَّكْبِيرِ أَيَّامَ مِنًى وَإِذا غَدَا إلى عَرَفَةَ،

وكانَ عُمَرُ رَضِيَ اللهُ عَنْهُ يُكَبِّرُ في قُبَّتِهِ بِمِنًى فَيَسْمَعُهُ أَهْلُ المَسْجِدِ فَيُكَبِّرُونَ ويُكَبِّرُ أَهْلُ الأَسْواقِ حتَّى تَرْتَجَّ مِنًى تَكْبِيراً. وكانَ ابنُ عُمَرَ يُكَبِّرُ بِمِنًى تِلْكَ الأَيَّامَ وخَلْفَ الصَّلَوَاتِ وعَلى فِرَاشِهِ وفي فُسْطَاطِهِ

while in bed in his tent, while sitting, and while walking. He used to do so during all those days. Maimūna used to say *Takbīr* on the day of *Naḥr*. The women used to say *Takbīr* behind Abān bin 'Uthmān and 'Umar bin 'Abdul Azīz, along with the men in the mosque during the nights of *Tashrīq*.

وَمَجْلِسِهِ ومَمشاهُ وَتِلْكَ الأيَّامَ جَمِيعاً وكانَتْ مَيْمُونَةُ تُكَبِّرُ يَوْمَ النَّحْرِ، وكَانَ النِّساءُ يُكَبِّرْنَ خَلْفَ أبانَ بنِ عُثمانَ، وعُمَرَ بنِ عَبْدِ العَزِيزِ لَيالِيَ التَّشْرِيقِ مَعَ الرِّجال في المَسْجِدِ.

970. Narrated Muḥammad bin Abī Bakr Al-Thaqafī: While we were going from Minā to 'Arafāt, I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ about *Talbiya*, "How did you use to say *Talbiya* in the company of the Prophet ﷺ?" Anas said: "People used to say *Talbiya* and their saying was not objected to, and they used to say *Takbīr* and that was not objected to either."

٩٧٠ - **حدَّثَنا** أبُو نُعَيم قالَ: حدَّثَنا مالكُ بنُ أنَسٍ قالَ: حدَّثَني مُحَمَّدُ بنُ أبي بَكْرٍ الثَّقَفِيُّ قالَ: سَألْتُ أنَساً ونَحْنُ غادُونَ مِنْ مِنًى إلى عَرَفاتٍ عَنِ التَّلْبِيَةِ، كَيْفَ كُنْتُمْ تَصْنَعُونَ مَعَ النَّبِيِّ ﷺ؟ قالَ: كانَ يُلَبِّي المُلَبِّي لا يُنْكَرُ عَلَيْهِ، ويُكَبِّرُ المُكَبِّرُ فَلا يُنْكَرُ عَلَيْهِ. [انظر: ١٦٥٩]

971. Narrated Umm 'Aṭiyya رَضِيَ اللهُ عَنْها: We used to be ordered to come out on the Day of *'Eid* and even bring out the virgin girls and menstruating women from their houses so that they might stand behind the men and say *Takbīr* along with them and invoke Allāh along with them and hope for the blessings of that day and for purification from sins.

٩٧١ - **حدَّثَنا** مُحَمَّدٌ: حدَّثَنا عُمَرُ ابنُ حَفْصٍ قالَ: حدَّثَنا أبي، عَنْ عاصِمٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: كُنَّا نُؤْمَرُ أنْ نَخْرُجَ يَوْمَ العِيدِ، حتَّى نُخْرِجَ البِكْرَ مِنْ خِدْرِها، حتَّى نُخْرِجَ الحُيَّضَ فَيَكُنَّ خَلْفَ النَّاسِ فَيُكَبِّرْنَ بِتَكْبِيرِهِمْ، وَيَدْعُوْنَ بِدُعائِهِمْ، يَرْجُونَ بَرَكَةَ ذلكَ اليَوْمِ وطُهْرَتَه. [راجع: ٣٢٤]

(13) CHAPTER. *Aṣ-Ṣalāt* (the prayers) on the day of *'Eid* using *"Ḥarba"* (a small spear) (as a *Sutra*).

(١٣) بابُ الصَّلاةِ إلى الحَرْبَةِ

972. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day of *('Eid-al-)Fiṭr* and *('Eid-al-)Aḍḥā* a spear used to be planted in front of the Prophet ﷺ [as a *Sutra* for the *Ṣalāt* (prayer)] and then he would offer *Ṣalāt* (prayer).

٩٧٢ - **حدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا عَبْدُ الوَهَّابِ قالَ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: أنَّ النَّبِيَّ ﷺ كانَ تُرْكَزُ لَهُ الحَرْبَةُ

قُدَّامَهُ يَوْمَ الفِطْرِ والنَّحْرِ، ثُمَّ يُصَلِّي.

[راجع: ٤٩٤]

(14) CHAPTER. To put the *'Anaza* (spear-headed stick) or *Ḥarba* in front of the *Imām* on *'Eid* day.

973. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to proceed to the *Muṣallā* and an *'Anaza* used to be carried before him and planted in the *Muṣallā* in front of him (as a *Sutra*) and he would offer *Ṣalāt* (prayer) facing it.

(١٤) بابُ حَمْلِ العَنَزَةِ أوِ الحَرْبَةِ بَيْنَ يَدَيِ الإمامِ يَوْمَ العِيدِ

٩٧٣ - حدَّثَنا إبْرَاهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنا الوَلِيدُ قالَ: حدَّثَنا أبُو عَمْرٍو قالَ: أخْبَرَني نافِعٌ، عَنِ ابنِ عُمَرَ قالَ: كانَ النَّبِيُّ ﷺ يَغْدُو إلى المُصَلَّى والعَنَزَةُ بَيْنَ يَدَيْهِ تُحْمَلُ وتُنْصَبُ بالمُصَلَّى بَيْنَ يَدَيْهِ فَيُصَلِّي إلَيْها. [راجع: ٤٩٤]

(15) CHAPTER. The coming out of ladies and menstruating women to the *Muṣallā*.

974. Narrated Muḥammad: Umm 'Aṭiyya رَضِيَ اللهُ عَنْها said, "Our Prophet ﷺ ordered us to come out (on *'Eid* day) with the mature girls and the virgins staying in seclusion." Ḥafṣa narrated the above-mentioned *Ḥadīṯ* and added, "The mature girls or virgins staying in seclusion, but the menstruating women had to keep away from the *Muṣallā*."

(١٥) بابُ خُرُوجِ النِّساءِ والحُيَّضِ إلى المُصَلَّى

٩٧٤ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ قالَ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ عَنْ أمِّ عَطِيَّةَ قالَتْ: أمَرَنا نَبِيُّنا ﷺ أنْ نُخْرِجَ العَوَاتِقَ ذَوَاتِ الخُدُورِ.

وعَنْ أيُّوبَ، عَنْ حَفْصَةَ بِنَحْوِهِ. وزَادَ في حديثِ حَفْصَةَ قالَ، أوْ قالَتْ: العَوَاتِقَ وذَوَاتِ الخُدُورِ ويَعْتَزِلْنَ الحُيَّضُ المُصَلَّى.

[راجع: ٣٢٤]

(16) CHAPTER. The attendance of boys at *Muṣallā*.

975. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I (in my boyhood) went out with the Prophet ﷺ on the day of *'Eid-al-Fiṭr* or *'Eid-al-Aḍḥa*. The Prophet ﷺ offered *Ṣalāt* (prayers) and then delivered the *Ḵẖuṭba* (religious talk) and

(١٦) بابُ خُرُوجِ الصِّبْيانِ إلى المُصَلَّى

٩٧٥ - حدَّثَنا عَمْرُو بنُ عَبَّاسٍ قالَ: حدَّثَنا عَبْدُ الرَّحْمٰنِ قالَ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَابِسٍ

then went towards the women, preached and advised them and ordered them to give alms.

قالَ: سَمِعْتُ ابنَ عَبَّاسٍ قالَ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ فِطْرٍ أَوْ أَضْحَى فَصَلَّى الْعِيْدَ ثُمَّ خَطَبَ ثُمَّ أتى النِّساءَ فَوَعَظَهُنَّ وذكَّرَهُنَّ وأمَرَهُنَّ بالصَّدَقَةِ. [راجع: ٩٨]

(17) CHAPTER. The *Imām* faces the people while delivering the *Khutba* (religious talk) of *'Eid*.

Abū Sa'īd said, "The Prophet ﷺ stood facing the people."

(١٧) بابُ اسْتِقْبالِ الإمامِ النَّاسَ في خُطْبَةِ العِيدِ،

قالَ أَبُو سَعِيدٍ: قامَ النَّبِيُّ ﷺ مُقابِلَ النَّاسِ.

976. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went towards Al-Baqī' (the graveyard at Al-Madīna) on the day of *('Eid-al-Aḍḥā)* and offered a two *Rak'ā Ṣalāt* (prayer) (of *'Eid-al-Aḍḥā*) and then faced us and said, "On this day of ours, our first act of worship is to offer the *Ṣalāt* (prayer) [then to deliver the *Khuṭba* (religious talk)] and then return and slaughter the sacrifices, and whoever does this, concords with our *Sunna* (legal way); and whoever slaughtered his sacrifice before that [i.e. before the *Ṣalāt* (prayer)] then that was a thing which he prepared earlier for his family and it would not be considered as a *Nusuk* (sacrifice)". A man stood up and said, "O, Allāh's Messenger! I slaughtered [the animal before the *Ṣalāt* (prayer)] but I have a young she-goat which is better than an older sheep." The Prophet ﷺ said to him, "Slaughter it. But a similar sacrifice will not be sufficient for anybody else after you."

٩٧٦ - حدَّثَنا أَبُو نُعَيم قالَ: حدَّثَنا مُحَمَّدُ بنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنِ الشَّعْبِيِّ، عَنِ البَرَاءِ قالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ أَضْحَى فَصَلَّى العِيْدَ رَكْعَتَيْنِ ثُمَّ أَقْبَلَ عَلَيْنا بِوَجْهِهِ وَقالَ: «إنَّ أَوَّلَ نُسُكِنا في يَوْمِنا هذَا أنْ نَبْدَأَ بالصَّلاةِ ثُمَّ نَرْجِعَ فَنَنْحَرَ فمَنْ فَعَلَ ذلكَ فَقَدْ وَافَقَ سُنَّتَنا، ومَنْ ذَبَحَ قَبْلَ ذلكَ فإنَّهُ شَيْءٌ عَجَّلَه لأَهْلِهِ لَيْسَ مِنَ النُّسُكِ في شَيْءٍ». فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ إنِّي ذَبَحْتُ وعِنْدِي جذعَةٌ خَيرٌ مِنْ مُسِنَّةٍ. قالَ: «اذْبَحْها ولا تَفِي عَنْ أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

(18) CHAPTER. The mark of the *Muṣallā*.

977. Narrated 'Abdur Raḥmān bin 'Ābis: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما was asked whether he had joined the Prophet ﷺ in the *'Eid* prayer. He said, "Yes. And I could not have joined him had I not been young. (The Prophet ﷺ

(١٨) بابُ العَلَمِ الذِي بالمُصلَّى

٩٧٧ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ قالَ: حدَّثَني عَبْدُ الرَّحْمٰنِ بنُ عابِسٍ قالَ: سمِعْتُ ابنَ

came out) till he reached the mark which was near the house of Kathīr bin Aṣ-Ṣalt, offered the *Ṣalāt* (prayer), delivered the *Khuṭba* (religious talk) and then went towards the women. Bilāl was accompanying him. He (ﷺ) preached them, advised them, and ordered them to give alms. I saw the women putting their ornaments with their outstretched hands into Bilāl's garment. Then the Prophet ﷺ along with Bilāl returned home.

عَبَّاسٍ قِيلَ لَهُ: أَشَهِدْتَ العِيدَ مَعَ النَّبِيِّ ﷺ؟ قالَ: نَعَمْ، وَلَوْلا مَكانِي مِنَ الصِّغَرِ ما شَهِدْتُهُ حتَّى أتى العَلَمَ الذِي عِندَ دَارِ كَثِيرِ بنِ الصَّلْتِ فَصَلَّى ثُمَّ خَطَبَ، ثُمَّ أتى النِّساءَ وَمَعَهُ بِلالٌ فَوَعَظَهُنَّ وذَكَّرَهُنَّ وَأمَرَهُنَّ بالصَّدَقَةِ. فَرَأيْتُهُنَّ يَهْوِينَ بأيدِيهِنَّ يَقْذِفْنَهُ في ثَوْبِ بِلالٍ ثُمَّ انْطَلَقَ هُوَ وبِلالٌ إلى بَيْتِهِ. [راجع: ٩٨]

(19) CHAPTER. The preaching to the women by the *Imām* on the *'Eid* day.

(١٩) بابُ مَوْعِظَةِ الإمامِ النِّساءَ يَوْمَ العِيدِ

978. Narrated Ibn Juraij: 'Aṭā' told me that he had heard Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما saying, "The Prophet ﷺ stood up to offer the *Ṣalāt* (prayer) of *'Eid-al-Fiṭr*. He first offered the *Ṣalāt* (prayer) and then delivered the *Khuṭba* (religious talk). After finishing it he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilāl's hand. Bilāl was spreading out his garment while the women were putting their alms." I asked 'Aṭā' whether it was the *Zakāt* of the day of *Fiṭr*. He said, "No, it was just alms given at that time. Some lady put her finger ring and the others would do the same." I said, (to 'Aṭā'), "Do you think that it is incumbent upon the *Imām* to give advice to the women (on *'Eid* day)?" He said, "No doubt, it is incumbent upon the *Imām* to do so and why should they not do so?"

٩٧٨ - حدَّثَنِي إسحَاقُ بنُ إبْرَاهِيمَ ابنِ نَصْرٍ قالَ: حدَّثَنا عَبْدُ الرَّزَّاقِ قالَ: حدَّثَنا ابنُ جُرَيْجٍ قالَ: أخْبرَني عَطاءٌ عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: سَمِعْتُهُ يَقُولُ: قامَ النَّبِيُّ ﷺ يَوْمَ الفِطْرِ فَصَلَّى فَبَدَأ بالصَّلاةِ. ثُمَّ خَطَبَ فَلَمَّا فَرَغَ نَزَلَ فَأتى النِّساءَ فَذَكَّرَهُنَّ وهُوَ يَتَوَكَّأُ عَلى يَدِ بِلالٍ، وبِلالٌ باسِطٌ ثَوْبَهُ يُلْقِي فِيهِ النِّساءُ الصَّدَقَةَ. قُلْتُ لِعَطاءٍ: زكاةَ يَوْمِ الفِطْرِ؟ قالَ: لا، ولكِنْ صَدَقَةً يَتَصَدَّقْنَ حِينَئِذٍ، تُلقي فَتَخَها ويُلْقِينَ. قُلْتُ: أتُرَى حَقًّا عَلى الإمامِ ذلكَ يُذَكِّرُهُنَّ؟ قالَ: إنَّهُ لَحَقٌّ عَلَيْهِمْ وما لهم لا يَفْعَلُونَهُ؟ [راجع: ٩٥٨]

979. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما, "I attended with the Prophet ﷺ, Abū Bakr, 'Umar and 'Uthman رَضِيَ اللهُ عَنْهُم the *'Eid-al-*

٩٧٩ - قالَ ابنُ جُرَيجٍ: وأخْبَرَني الحَسَنُ بنُ مُسْلِمٍ، عَنِ ابنِ

Fiṭr prayers. They used to offer the *Ṣalāt* (prayer) before the *Ḵẖuṭba* and then deliver the *Ḵẖuṭba* afterwards. Once the Prophet ﷺ came out (for the *'Eid* prayer) as if I were just observing him waving to the people to sit down. He, then accompanied by Bilāl, came crossing the rows till he reached the women. He recited the following Verse: "O Prophet! When believing women come to you to give the *Bai'ah* (pledge) to you. . . (to the end of the Verse) (V.60:12)." After finishing the recitation he ﷺ said, "O ladies! Are you fulfilling your covenant?" None except one woman said, "Yes." Ḥasan did not know who was that woman. The Prophet ﷺ said, "Then give alms." Bilāl spread his garment and said, "Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies)." So the ladies kept on putting their *Fatḵẖs* (big rings) and other kinds of rings in Bilāl's garment." 'Abdur-Razzāq said, "*Fatḵẖs* is a big ring which was used to be worn in the (Pre-Islāmic) Period of Ignorance.

عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: شَهِدْتُ الفِطْرَ مَعَ النَّبِي ﷺ وأبي بَكْرٍ وعُمَرَ وعُثمانَ رَضِيَ اللهُ عَنْهُمْ يُصَلُّونَها قَبْلَ الخُطْبَةِ. ثُمَّ يُخْطَبُ بَعْدُ. خَرَجَ النَّبِيُّ ﷺ كَأني أنْظُرُ إلَيْهِ حِينَ يُجْلِسُ بِيَدِهِ. ثُمَّ أقْبَلَ يَشُقُّهُمْ حتَّى أتَى النِّساءَ مَعَهُ بِلالٌ. فَقالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾ الآية [الممتحنة: ١٢]. ثُمَّ قالَ حِينَ فَرَغَ مِنْها. «أنْتُنَّ عَلى ذَلِكَ؟» فقالتِ امْرَأةٌ واحِدَةٌ مِنْهُنَّ لَمْ يُجِبْهُ غَيرُها: نَعَمْ - لا يَدْرِي حَسَنٌ مَنْ هِيَ -. قالَ: فَتَصَدَّقْنَ. فَبَسَطَ بِلالٌ ثَوْبَهُ ثُمَّ قالَ: «هَلُمَّ لَكُنَّ فِدا أبي وأُمّي»، فَيُلْقِينَ الفَتَخَ والخَواتِيمَ في ثَوْبِ بِلالٍ. قالَ عَبْدُ الرَّزّاقِ: الفَتَخُ: الخَواتِيمُ العِظامُ كانَتْ في الجاهِلِيَّةِ. [راجع: ٩٧]

(20) CHAPTER. If a woman has no veil to use for *'Eid*.

(٢٠) بابٌ إذا لَمْ يَكُنْ لَها جِلْبابٌ في العِيدِ

980. Narrated Ayyūb: Ḥafṣa bint Sīrīn said, "On *'Eids* we used to forbid our girls to go out for *Ṣalāt-ul-'Eid* (*'Eid* prayer). A lady came and stayed at the palace of Banī Khalaf and I went to her. She said, "The husband of my sister took part in twelve holy battles along with the Prophet ﷺ and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked: O Allāh's Messenger! If a woman has no veil, is there any harm if she does not come out (on *'Eid* day)? The Prophet ﷺ said, 'Her companion should let her share her veil with her, and the

٩٨٠ - **حدَّثَنا** أبُو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا أيُّوبُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ قالَتْ: كُنَّا نَمْنَعُ جَوَارِيَنَا أنْ يَخْرُجْنَ يَوْمَ العِيدِ. فجاءَتِ امْرَأةٌ فَنَزَلَتْ قَصْرَ بَنِي خَلَفٍ فأتَيْتُها فَحَدَّثَتْ أنَّ زَوْجَ أُخْتِها غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَيْ عَشْرَةَ غَزْوَةً. فَكانَتْ أُخْتُها مَعَهُ في سِتِّ غَزَواتٍ. قالَتْ: فَكُنَّا نَقُومُ عَلى

women should participate in the good deeds and in the religious gatherings of the believers.'"

Ḥafṣa added, "When Umm 'Aṭīyya came, I went to her and asked her, 'Did you hear anything about such and such a thing?' Umm 'Aṭīyya said, 'Yes, let my father be sacrificed for the Prophet ﷺ. (And whenever she mentioned the name of the Prophet ﷺ she always used to say: Let my father be sacrificed for him). He said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened - Ayyūb is not sure as to which was the word used) and menstruating women should come out (on the *'Eid* day). But the menstruating women should keep away from the *Muṣallā*. And all the women should participate in the good deeds and in the religious gatherings of the believers.'" Ḥafṣa said, "On that I said to Umm Aṭīyya, 'Also those who are menstruating?'" Umm 'Aṭīyya replied, "Yes. Do they not present themselves at 'Arafāt and elsewhere?".

المَرْضَى ونُدَاوِي الكَلْمَى. فَقالَتْ: يا رَسُولَ اللهِ، أَعَلى إحْدَانا بَأسٌ إذا لَمْ يَكُنْ لَها جِلْبابٌ أنْ لا تَخْرُجَ؟ فَقالَ: «لِتُلْبِسْها صَاحِبَتُها مِنْ جِلْبابِها فَلْيَشْهَدْنَ الخَيرَ ودَعْوَةَ المُؤمِنِينَ». قالَتْ حَفْصَةُ: فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ أَتَيْتُها فَسَأَلْتُها: أَسَمِعْتِ في كَذَا وكَذَا؟ قالَتْ: نَعَمْ بأَبا - وقلَّما ذَكَرَتِ النَّبِيَّ ﷺ إلَّا قالَتْ: بِأَبا - قالَ: «لِتَخْرُجِ العَوَاتِقُ ذَوَاتُ الخُدُورِ - أو قالَ: العَوَاتِقُ وذَوَاتُ الخُدُورِ، شَكَّ أيُّوبُ - والحُيَّضُ ويَعْتَزِلُ الحُيَّضُ المُصَلَّى ولِيَشْهَدْنَ الخَيرَ ودَعْوَةَ المُؤْمِنِينَ». قالَتْ: فَقُلْتُ لها: الحُيَّضُ؟ قالَتْ: نَعَمْ، أَلَيْسَ الحَائِضُ تَشْهَدُ عَرَفاتٍ وتَشْهَدُ كَذَا وتَشْهَدُ كَذَا؟. [راجع: ٣٢٤]

(21) CHAPTER. Menstruating women should keep away from the *Muṣallā*.

(٢١) بابُ اعْتِزالِ الحُيَّضِ المُصَلَّى

981. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْها: We were ordered to go out (for *'Eid*) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion. (Ibn 'Aūn said, "Or mature virgins staying in seclusion".) The menstruating women could present themselves at the religious gathering and invocation of Muslims but should keep away from their *Muṣallā*.

٩٨١ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنِ ابنِ عَوْنٍ، عَنْ مُحَمَّدٍ قالَ: قالَتْ أُمُّ عَطِيَّةَ: أُمِرْنا أنْ نَخْرُجَ فَنُخْرِجَ الحُيَّضَ والعَوَاتِقَ وذَوَاتِ الخُدُورِ. - قالَ ابنُ عَوْنٍ: أوِ العَوَاتِقَ ذَوَاتِ الخُدُورِ - فَأَمَّا الحُيَّضُ فَيَشْهَدْنَ جَماعَةَ المُسْلِمِينَ وَدَعْوَتَهُمْ ويَعْتَزِلْنَ مُصَلَّاهُمْ». [راجع: ٣٢٤]

(22) CHAPTER. *An-Naḥr*[1] and *Aḍḥ-Ḍḥabh*[2] (to slaughter animals) (as offerings) at the *Muṣallā* (praying place) on the day of *Naḥr*.

(٢٢) بابُ النَّحْرِ والذبْحِ بالمُصَلَّى يَوْمَ النَّحْرِ

982. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to *Naḥr* or *Ḍḥabh* (slaughter sacrifices) at the *Muṣallā* (on *'Eid-al-Aḍḥā*).

٩٨٢ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني كَثيرُ بنُ فَرْقَدٍ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ: أنَّ النَّبِيَّ ﷺ كانَ يَنْحَرُ أوْ يَذْبَحُ بالمُصَلَّى. [انظر: ١٧١٠، ١٧١١، ٥٥٥١، ٥٥٥٢]

(23) CHAPTER. The talk of the *Imām* and if the *Imām* is asked about something while he is delivering the *Ḵḥuṭba* (religious talk).

(٢٣) بابُ كَلامِ الإمامِ والنَّاسِ في خُطْبَةِ العِيدِ. وإذَا سُئِلَ الإمامُ عَنْ شَيْءٍ وهُوَ يَخْطُبُ

983. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: On the day of *Naḥr* Allāh's Messenger ﷺ delivered the *Ḵḥuṭba* (religious talk) after the *Ṣalāt* (*'Eid* prayer) and said, "Whoever offered *Ṣalāt* (prayer) like us and slaughtered the sacrifice like we did, then he acted according to our *Nusuk* (followed the right way). And whoever slaughtered the sacrifice before the *Ṣalāt* (prayer), then that was just mutton (i.e. not done his sacrifice)." Abū Burda bin Niyyār stood up and said, "O Allāh's Messenger! By Allāh, I slaughtered my sacrifice before I came out for *Aṣ-Ṣalāt* (*'Eid* prayer) and thought that today was the day of eating and drinking (non-alcoholic drinks) and so I made haste (in slaughtering) and ate and also fed my family and neighbours." Allāh's Messenger ﷺ said, "That was just mutton (not a sacrifice)."

٩٨٣ - حدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا أبُو الأحْوَصِ قالَ: حدَّثَنا مَنْصُورُ بنُ المُعْتَمِرِ، عَنِ الشَّعْبِيِّ، عَنِ البراء بنِ عازِبٍ قالَ: خَطَبَنا رَسُولُ اللهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلاةِ. فَقالَ: «مَنْ صَلَّى صَلاتَنا ونَسَكَ نُسُكَنا فَقَدْ أصابَ النُّسُكَ. ومَنْ نَسَكَ قَبْلَ الصَّلاةِ فَتِلْكَ شاةُ لَحْمٍ». فَقامَ أبُو بُرْدَةَ بنُ نِيارٍ فَقالَ: يا رَسُولَ اللهِ، واللهِ لَقَدْ نَسَكْتُ قَبْلَ أنْ أخرُجَ إلى الصَّلاةِ، وعَرَفْتُ أنَّ اليَوْمَ يَوْمُ أكْلٍ وشُرْبٍ فَتَعَجَّلْتُ وأكَلْتُ وأطْعَمْتُ أهْلي وجيراني. فَقالَ رَسُولُ اللهِ ﷺ: «تِلْكَ شاةُ

(1) *An-Naḥr*: Literally means slaughtering of the camels only, and it is done by cutting the carotid arteries at the root of camel's neck.

(2) *Aḍḥ-Ḍḥabḥ*: Means slaughtering of animals other than camels, e.g., sheep, cow, goat etc., and is done by cutting the carotid and jugular blood vessels at the upper part of the neck and not at its root.

Then Abū Burda said: "I have a young she-goat and no doubt, it is better than two sheep. Will that be sufficient as a sacrifice for me?" The Prophet ﷺ replied, "Yes. But it will not be sufficient for anyone else (as a sacrifice) after you."

984. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ offered the *Ṣalāt* (prayer) on the day of *Naḥr* and then delivered the *Ḵẖuṭba* (religious talk) and ordered that whoever had slaughtered his sacrifice before the *Ṣalāt* (prayer) should repeat it (i.e., should slaughter another sacrifice). Then a person from the *Anṣār* stood up and said, "O Allāh's Messenger! Because of my neighbours (he described them as being very needy or poor) I slaughtered (the sacrifice) before the *Ṣalāt* (prayer). I have a young she-goat which, in my opinion, is better than two sheep." The Prophet ﷺ gave him the permission for slaughtering it as a sacrifice.

985. Narrated Jundab رَضِيَ اللهُ عَنْهُ: On the day of *Naḥr* the Prophet ﷺ offered the *Ṣalāt* (prayer) and delivered the *Ḵẖuṭba* (religious talk) and then slaughtered the sacrifice and said, "Anybody who slaughtered (his sacrifice) before the *Ṣalāt* (prayer) should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allāh's Name on it."

(24) CHAPTER. Whoever returned (after offering the *'Eid* prayer) on the day of *'Eid* through a way different from that by which he went.

986. Narrated Jābir (bin 'Abdullāh) رَضِيَ اللهُ عَنْهُ: On the day of *'Eid* the Prophet ﷺ used to return (after offering the *'Eid* prayer) through a way different from that by which he went.

لَحْم». قالَ: فإنَّ عِنْدِي عَناقَ جَذَعَةٍ هِيَ خَيرٌ مِنْ شاتَيْ لَحْم، فَهَلْ تَجْزِي عَنِّي؟ قالَ: «نَعَمْ، ولَنْ تَجْزِيَ عَنْ أحَدٍ بَعْدَكَ». [راجع: ٩٥١]

٩٨٤ - **حدَّثَنا** حامِدُ بنُ عُمَرَ، عَنْ حَمَّادِ بنِ زَيْدٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ أنَّ أنَسَ بنَ مالِكٍ قالَ: إنَّ رَسُولَ اللهِ ﷺ صَلَّى يَوْمَ النَّحْرِ، ثُمَّ خَطَبَ فأمَرَ مَنْ ذَبَحَ قَبْلَ الصَّلاةِ أنْ يُعِيدَ ذَبْحَهُ. فَقامَ رَجُلٌ مِنَ الأنْصارِ فَقالَ: يا رَسُولَ اللهِ جِيرانٌ لي - إمَّا قالَ: بِهِمْ خَصاصَةٌ، وإمَّا قالَ: فَقْرٌ - وإنِّي ذَبَحْتُ قَبْلَ الصَّلاةِ وعِنْدِي عَناقٌ لِي أحَبُّ إلَيَّ مِنْ شاتَيْ لَحْمٍ، فَرَخَّصَ لَهُ فِيها. [راجع: ٩٥٤]

٩٨٥ - **حدَّثَنا** مُسْلِمٌ قالَ: حدَّثَنا شُعْبَةُ، عَنِ الأسْوَدِ، عَنْ جُنْدَبٍ قالَ: صَلَّى النَّبِيُّ ﷺ يَوْمَ النَّحْرِ ثُمَّ خَطَبَ: ثُمَّ ذَبَحَ وقالَ: «مَنْ ذَبَحَ قَبْلَ أنْ يُصَلِّيَ فَلْيَذْبَحْ أُخْرَى مَكانَها، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ باسْمِ اللهِ». [انظر: ٥٥٠٠، ٥٥٦٢، ٦٦٧٤، ٧٤٠٠]

(٢٤) **بابُ** مَنْ خالَفَ الطَّرِيقَ إذا رَجَعَ يَوْمَ العِيد

٩٨٦ - **حدَّثَنا** مُحَمَّدٌ قالَ: أخْبَرَنا أبُو تُمَيْلَةَ يَحْيَى بنُ وَاضِحٍ، عَنْ فُلَيْحِ بنِ سُلَيمانَ عَنْ سَعِيدِ بن

الحَارِثِ، عَنْ جابِرٍ قالَ: كانَ النَّبِيُّ ﷺ إذَا كانَ يَوْمُ عِيدٍ خالَفَ الطَّرِيقَ. تَابَعَهُ يُونُسُ بنُ مُحَمَّدٍ، عَنْ فُلَيْحٍ، عنْ سَعِيْدٍ، عنْ أبي هُرَيْرَةَ. وحَدِيثُ جابِرٍ أصَحُّ.

(25) CHAPTER. Whoever missed the *Ṣalāt-al-'Eid* (*'Eid* prayer) should offer two *Rak'ā* prayer.

(٢٥) **بابٌ**: إذَا فاتَهُ العِيدُ يُصَلِّي رَكْعَتَيْنِ،

And similarly the women and those who are at home and in the villages should do so, as is confirmed by the statement of the Prophet ﷺ: "O Muslims, this is our *'Eid.*" At Aẓ-Ẓāwīya, Anas bin Mālik ordered his slave Ibn Abī Ghanīya to collect his (Anas's) family and offspring. Anas led a *Ṣalāt* (prayer) similar to that offered by the people of any town and recited *Takbīr* similar to theirs. 'Ikrima said, "The villagers should gather on the day of *'Eid* and offer two *Rak'ā* as the *Imām* does." 'Aṭā' said, "Whoever misses the *Ṣalāt-al-'Eid* (*'Eid* prayer) should offer two *Rak'ā* prayer."

وكذلِكَ النِّساءُ وَمَنْ كانَ في البُيُوتِ والقُرَى لِقَوْلِ النَّبِيِّ ﷺ: «هذَا عِيدُنا أهْلَ الإسْلامِ». وأمَرَ أنَسُ بنُ مالِكٍ مَوْلاهُ ابنَ أبي عُتْبَةَ بالزَّاوِيَةِ فَجَمَعَ أهْلَهُ وبَنِيهِ وصَلَّى كَصَلاةِ أهْلِ المِصْرِ وتَكْبِيرِهِمْ. وقالَ عِكْرِمَةُ: أهْلُ السَّوادِ يَجْتَمِعُون في العِيدِ يُصَلُّونَ رَكْعَتَيْنِ كما يَصْنَعُ الإمامُ. وقالَ عَطاءٌ: إذَا فاتَهُ العِيدُ صَلَّى رَكْعَتَيْنِ.

987. Narrated 'Urwa on the authority of 'Āisha رَضِيَ اللهُ عَنْهُما: On the days of Minā, (11th, 12th, and 13th of Dhul-Ḥijjah) Abū Bakr رَضِيَ اللهُ عَنْهُ came to her while two young girls were beating the tambourine and the Prophet ﷺ was lying covered with his clothes. Abū Bakr رَضِيَ اللهُ عَنْهُ scolded them and the Prophet ﷺ uncovered his face and said to Abū Bakr, "Leave them, for these days are the days of *'Eid* and the days of Minā."

٩٨٧ - **حدَّثَنا** يَحْيى بنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّ أبا بَكْرٍ دَخَلَ عَلَيْها وعِنْدَها جارِيَتانِ في أيَّامِ مِنًى تُدَفِّفانِ وتَضْرِبانِ، والنَّبِيُّ ﷺ مُتَغَشٍّ بِثَوْبِهِ فانْتَهَرَهُما أبُو بَكْرٍ فَكَشَفَ النَّبِيُّ ﷺ عَنْ وجهِهِ وَقالَ: «دَعْهُما يا أبا بَكْرٍ فإنَّها أيَّامُ عِيدٍ. وتِلْكَ الأيَّامُ أيَّامُ مِنًى». [راجع: ٩٤٩]

988. 'Āishah رَضِيَ اللهُ عَنْها further said, "Once, the Prophet ﷺ was screening me and

٩٨٨ - وقالَتْ عائِشَةُ: رَأيْتُ

النَّبِيَّ ﷺ يَسْتُرُني وأنا أَنْظُرُ إلى الحَبَشَةِ وهُمْ يَلْعَبُونَ في المَسْجِدِ فَزَجَرَهُمْ فَقالَ النَّبِيُّ ﷺ: «دَعْهُمْ، أَمْناً بَنِي أَرْفِدَةَ»، يَعْني مِنَ الأَمْنِ.

[راجع: ٤٥٤]

I was watching the display of Ethiopians in the mosque and ('Umar) scolded them. The Prophet ﷺ said, 'Leave them. O Banī Arfida! (Carry on), you are safe (protected)'."

(٢٦) بابُ الصَّلاةِ قَبْلَ العِيدِ وَبَعْدَها،

(26) CHAPTER. The offering of *Ṣalāt* (prayer) before or after the *'Eid* prayer.

وقالَ أَبُو المُعَلَّى: سَمِعْتُ سَعِيداً عَنِ ابنِ عَبَّاسٍ كَرِهَ الصَّلاةَ قَبْلَ العِيدِ.

Ibn 'Abbās disliked to offer *Ṣalāt* (prayer) before *'Eid* prayer.

٩٨٩ - حدَّثَنَا أَبُو الوَلِيدِ قالَ: حدَّثَنَا شُعْبَةُ قالَ: حدَّثَني عَديُّ بنُ ثابِتٍ قالَ: سَمِعْتُ سَعِيدَ بنَ جُبَيرٍ عَنِ ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الفِطْرِ فَصَلّى رَكْعَتَينِ لَمْ يُصَلِّ قَبْلَها وَلا بَعْدَها ومَعَهُ بِلالٌ.

989. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ went out and offered a two *Rak'ā Ṣalāt* (prayer) (i.e., *'Eid* prayer) on the day of *Fiṭr* and did not offer any other *Ṣalāt* (prayer) before or after it and at that time Bilāl was accompanying him.

14 - THE BOOK OF *WITR*

١٤ - كتابُ الْوِتْر

(1) CHAPTER. What is said regarding the *Witr* prayer[1].

(١) باب ما جاء في الوتر

990. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Once a man asked Allāh's Messenger ﷺ about the *Ṣalāt-ul-Lail* (night prayer). Allāh's Messenger ﷺ replied, "The *Ṣalāt-ut-Lail* (night *Tahajjud* prayer) is offered as two *Rak'ā* followed by two *Rak'ā* (and so on) and if anyone is afraid of the approaching dawn *Fajr* prayer he should offer one *Rak'a* and this will be a *Witr* for all the *Rak'ā* which he has offered before."

[See the Book of *Ṣalāt-ut-Tahajjud,* No.19]

٩٩٠ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالكٌ، عَنْ نافعٍ وعَبْدِ اللهِ ابنِ دِينارٍ عَنِ ابنِ عُمَرَ: أنَّ رَجُلاً سَألَ رَسُولَ اللهِ ﷺ عَنْ صَلاةِ اللَّيْلِ: فَقالَ ﷺ: «صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى، فإذَا خَشِيَ أحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً، تُوتِرُ لَهُ ما قَدْ صَلَّى». [راجع: ٤٧٢]

991. Nāfi' told that 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to say *Taslīm* between (the first) two *Rak'ā* and (the third) odd one in the *Witr* prayer, and he used to attend to some of his needs.

٩٩١ - وَعَنْ نافعٍ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ كانَ يسلِّم بينَ الركعةِ والرَّكْعَتَينِ في الوِتْرِ حتَّى يأمُرَ بِبَعْضِ حاجَتِهِ.

992. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I passed the night in the house of Maimūna (his aunt). I lay on the cushion transversally in its breadth-wise direction while Allāh's Messenger ﷺ and his wife lay in its length-wise direction. The Prophet ﷺ slept till midnight or nearly so and woke up rubbing his face and recited ten Verses from *Sūrah Āl-'Imrān.* Allāh's Messenger ﷺ went towards a leather-skin and performed *Wudū* (ablution) in the most perfect way and then stood for the *Ṣalāt* (prayer). I did the same and stood beside him (on his left side). The Prophet ﷺ put his right hand on my head, twisted my ear (pulled me, and made me to stand by his right side), and then offered two

٩٩٢ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ مَخْرَمَةَ بنِ سُلَيْمانَ، عَنْ كُرَيْبٍ أنَّ ابنَ عَبَّاسٍ أخْبرَهُ: أنَّهُ باتَ عِنْدَ مَيْمُونَةَ - وهِيَ خالَتُهُ - فاضْطَجَعْتُ في عَرْضِ وِسادةٍ، واضْطَجَعَ رَسُولُ اللهِ ﷺ وأهْلُهُ في طُولها، فَنامَ حتَّى انْتَصَفَ اللَّيْلُ أوْ قَرِيباً مِنْهُ فاسْتَيْقَظَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرَأَ عَشْرَ آياتٍ مِنْ آلِ عِمْرانَ، ثُمَّ قامَ رَسُولُ اللهِ ﷺ إلى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ فَأحْسَنَ

(1) (Chap.1): *Witr* prayer: A prayer of an odd number of *Rak'ā* offered after *'Iṣhā* prayer or after the *Tahajjud* (night) prayer, and it is to be offered before the *Fajr* prayer.

الوُضوءَ ثُمَّ قامَ يُصلِّيْ، فَصَنَعْتُ مِثْلَه. فقُمْتُ إلى جَنْبِهِ فَوَضَعَ يَدَهُ اليُمْنَى عَلى رَأسِي وَأخَذَ بأُذُني يَفْتِلُها. ثُمَّ صَلَّى رَكْعَتَينِ ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ أوتَرَ. ثُمَّ اضْطَجَعَ حتَّى جاءَهُ المُؤَذِّنُ فَقامَ فَصَلَّى رَكْعَتَينِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

Rak'ā five times and then ended his *Ṣalāt* with *Witr*. He laid down till the *Mu'aḍḥ-ḍḥin* (call-maker) came then he stood up and offered two *Rak'ā* (*Sunna* of *Fajr* prayer) and then went out and offered the *Fajr* prayer. (See *Ḥadīṯḥ* No. 183, Vol. I).

٩٩٣ - **حدَّثَنَا** يَحْيى بنُ سُلَيْمانَ قالَ: حدَّثَني ابنُ وَهْبٍ قالَ: أخْبَرَني عَمْرٌو أنَّ عَبْدَ الرَّحْمٰنِ بنَ القاسِمِ حدَّثَهُ عَنْ أبِيهِ عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: قالَ النَّبِيُّ ﷺ: «صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى، فإذَا أرَدْتَ أنْ تَنْصَرِفَ فارْكَعْ رَكْعَةً تُوتِرُ لكَ ما صَلَّيْتَ». قالَ القاسِمُ: وَرَأيْنا أُناساً مُنْذُ أدْرَكْنا يُوتِرُونَ بِثَلاثٍ وإنَّ كُلاًّ لَوَاسِعٌ، وَأرْجُو أنْ لا يَكُونَ بِشَيْءٍ مِنْهُ بَأسٌ.

[راجع: ٤٧٢]

993. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Night prayer is offered as two *Rak'a* followed by two *Rak'a* and so on, and if you want to finish it, offer only one *Rak'āt* which will be *Witr* for all the previous *Rak'a*." Al-Qāsim said, "Since we attained the age of puberty we have seen some people offering a three *Rak'a* prayer as *Witr* and all that is permissible. I hope there will be no harm in it."

٩٩٤ - **حدَّثَنَا** أبُو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ أنَّ عائِشَةَ أخْبَرَتْهُ: أنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي إحْدَى عَشْرَةَ رَكْعَةً كانَتْ تِلْكَ صلاتَهُ - تَعْنى باللَّيْلِ - فَيَسْجُدُ السَّجْدَةَ مِنْ ذلكَ قَدْرَ ما يَقْرَأُ أحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أنْ يَرْفَعَ رَأسَهُ ويَرْكَعُ رَكْعَتَينِ قَبْلَ صَلاةِ الفَجْرِ، ثُمَّ يَضْطَجِعُ عَلى شِقِّهِ الأيمَنِ حتَّى

994. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ used to offer eleven *Rak'a* at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty Verses before Allāh's Messenger ﷺ raised his head. He also used to offer two *Rak'a* (*Sunna*) prayer before the (compulsory) *Ṣalāt-ul-Fajr* (*Fajr* prayer) and then lie down on his right side till the *Mu'aḍḥ-ḍḥin* (call-maker) came to him for the *Ṣalāt* (prayer).

يأتِيَهُ المُؤَذِّنُ للصَّلاةِ. [راجع: ٦٢٦]

(2) CHAPTER. The timing of the *Ṣalāt-ul-Witr* (*Witr* prayer).

(٢) بابُ ساعاتِ الوِتْرِ،

Abū Hurairah said, "The Prophet ﷺ told me to offer *Witr* prayer before sleeping."

قالَ أبُو هُرَيْرَةَ: أوصاني رَسُوْلُ اللهِ ﷺ بالوِتْرِ قَبْلَ النَّوْمِ.

995. Narrated Anas bin Sīrīn: I asked Ibn 'Umar رَضِيَ اللهُ عَنْهُما: "What is your opinion about the two *Rak'a* before the *Fajr* prayer, as to prolonging the recitation in them?" He said, "The Prophet ﷺ used to offer at night two *Rak'a* followed by two and so on, and end the *Ṣalāt* (prayer) by one *Rak'a Witr*. He used to offer two *Rak'a* before the *Fajr* prayer immediately after the *Aḍhān*." (Ḥammād, the subnarrator said, "That meant (that he offered *Ṣalāt*) quickly."

٩٩٥ - **حدَّثَنا** أبُو النُّعْمانِ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ قالَ: حدَّثَنا أنَسُ بنُ سِيرِينَ قالَ: قُلْتُ لابْنِ عُمَرَ: أرَأيْتَ الرَّكْعَتَيْنِ قَبْلَ صَلاةِ الغَدَاةِ نُطِيْلُ فِيهِما القِرَاءَةَ؟ فَقالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى ويُوتِرُ بِرَكْعَةٍ، ويُصَلِّي رَكْعَتَيْنِ قَبْلَ صَلاةِ الغَدَاةِ وَكأنَّ الأذَانَ بأُذُنَيْهِ. قالَ حَمَّادٌ: أي بِسُرْعَةٍ. [راجع: ٤٧٢]

996. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ offered *Witr* prayer at different nights at various hours extending (from the *'Iṣhā'* prayer up to the last hour of the night.

٩٩٦ - **حدَّثَنا** عُمَرُ بنُ حَفْصٍ قالَ: حدَّثَنا أبي قالَ: حدَّثَنا الأعْمَشُ قالَ: حدَّثَني مُسْلِمٌ، عَنْ مَسْرُوقٍ عَنْ عائِشَةَ قالَتْ: كُلَّ اللَّيْلِ أوتَرَ رَسُولُ اللهِ ﷺ وانْتَهى وِتْرُهُ إلى السَّحَرِ.

(3) CHAPTER. The Prophet ﷺ used to wake his family up for the *Witr* prayer.

(٣) بابُ إيقاظِ النَّبِيِّ ﷺ أهْلَهُ بالوِتْرِ

997. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to offer his night prayer while I was sleeping across in his bed. Whenever he intended to offer the *Witr* prayer, he used to wake me up and I would offer the *Witr* prayer too.

٩٩٧ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى قالَ: حدَّثَنا هِشامٌ قالَ: حدَّثَني أبي، عَنْ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّي وأنا راقِدَةٌ، مُعْتَرِضَةً عَلى فِرَاشِهِ. فإذَا أرَادَ أنْ يُوتِرَ أيْقَظَنِي فأوْتَرْتُ. [راجع: ٣٨٢]

(4) CHAPTER. One should make *Witr* as the last *Ṣalāt* (prayer) (at night).

(٤) بابٌ: لِيَجْعَلْ آخِرَ صَلاتِهِ وِتْراً

٩٩٨ - حدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قَالَ: حدَّثَني نافِعٌ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ: عَنِ النَّبِيِّ ﷺ قالَ: «اجْعَلُوا آخِرَ صَلاتِكُمْ باللَّيْلِ وِتْراً».

998. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Make *Witr* as your last *Ṣalāt* (prayer) at night."

(٥) بابُ الوِتْرِ عَلى الدَّابَّةِ

(5) CHAPTER. To offer the *Witr* prayer while riding on an animal.

٩٩٩ - حدَّثَنَا إسماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنْ أبي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ الخَطَّابِ، عَنْ سَعِيدِ بْنِ يَسارٍ أنَّهُ قالَ: كُنْتُ أسِيرُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ بطَرِيقِ مَكَّةَ. فَقالَ سَعِيدٌ: فَلَمَّا خَشِيتُ الصُّبْحَ نَزَلْتُ فأوْتَرْتُ ثُمَّ لَحِقْتُهُ. فَقالَ عَبْدُ اللهِ ابْنُ عُمَرَ: أيْنَ كُنْتَ؟ فَقُلْتُ: خَشِيتُ الصُّبْحَ فنزَلْتُ فأوْتَرْتُ، فَقالَ عَبْدُ اللهِ: مَا لَكَ في رَسُولِ اللهِ ﷺ أُسْوَةٌ حَسَنَةٌ؟ فَقُلْتُ: بَلى واللهِ. قالَ: فإنَّ رَسُولَ اللهِ ﷺ كانَ يُوتِرُ عَلى البَعِيرِ. [انظر: ١٠٠٠، ١٠٩٥، ١٠٩٦، ١٠٩٨، ١١٠٥]

999. Narrated Sa'īd bin Yasār: I was going to Makkah in the company of 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما and when I apprehended the approaching dawn, I dismounted and offered the *Witr* prayer and then joined him. 'Abdullāh bin 'Umar said, "Where have you been?" I replied, "I apprehended the approaching dawn so I dismounted and offered *Witr* prayer." 'Abdullāh said, "Isn't there in the Messenger ﷺ of Allāh a good example for you to follow?" I replied, "Yes, by Allāh." He said, "Allāh's Messenger ﷺ used to offer *Ṣalāt* of *Witr* on the back of the camel (while on a journey)."

(٦) بابُ الوِتْرِ في السَّفَرِ

(6) CHAPTER. Offering prayers of *Witr* while on a journey.

١٠٠٠ - حدَّثَنَا مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا جُوَيْرِيَةُ بنُ أسماءَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي في السَّفَرِ عَلى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ يُومِئُ

1000. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to offer *Ṣalāt* (*Nawāfil* prayers) on his *Rāḥila* (mount) facing its direction by signals, but not the compulsory *Ṣalāt* (prayer). He also used to offer the *Witr* prayer on his *Rāḥila* (mount).

إيماءً صَلاةَ اللَّيْلِ إِلَّا الفَرائِضَ ويُوتِرُ عَلى رَاحِلَتِهِ. [راجع: ٩٩٩]

(7) CHAPTER. To recite *Qunūt* (invocation) before and after bowing.

(٧) بابُ القُنوتِ قَبْلَ الرُّكُوعِ وبَعْدَهُ

1001. Narrated Muḥammad bin Sīrīn: Anas was asked, "Did the Prophet ﷺ recite *Qunūt* in the *Fajr* prayer?" Anas replied in the affirmative. He was further asked, "Did he recite *Qunūt* before bowing?" Anas replied, "He recited *Qunūt* after bowing for some time (for one month)."

١٠٠١ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدِ ابنِ سِيْرِيْنَ قالَ: سُئِلَ أَنَسُ بنُ مَالِكٍ: أقَنَتَ النَّبِيُّ ﷺ في الصُّبْحِ؟ قالَ: نَعَمْ. فَقِيلَ: أوَقَنَتَ قَبْلَ الرُّكُوعِ؟ قالَ: قَنَتَ بَعْدَ الرُّكُوعِ يَسِيراً. [انظر: ١٠٠٢، ١٠٠٣، ١٣٠٠، ٢٨٠١، ٢٨١٤، ٣٠٦٤، ٣١٧٠، ٤٠٨٨، ٤٠٨٩، ٤٠٩٠، ٤٠٩٢، ٤٠٩٤، ٤٠٩٦، ٦٣٩٤، ٧٣٤١]

1002. Narrated 'Āṣim: I asked Anas bin Mālik about the *Qunūt*. Anas replied, "Definitely it was (recited)". I asked, "Before bowing or after it?" Anas replied, "Before bowing." I added, "So-and-so has told me that you had informed him that it had been after bowing." Anas said, "He told an untruth (i.e. "was mistaken", according to the Ḥijāzī dialect)." Allāh's Messenger ﷺ recited *Qunūt* after bowing for a period of one month." Anas added, "The Prophet ﷺ sent about seventy men (who knew the Qur'ān by heart) towards the *Mushrikūn*[1] (of Najd) who were less than they in number and there was a peace treaty between them and Allāh's Messenger ﷺ (but the *Mushrikūn* broke the treaty and killed the seventy men). So Allāh's Messenger ﷺ recited *Qunūt* for a period of one month invoking Allāh to punish them."

١٠٠٢ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا عَبْدُ الوَاحِدِ قالَ: حدَّثَنا عاصِمٌ قالَ: سَأَلْتُ أَنَسَ بنَ مالِكٍ عَنِ القُنوتِ فَقالَ: قَدْ كانَ القُنوتُ. قُلْتُ: قَبْلَ الرُّكُوعِ أوْ بَعْدَهُ؟ قالَ: قَبْلَهُ. قالَ: فإنَّ فُلاناً أخْبَرَني عَنْكَ أنَّكَ قُلْتَ: بَعْدَ الرُّكُوعِ، فَقالَ: كَذَبَ، إنَّما قَنَتَ رَسُولُ اللهِ ﷺ بَعْدَ الرُّكُوعِ شَهْراً، أُرَاهُ كانَ بَعَثَ قَوْماً يُقالُ لَهُمُ: القُرَّاءُ، زُهاءَ سَبْعِينَ رَجُلاً إلى قَوْمٍ مُشْرِكِينَ دُونَ أُولئِكَ وكانَ بَيْنَهُمْ وبَيْنَ رَسُولِ اللهِ ﷺ عَهْدٌ فَقَنَتَ رَسُولُ اللهِ ﷺ شَهْراً يَدْعُو عَلَيْهِمْ. [راجع: ١٠٠١]

(1) *Mushrikūn*: Polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ).

١٠٠٣ - **أَخْبرنا** أَحْمَدُ بنُ يُونُسَ قال: حدَّثَنا زَائِدَةُ، عَنِ التَّيْمِيِّ، عَنْ أبي مِجْلَزٍ، عَنْ أَنَسِ بنِ مَالِكٍ قالَ: قَنَتَ النَّبِيُّ ﷺ شَهْراً يَدْعُو عَلى رِعْلٍ وذَكْوَانَ. [راجع: ١٠٠١]

1003. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited *Qunūt* for one month (in the *Fajr* prayer) invoking Allāh to punish the tribes of Ri'l and Dhakwān.

١٠٠٤ - **حدَّثَنَا** مُسَدَّدٌ قالَ: حدثنا إسمَاعِيلُ قالَ: حدَّثَنا خالِدٌ، عَن أَبي قِلابَةَ، عَنْ أَنَسٍ قالَ: كانَ القُنُوتُ في المَغْرِبِ والفَجْرِ.

1004. Narrated Anas رَضِيَ اللهُ عَنْهُ: The *Qunūt* used to be recited in *Maghrib* and the *Fajr* prayers.

15 - THE BOOK OF *AL-ISTISQĀ'* (i.e. to offer a two *Rak'ā* prayer and then to invoke Allāh for rain at the time of drought]

١٥ - كتاب الاستسقاء

(1) CHAPTER. *Al-Istisqā'* and the going out of the Prophet ﷺ to offer *Istisqā'* prayer.[1]

(١) بابُ الاسْتِسْقاءِ، وخُروجِ النَّبِيِّ ﷺ في الاسْتِسْقاءِ

1005. Narrated 'Abbād bin Tamīm's uncle رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went out to offer the *Istisqā'* prayer and turned (and put on) his cloak inside out.

١٠٠٥ - حدَّثَنَا أَبُو نُعَيم قالَ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ، عَنْ عَبَّادِ ابنِ تَمِيمٍ، عَنْ عَمِّهِ قالَ: خَرَجَ النَّبِيُّ ﷺ يَسْتَسْقي وحَوَّلَ رِدَاءَهُ. [انظر: ١٠١١، ١٠١٢، ١٠٢٣، ١٠٢٤، ١٠٢٥، ١٠٢٦، ١٠٢٧، ١٠٢٨، ٦٣٤٣]

(2) CHAPTER. Invocation of the Prophet ﷺ: "O Allāh! Send (drought-famine) years on them (pagans of Makkah) like the (drought-famine) years of (Prophet) Yūsuf (Joseph)."

(٢) بابُ دُعاءِ النَّبِيِّ ﷺ: «اجْعَلْها سِنينَ كَسِني يُوسُفَ»

1006. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ lifted his head from the bowing in the last *Rak'a* he used to say:

"O Allāh! Save 'Aiyyāsh bin Abī Rabī'a. O Allāh! Save Salama bin Hishām. O Allāh! Save Walīd bin Walīd. O Allāh! Save the weak faithful believers.

"O Allāh! Be hard on the tribes of Muḍar and send (famine) years on them like the (famine) years of (Prophet) Yūsuf (Joseph)." The Prophet ﷺ further said, "Allāh forgave the tribes of Ghifār and saved the

١٠٠٦ - حدَّثَنَا قُتَيْبَةُ قالَ: حدَّثَنا مُغِيرَةُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ: أنَّ النَّبِيَّ ﷺ كانَ إذا رَفَعَ رَأسَهُ مِنَ الرَّكْعَةِ الآخِرَةِ يَقُولُ: «اللَّهُمَّ أنْجِ عَياشَ بنَ أبي رَبيعَةَ، اللَّهُمَّ أنْجِ سَلَمَةَ بْنَ هِشامٍ، اللَّهُمَّ أنْجِ الوَلِيدَ بْنَ الوَلِيدِ، اللَّهُمَّ أنْجِ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأتَكَ عَلى

(1) (Chap.I) *Istisqā'* prayer: is a two *Rak'ā* prayer similar to that of *'Eid* prayer with seven *Takbīrāt* in the first *Rak'ā* and five *Takbirāt* in the second *Rak'ā* excluding the *Takbīr* of the opening of the prayer and the *Takbīr* of the *Qiyām* (standing) for the second *Rak'ā*.

tribe of Aslam."

Abū Aẓ-Ẓinād (a subnarrator) said, "The *Qunūt* used to be recited by the Prophet ﷺ in the *Fajr* prayer."

مُضَرَ. اللَّهُمَّ اجْعَلْها سِنِينَ كَسِنِي يُوسُفَ». وَأَنَّ النَّبِيّ ﷺ قالَ: «غِفارُ غَفَرَ اللهُ لَها، وأَسْلَمُ سالَمَهَا اللهُ». [راجع: ٧٩٧]

قالَ ابنُ أبي الزِّنادِ عَنْ أبِيهِ: هذَا كلُّهُ في الصُّبْحِ.

1007. Narrated Masrūq: We were with 'Abdullāh (bin Mas'ūd) and he said, "When the Prophet ﷺ saw the refusal of the people to accept Islām he said, "O Allāh! Send (on them) seven (famine years) like the seven (years of famine) of (Prophet) Yūsuf (Joseph عليه السلام)." So, drought overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So, Abū Sufyān went to the Prophet ﷺ and said, "O Muḥammad! You order people to obey Allāh and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please invoke Allāh for them." So Allāh revealed:

"Then wait you for the Day when the sky will bring forth a visible smoke... up to... Verily you will revert (to disbelief). On the Day when We shall seize you with the greatest seizure (punishment)..." (V.44:10-16)

"Al-Baṭṣha (i.e. grasp) happened in the battle of Badr and no doubt *Ad-Dukhān* (smoke), *Al-Baṭṣha*, *Al-Lizām*, and the Verse of *Sūrah Ar-Rūm* have all passed.

١٠٠٧ - حدَّثَنا عُثمانُ بنُ أبي شَيْبَةَ قالَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: كُنَّا عِنْدَ عَبْدِ اللهِ فَقالَ: إنَّ النَّبِيَّ ﷺ لَمَّا رَأى مِنَ النَّاسِ إدْباراً قالَ: «اللَّهُمَّ سَبْعاً كَسَبْعِ يُوسُفَ» فأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيْءٍ حتَّى أكَلُوا الجُلُودَ وَالمَيْتَةَ والجِيَفَ، وَيَنْظُرُهُ أحَدُكُمْ إلى السَّماءِ فَيَرى الدُّخانَ مِنَ الجُوعِ. فأتاهُ أبُو سُفْيانَ فَقالَ: يا مُحَمَّدُ إنَّكَ تَأْمُرُ بِطاعَةِ اللهِ وبِصِلةِ الرَّحِمِ، وإنَّ قَوْمَكَ قَدْ هَلَكُوا، فادْعُ اللهَ لَهُمْ. قالَ اللهُ تَعالَى: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾﴾ إلى قَوْلِهِ: ﴿إِنَّا كَاشِفُوا۟ ٱلْعَذَابِ قَلِيلًا إِنَّكُمْ عَآئِدُونَ ﴿١٥﴾ يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ ﴿١٦﴾﴾ [الدخان: ١٠ - ١٦] وَالبَطْشَةُ الكُبْرَى يَوْمَ بَدْرٍ. فَقَدْ مَضَتِ الدُّخانُ والبَطْشَةُ واللِّزامُ وآيَةُ الرُّومِ. [انظر: ١٠٢٠، ٤٦٩٣، ٤٧٦٧، ٤٧٧٤، ٤٨٠٩، ٤٨٢٠، ٤٨٢١، ٤٨٢٢، ٤٨٢٣، ٤٨٢٤، ٤٨٢٥]

(3) CHAPTER. Request of the people to the *Imām* to offer the *Istisqā'* prayer and invoke Allāh for rain during drought.

(٣) **بابُ** سُؤَالِ النَّاسِ الإمامَ الاسْتِسْقاءَ إذَا قَحَطُوا

1008. Narrated 'Abdullāh bin Dīnār: My father said, "I heard Ibn 'Umar reciting the poetic verses of Abū Ṭālib:

And a white (person — i.e. the Prophet ﷺ) who is requested to invoke Allāh for rain and who takes care of the orphans and is the guardian of widows."

١٠٠٨ - حدَّثَنَا عَمْرُو بنُ عليّ قالَ: حدَّثَنا أبُو قُتَيْبَةَ قالَ: حدَّثَنا عَبْدُ الرَّحْمٰن ابنُ عَبْدِ اللهِ بنِ دِينارٍ عَنْ أبِيهِ قالَ: سَمِعْتُ ابنَ عُمَرَ يَتَمَثَّلُ بِشِعْرِ أبي طالِبٍ:

وَأبْيَضَ يُسْتَسْقَى الغَمَامُ بوَجهِهِ
ثِمَالَ اليَتامى عِصْمَةً لِلأرَامِلِ

[انظر: ١٠٠٩]

1009. Sālim's father (Ibn 'Umar) said, "The following poetic verse occurred to my mind while I was looking at the face of the Prophet ﷺ while he was invoking Allāh for rain. He did not get down till the rain water flowed profusely from every roof-gutter:

'And a white (person — i.e., the Prophet ﷺ) who is requested to invoke Allāh for rain and who takes care of the orphans and is the guardian of widows...'

And these were the words of Abū Ṭālib."

١٠٠٩ - وقالَ عُمَرُ بنُ حَمْزَةَ: حدَّثَنا سالِمٌ، عَنْ أبِيهِ: رُبَّما ذَكَرْتُ قَوْلَ الشَّاعِرِ وأنا أنْظُرُ إلى وَجْهِ النَّبِيِّ ﷺ يَسْتَسْقي فَما يَنزِلُ حتَّى يَجِيشَ كُلُّ مِيزَابٍ:

وَأبْيَضَ يُسْتَسْقَى الغَمَامُ بوَجهِهِ
ثِمَالَ اليَتامى عِصْمَةً لِلأرَامِلِ
وهُوَ قَوْلُ أبي طالِبٍ.

[راجع: ١٠٠٨]

1010. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever drought threatened them, 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ used to ask Al-'Abbās bin 'Abdul Muṭṭalib to invoke Allāh for rain. He used to say, "O Allāh! We used to ask our Prophet ﷺ to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allāh! Bless us with rain."[1] And so it would rain.

١٠١٠ - **حدَّثَنِي** الحَسَنُ بنُ مُحَمَّدٍ قالَ: حدَّثَنا الأنْصارِيُّ قالَ: حدَّثَني أبي عَبْدُ اللهِ بنُ المُثَنَّى، عَنْ ثُمامَةَ بنِ عَبْدِ اللهِ بنِ أنَسٍ، عَنْ أنَسٍ: أنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ كانَ إذَا قَحَطُوا اسْتَسْقى بالعَبَّاسِ

(1) (H.1010) [It is of great importance to notice that it is permissible for one to request a living religious person to invoke Allāh on his behalf; but if you ask Allāh through a dead or an absent (person etc.) then it is not allowed. But it is absolutely forbidden to ask or request the dead for anything, it is regarded as *Shirk*]. See glossary for the word *Shirk* (polytheism)."

بنِ عَبْدِ المُطَّلِبِ فَقالَ: اللَّهُمَّ إنَّا كُنَّا نَتَوَسَّلُ إلَيْكَ بِنَبِيِّنا ﷺ فَتَسْقِينا، وإنَّا نَتَوَسَّلُ إلَيْكَ بِعَمِّ نَبِيِّنا فاسْقِنا قالَ: فَيُسْقَوْنَ. [انظر: ٣٧١٠]

(4) CHAPTER. Turning one's cloak inside out while offering the *Istisqā'* prayer.

(٤) بابُ تَحْوِيلِ الرِّدَاءِ في الاسْتِسْقاءِ

1011. Narrated 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the *Istisqā'* prayer and turned his cloak inside out.

١٠١١ - حدَّثَنا إسحَاقُ قالَ: حدَّثَنا وَهْبٌ قالَ: أخْبَرَنا شُعْبَةُ عَنْ مُحَمَّدِ بنِ أبي بَكْرٍ، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بنِ زَيْدٍ: أنَّ النَّبِيَّ ﷺ اسْتَسْقى فَقَلَبَ رِدَاءَهُ. [راجع: ١٠٠٥]

1012. Narrated 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went towards the *Muṣallā* and invoked Allāh for rain. He faced the *Qiblah* and wore his cloak inside out, and offered two *Rak'a* prayers.

١٠١٢ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ قالَ: عَبْدُ اللهِ بنُ أبي بَكْرٍ: إنَّهُ سَمِعَ عَبَّادَ بنَ تَمِيمٍ يُحَدِّث أباهُ عَنْ عَمِّهِ عَبْدِ اللهِ بنِ زَيدٍ: أنَّ النَّبِيَّ ﷺ خَرَجَ إلى المُصَلَّى فاسْتَسْقى، فاسْتَقْبَلَ القِبْلَةَ وحَوَّلَ رِدَاءَهُ وَصَلَّى رَكْعَتَيْنِ. قالَ أبُو عَبْدِ اللهِ: كانَ ابنُ عُيَيْنَةَ يَقُولُ: هُوَ صاحِبُ الأذَان، وَلكِنَّهُ وهْمٌ لأنَّ هذَا عَبْدُ اللهِ بنُ زَيْدِ بنِ عاصِمٍ المَازِنيُّ، مازِنُ الأنْصَارِ. [راجع: ١٠٠٥]

(5) CHAPTER. The taking of revenge by Allāh عز وجل over His creatures by drought if they perform or do or commit His forbidden illegal things.

(٥) بابُ انْتِقامِ الرَّبِّ عَزَّ وَجَلَّ مِنْ خَلْقِهِ بالقَحْطِ إذَا انْتُهِكَتْ مَحارِمُهُ

(6) CHAPTER. *Istisqā'* (i.e. to offer a two *Rak'a Ṣalāt* (prayer) and then invoke Allāh for rain) in the main mosque (of the town).

(٦) بابُ الاسْتِسْقاءِ في المَسجِدِ الجامِعِ

1013. Narrated Sharīk bin 'Abdullāh bin Abī Namir: I heard Anas bin Mālik رَضِيَ اللهُ عَنْهُ saying, "On a Friday, a person entered the main mosque through the gate facing the pulpit while Allāh's Messenger ﷺ was delivering the *Khuṭba* (religious talk). The man stood in front of Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! The livestock are dying and the roads are cut off; so please invoke Allāh for rain.'" Anas added, "Allāh's Messenger ﷺ raised both his hands and said, 'O Allāh! Bless us with rain! O Allāh! Bless us with rain! O Allāh! Bless us with rain!'" Anas added, "By Allāh, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountain of) Sila'." Anas added, "A heavy cloud like a shield appeared from behind it (i.e. Sila' mountain). When it came in the middle of the sky, it spread and then it started raining." Anas further said, "By Allāh! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allāh's Messenger ﷺ was delivering the Friday's *Khuṭba*. The man stood in front of him and said, 'O Allāh's Messenger! The livestock are dying and the roads are cut off; please invoke Allāh to withhold rain.'" Anas added, "Allāh's Messenger ﷺ raised both his hands and said, 'O Allāh! Round about us and not on us. O Allāh! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' So the rain stopped and we came out walking in the sun." Sharīk asked Anas whether it was the same person who had asked for the rain (the last Friday). Anas replied that he did not know.

١٠١٣ - حدَّثَنَا مُحَمَّدٌ قالَ: أخْبَرَنا أبُو ضَمْرَةَ أنَسُ بنُ عِياضٍ قالَ: حدَّثَنا شَرِيكُ ابنُ عَبْدِ اللهِ بنِ أبي نَمِرٍ أنَّهُ سمعَ أنَسَ بنَ مالِكٍ يَذْكُرُ: أنَّ رَجُلاً دَخَلَ يَوْمَ الجُمُعَةِ مِنْ بابٍ كانَ وُجاهَ المِنْبرِ، ورَسُولُ اللهِ ﷺ قائمٌ يَخْطُبُ، فاسْتَقْبَلَ رَسُولَ اللهِ ﷺ قائماً فَقالَ: يا رَسُولَ اللهِ، هَلَكَتِ الأَمْوَالُ وانْقَطَعَتِ السُّبُلُ، فادْعُ اللهَ يُغِيثُنا. قالَ: فَرَفَعَ رَسُولُ اللهِ ﷺ يَدِيهِ فَقالَ: «اللَّهُمَّ اسْقِنا، اللَّهُمَّ اسْقِنا، اللَّهُمَّ اسْقِنا»، قالَ أنَسٌ: ولا واللهِ ما نَرَى في السَّماءِ مِنْ سحَابٍ وَلا قَزَعَةً وَلا شَيْئاً وَما بَيْنَنا وبَينَ سَلعٍ مِنْ بَيتٍ ولا دارٍ. قالَ: فَطَلَعَتْ مِنْ وَرَائِهِ سَحابَةٌ مِثْلُ التُّرْسِ فَلَمَّا تَوَسَّطَتِ السَّماءَ انْتَشَرَتْ ثُمَّ أمْطَرَتْ. قالَ: واللهِ ما رأيْنا الشَّمْسَ سَبْتاً. ثُمَّ دَخَلَ رَجُلٌ مِنْ ذلكَ البابِ في الجُمُعَةِ المُقْبِلَةِ وَرَسُولُ اللهِ ﷺ قائمٌ يَخْطُبُ فاسْتَقْبَلَهُ قائماً، فَقالَ: يا رَسُولَ اللهِ، هَلَكَتِ الأَمْوَالُ، وانْقَطَعَتِ السُّبُلُ، فادْعُ اللهَ يُمْسِكْها. قالَ: فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ ثُمَّ قالَ: «اللَّهُمَّ حوَالَيْنا وَلا عَلَيْنا. اللَّهُمَّ عَلى الآكامِ والجِبالِ والظِّرابِ وَالأَوْدِيَةِ ومَنابِتِ الشَّجَرِ». قالَ: فانْقَطَعَتْ. وخَرَجْنا نَمْشِي في

الشَّمْسِ. قالَ شَرِيكٌ: فَسَأَلْتُ أَنَساً: أَهُوَ الرَّجُلُ الأَوَّلُ؟ قالَ: لا أَدْرِي.

[راجع: ٩٣٢]

(7) CHAPTER. To invoke Allāh for rain in the *Khuṭba* (religious talk) of Friday facing a direction other than the *Qiblah*.

1014. Narrated Sharīk: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "A person entered the mosque on a Friday through the gate facing the *Dāril-Qaḍā'* and Allāh's Messenger ﷺ was standing, delivering the *Khuṭba* (religious talk). The man stood in front of Allāh's Messenger ﷺ and said, 'O Allāh's Messenger, livestock are dying and the roads are cut off; please invoke Allāh for rain.' So, Allāh's Messenger ﷺ raised both his hands and said, 'O Allāh! Bless us with rain. O Allāh! Bless us with rain. O Allāh! Bless us with rain!'" Anas added, "By Allāh, there were no clouds in the sky and there was no house or building between us and the mountain of Sila'. Then a big cloud, like a shield, appeared from behind it (i.e. Sila' mountain) and when it came in the middle of the sky, it spread and then it started raining. By Allāh! We could not see the sun for a week. The next Friday, a person entered through the same gate and Allāh's Messenger ﷺ was delivering the Friday *Khuṭba* and the man stood in front of him and said, 'O Allāh's Messenger! The livestock are dying and the roads are cut off; please invoke Allāh to withhold rain.'" Anas added, "Allāh's Messenger ﷺ raised both his hands and said, 'O Allāh! Round about us and not on us. O Allāh!' On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.'" Anas added, "The rain stopped and we came out, walking in the sun." Sharīk asked Anas whether it was the same person who had asked for rain the

(٧) بابُ الاسْتِسْقاءِ في خُطْبَةِ الجُمُعَةِ غَيرَ مُسْتَقْبِلِ القِبْلَةِ

١٠١٤ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حدَّثَنا إسمَاعِيلُ بنُ جَعْفَرٍ، عَنْ شَرِيكٍ، عَنْ أَنَسِ بنِ مالِكٍ: أَنَّ رَجُلاً دَخَلَ المَسْجِدَ يَوْمَ الْجُمُعَةِ مِنْ بابٍ كانَ نَحْوَ دارِ القَضاءِ. ورَسُولُ اللهِ ﷺ قائمٌ يَخْطُبُ فاسْتَقْبَلَ رَسُولَ اللهِ ﷺ قائِماً ثُمَّ قالَ: يا رَسُولَ اللهِ هَلَكَتِ الأَمْوالُ، وانْقَطَعَتِ السُّبُلُ. فادْعُ اللهَ يُغِيثُنا. فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ. ثُمَّ قالَ: «اللَّهُمَّ أَغِثْنا، اللَّهُمَّ أَغِثْنا اللَّهُمَّ أَغِثْنا» قالَ أَنَسٌ: ولا واللهِ ما نَرَى في السَّماءِ مِنْ سَحابٍ ولا قَزَعَةٍ وما بَيْنَنا وَبَينَ سَلْعٍ مِنْ بَيْتٍ وَلا دارٍ. قالَ: فَطَلَعَتْ مِنْ وَرَائِهِ سَحابَةٌ مِثْلُ التُّرْسِ فَلَمَّا تَوَسَّطَتِ السَّماءَ انْتَشَرَتْ ثُمَّ أَمْطَرَتْ، فَلا واللهِ ما رَأَيْنا الشَّمْسَ سَبْتاً. ثُمَّ دَخَلَ رَجُلٌ مِنْ ذلكَ البابِ في الجُمُعَةِ وَرَسُولُ اللهِ ﷺ قائمٌ يَخْطُبُ فاسْتَقْبَلَهُ قائماً، فقالَ: يا رَسُولَ اللهِ، هَلَكَتِ الأَمْوَالُ، وانْقَطَعَتِ السُّبُلُ. فادْعُ اللهَ يُمْسِكْها عَنَّا. قالَ: فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ، ثُمَّ قالَ: «اللَّهُمَّ حَوَالَيْنا

previous Friday. Anas replied that he did not know.

وَلا عَلَيْنا، اللَّهُمَّ عَلى الآكام والظِّرَابِ وبُطُونِ الأوْدِيَة ومَنابِتِ الشَّجَرِ». قالَ: فأقْلَعَتْ وخَرَجْنا نَمْشِي في الشَّمْسِ. قالَ شَرِيكٌ سَألْتُ أنَسَ بنَ مالِكٍ: أهُوَ الرَّجُلُ الأوَّلُ؟ فَقالَ: ما أدْرِي. [راجع: ٩٣٢]

(8) CHAPTER. *Istisqā'* (to invoke Allāh for the rain) on the pulpit.

(٨) بابُ الاسْتِسْقاءِ عَلى المِنْبرِ

1015. Narrated Qatāda: Anas رَضِيَ اللهُ عَنْهُ said, "While Allāh's Messenger ﷺ was delivering the Friday *Khuṭba* (religious talk) a man came and said, 'O Allāh's Messenger! Drought (no rain); please invoke Allāh to bless us with rain.' So, he invoked Allāh for it, and it rained so much that we could hardly reach our homes and it continued raining till the next Friday." Anas further said, "Then the same or some other person stood up and said, 'O Allāh's Messenger! Invoke Allāh to withhold the rain.' On that, Allāh's Messenger ﷺ said, 'O Allāh! Round about us and not on us.'" Anas added, "I saw the clouds dispersing right and left and it continued to rain but not over Al-Madīna."

١٠١٥ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا أبُو عَوانَةَ. عَنْ قَتادَةَ، عَنْ أنَسٍ قالَ: بَيْنما رَسُولُ اللهِ ﷺ يَخْطُبُ يَوْمَ الجُمُعَةِ إذْ جاءَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ قَحَطَ المَطَرُ فادْعُ اللهَ أنْ يَسْقِيَنا. فَدَعا فمُطِرْنا فَما كِدْنا أنْ نَصِلَ إلى مَنازِلِنا فَما زِلْنا نُمْطَرُ إلى الجُمُعَةِ المُقْبِلَةِ. قالَ: فَقامَ ذلكَ الرَّجُلُ أو غَيْرُهُ فَقالَ: يا رَسُولَ اللهِ ادْعُ اللهَ أنْ يَصْرِفَهُ عَنَّا. فَقالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ حَوالَيْنا. وَلا عَلَيْنا». قالَ: فَلَقَدْ رَأيْتُ السَّحابَ يَتَقَطَّعُ يَميناً وشِمالاً، يُمْطَرُونَ وَلا يُمْطَرُ أهْلُ المَدِينَةِ. [راجع: ٩٣٢]

(9) CHAPTER. Whoever thought it sufficient to invoke Allāh for rain in the *Ṣalāt-ul-Jumu'a* (*Jumu'ah* prayer).

(٩) بابُ مَنِ اكْتَفى بصَلاةِ الجُمُعَةِ في الاسْتِسْقاءِ

1016. Narrated Anas رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "Livestock are destroyed and the roads are cut off." So, Allāh's Messenger ﷺ invoked Allāh for rain and it rained from that Friday till the next

١٠١٦ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ عَنْ شَرِيكِ بنِ عَبْدِ اللهِ، عَنْ أنَسٍ قالَ: جاءَ رَجُلٌ إلى

النَّبِيِّ ﷺ فَقالَ: هَلَكَتِ المَوَاشِي، وتَقَطَّعَتِ السُّبُلُ. فَدَعا فمُطِرْنا مِنَ الجُمُعَةِ إلى الجُمُعَةِ. ثُمَّ جاء فقالَ: تهدَّمتِ البُيُوتُ، وتَقَطَّعَتِ السُّبُلُ، وهَلَكَتِ المَوَاشِي. فادْعُ اللهَ يُمْسِكها فَقالَ: «اللَّهُمَّ عَلى الآكامِ والظِّرَابِ وَالأَوْدِيَةِ وَمَنابِتِ الشَّجَرِ». فانجابَتْ عَنِ المَدِينَةِ انْجِيابَ الثَّوْبِ. [راجع: ٩٣٢]

Friday. The same person came again and said, "Houses have collapsed, roads are cut off, and the livestock are destroyed. Please invoke Allāh to withhold the rain." Allāh's Messenger ﷺ stood up and said, "O Allāh! (Let it rain) on the plateaus, on the hills, in the valleys and over the places where trees grow". So the clouds cleared away from Al-Madīna just as the taking off a garment from one's body.

(١٠) بابُ الدُّعاءِ إذا انْقَطَعَتِ السُّبُلُ مِنْ كَثْرَةِ المَطَرِ

(10) CHAPTER. Invocation (for stoppage of rain) if the roads are cut off because of excessive rain.

١٠١٧ - حدَّثَنا إسماعيلُ قالَ: حدَّثَني مالكٌ، عَنْ شَرِيكِ بنِ عَبْدِ اللهِ بنِ أبي نَمِرٍ، عَنْ أنَسِ بنِ مالكٍ قالَ: جاءَ رَجُلٌ إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ هَلَكَتِ المَوَاشِي، وانْقَطَعَتِ السُّبُلُ فادعُ اللهَ. فَدَعا رَسُولُ اللهِ ﷺ فمُطِرُوا مِنْ جُمُعَةٍ إلى جُمُعَةٍ. فَجاءَ رَجلٌ إلى رَسُولِ اللهِ ﷺ، فَقالَ: يا رَسُولَ اللهِ تَهَدَّمَتِ البُيُوتُ، وَتَقَطَّعَتِ السُّبُلُ، وهَلَكَتِ المَوَاشِي. فَقالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ عَلى رُؤُسِ الجِبالِ والآكامِ، وبُطُونِ الأَوْدِيَةِ، ومَنابِتِ الشَّجَرِ». فانجابَتْ عَنِ المَدِينَةِ انْجِيابَ الثَّوْبِ. [راجع: ٩٣٢]

1017. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Livestock are destroyed and the roads are cut off. So please invoke Allāh (for rain)." So, Allāh's Messenger ﷺ invoked (Allāh for rain) and it rained from that Friday till the next Friday. Then a man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Houses have collapsed, roads are cut off and the livestock are destroyed." So Allāh's Messenger ﷺ invoked Allāh saying: "O Allāh! (Let it rain) on the tops of mountains, on the plateaus, in the valleys and over the places where trees grow." So, the clouds cleared away from Al-Madīna just as the taking off a garment from one's body.

(١١) بابُ ما قيلَ: إنَّ النَّبِيَّ ﷺ لَمْ يُحَوِّلْ رِدَاءَهُ في الاسْتِسقاءِ يَوْمَ الجُمُعَةِ

(11) CHAPTER. The saying that "The Prophet ﷺ did not turn his cloak inside out during the invocation for rain on Friday."

1018. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man complained to the Prophet ﷺ about the destruction of livestock and property and the hunger of the offspring. So, he ﷺ invoked (Allāh) for rain. The narrator (Anas) did not mention that the Prophet ﷺ had worn his cloak inside out or faced the *Qiblah*.

١٠١٨ - حدَّثَنَا الحَسَنُ بنُ بِشْرٍ قالَ: حدَّثَنا مُعافَى بنُ عِمْرَانَ، عَنِ الأَوْزَاعِيِّ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ بنِ أَبي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّ رَجُلاً شَكا إلى النَّبِيِّ ﷺ هَلاكَ المَالِ وَجَهْدَ العيالِ، فَدَعا اللهَ يسْتَسْقِي، ولَمْ يَذْكُرْ أَنَّهُ حَوَّلَ رِدَاءَهُ، وَلا اسْتَقْبَلَ القِبْلَةَ. [راجع: ٩٣٢]

(12) CHAPTER. If the people request the *Imām* to invoke Allah for rain, the *Imām* should not refuse the request.

(١٢) بابٌ: إذَا اسْتَشْفَعُوا إلى الإمامِ لِيَسْتَسْقِيَ لَهُمْ لَمْ يَرُدَّهُمْ

1019. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Livestock are destroyed and the roads are cut off; so please invoke Allāh (for rain)." So, Allāh's Messenger ﷺ invoked Allāh for rain and it rained from that Friday till the next Friday. Then a man came to the Prophet ﷺ and said, "O Allāh's Messenger! The houses have collapsed, roads are cut off and the livestock are destroyed." So, Allāh's Messenger ﷺ said, "O Allāh! (Let it rain) on the tops of the mountains, on the plateaus, in the valleys and over the places where trees grow." So, the clouds cleared away from Al-Madīna just as the taking off a garment from one's body.

١٠١٩ - حدَّثَنَا عَبْدُاللهِ بْنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبي نَمِرٍ، عَنْ أَنَسِ بْنِ مالِكٍ أَنَّهُ قالَ: جاءَ رَجُلٌ إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ هَلَكَتِ المَوَاشِي، وَتَقَطَّعَتِ السُّبُلُ، فادْعُ اللهَ. فَدَعا اللهَ فَمُطِرْنا مِنَ الجُمُعَةِ إلى الجُمُعَةِ. فَجاءَ رَجُلٌ إلى النَّبِيِّ ﷺ فقالَ: يا رَسُولَ اللهِ، تَهَدَّمَتِ البُيُوتُ وَتَقَطَّعَتِ السُّبُلُ وَهَلَكَتِ المَوَاشِي. فَقالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ عَلى ظُهُورِ الجِبالِ والآكامِ وَبُطُونِ الأَوْدِيَةِ وَمَنابِتِ الشَّجَرِ». فانْجابَتْ عَنِ المَدِينَةِ انْجِيابَ الثَّوْبِ.

(13) CHAPTER. If *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] intercede the Muslims to invoke Allāh for rain during drought.

(١٣) بابٌ: إذَا اسْتَشْفَعَ المُشْرِكُونَ بالمُسْلِمِينَ عِنْدَ القَحْطِ

1020. Narrated Masrūq: One day I went to Ibn Mas'ud رَضِيَ اللهُ عَنْهُ who said, "When Quraish delayed in embracing Islām, the Prophet ﷺ invoked Allāh to curse them, so they were afflicted with a drought (famine) year because of which many of them died and they ate the carcasses and bones. Abū Sufyān came to the Prophet ﷺ and said, 'O Muḥammad! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allāh. The Prophet ﷺ recited the Holy Verses of *Sūrah Ad-Dukẖān*:

'Then wait you for the Day when the sky will bring forth a visible smoke' (V.44:10).

[When the famine was taken off,] the people renegaded once again as disbelievers. The Statement of Allāh تعالى (in *Sūrah Ad-Dukẖān*) refers to that:

'On the Day when We shall seize you with the greatest seizure.' (V.44:16)

And that was what happened on the day of the battle of Badr." Asbāṭ added on the authority of Manṣūr, "Allāh's Messenger ﷺ invoked Allāh for rain for them and it rained heavily for seven days. The people complained of the excessive rain. The Prophet ﷺ said, 'O Allāh! (Let it rain) around us and not on us.' So, the clouds dispersed from over his head and it rained over the surroundings (i.e. away from their city)."

١٠٢٠ - حدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيان قَالَ: حدَّثَنا مَنْصورٌ والأعْمَشُ عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، قالَ: أَتَيْتُ ابْنَ مَسْعُودٍ فَقالَ: إنَّ قُرَيْشاً أَبْطَؤُا عَنِ الإسْلام، فَدَعا عَلَيْهِمُ النَّبِيُّ ﷺ، فأخَذَتْهُمْ سَنَةٌ حتَّى هَلَكُوا فِيها وأكَلُوا المَيْتَةَ والعِظامَ. فَجاءَهُ أبُو سُفْيانَ فَقالَ: يا مُحَمَّدُ، جِئْتَ تأْمُرُ بِصِلَةِ الرَّحم، وإنَّ قَوْمَكَ هَلَكُوا فادْعُ اللهَ تَعالَى. فَقَرَأَ: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾﴾ الآية. ثُمَّ عادُوا إلى كُفْرِهِمْ. فَذٰلِكَ قَوْلُهُ تَعالى: ﴿يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ﴾ يَوْمَ بَدْرٍ. قالَ: وَزَادَ أسْباطٌ، عَنْ مَنْصُورٍ: فَدَعا رَسُولُ اللهِ ﷺ فَسُقُوا الغَيْثَ فأطْبَقَتْ عَلَيْهِمْ سَبْعاً. وَشَكا النَّاسُ كَثْرَةَ المَطَرِ. قالَ: «اللَّهُمَّ حَوَالَيْنا وَلا عَلَيْنا». فانْحَدَرَتِ السَّحابَةُ عَنْ رَأسِهِ فَسُقُوا، النَّاسَ حَوْلَهُمْ. [راجع: ١٠٠٧]

(14) CHAPTER. To say, "Around us and not on us," when it rains excessively.

(١٤) **بابُ** الدُّعاءِ إذَا كَثُرَ المطَر: حَوَالَيْنا وَلا عَلَيْنا

1021. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was delivering the *Khuṭba* (religious talk) on a Friday when the people stood up, shouted and said, "O Allāh's Messenger! There is no rain (drought), the trees have dried and the livestock are

١٠٢١ - حدَّثَنِي مُحَمَّدُ بْنُ أبي بَكْرٍ قَالَ: حدَّثَنا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ ثابِتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: كانَ رَسُولُ اللهِ ﷺ

destroyed; please invoke Allāh for rain." So Allāh's Messenger ﷺ said twice, "O Allāh! Bless us with rain." By Allāh, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Prophet ﷺ came down the pulpit and offered the prayer. When he came back from the prayer (to his house) it was raining and it rained continuously till the next Friday. When the Prophet ﷺ started delivering the Friday *Khuṭba*, the people started shouting and said to him, "The houses have collapsed and the roads are cut off; so please invoke Allāh to withhold the rain." So, the Prophet ﷺ smiled and said, "O Allāh! Round about us and not on us." The sky became clear over Al-Madīna; but it kept on raining over the outskirts (of Al-Madīna) and not a single drop of rain fell over Al-Madīna. I looked towards the sky which was as bright and clear as a crown.

يَخْطُبُ يَوْمَ جُمُعَةٍ، فَقامَ النَّاسُ فَصاحُوا فَقالُوا: يا رَسُولَ اللهِ، قَحَطَ المَطَرُ واحْمَرَّتِ الشَّجَرُ وَهَلَكَتِ البَهائِمُ، فادْعُ اللهَ أن يَسْقِيَنا، فَقالَ: «اللَّهُمَّ اسْقِنا»، مَرَّتَينِ. وايْمُ اللهِ ما نَرَى في السَّماءِ قَزَعَةً مِنْ سَحابٍ فَنَشأتْ سَحابَةٌ، فَأَمْطَرَتْ، وَنَزَلَ عَنِ المِنْبَرِ فَصَلَّى. فَلَمَّا انْصَرَفَ لَمْ يَزَلِ الْمَطَرُ إلى الجُمُعَةِ الَّتي تَليها. فَلَمَّا قامَ النَّبِيُّ ﷺ يَخْطُبُ صاحُوا إلَيْهِ: تَهَدَّمَتِ البُيُوتُ وَانْقَطَعَتِ السُّبُلُ. فادْعُ اللهَ يَحْبِسُها عَنَّا. فَتَبَسَّمَ النَّبِيُّ ﷺ وَقالَ: «اللَّهُمَّ حَوالَيْنا وَلا عَلَيْنا» فَكَشَطَتِ المَدِينَةُ فَجَعَلَتْ تُمْطِرُ حَوْلَها وَلا تُمْطِرُ بالمَدِينَةِ قَطْرَةً. فَنَظَرْتُ إلى المَدِينَةِ وإنَّها لَفي مِثْلِ الإكْليلِ.

[راجع: ٩٣٢]

(15) CHAPTER. To invoke Allāh for rain while standing.

(١٥) بابُ الدُّعاءِ في الاِسْتِسْقاءِ قائماً

1022. Narrated 'Abdullāh bin Yazīd Al Anṣārī that he went out with Al-Barā' bin 'Azib, and Zaid bin Arqam رَضِيَ اللهُ عَنْهُم and invoked for rain. He ('Abdullāh bin Yazīd) stood up but not on a pulpit and invoked Allāh for rain and then offered two *Rak'a* prayers with loud recitation without pronouncing *Aḍhān* or *Iqāma*. Abū Isḥāq said that 'Abdullāh bin Yazīd had seen the Prophet ﷺ (doing the same).

١٠٢٢ - وَقالَ لَنا أبُو نُعَيْم: عَنْ زُهَيْرٍ، عَنْ أبي إسْحاقَ: خَرَجَ عَبْدُ اللهِ بْنُ يَزِيدَ الأنْصارِيُّ، وَخَرَجَ مَعَهُ البَرَاءُ بْنُ عازِبٍ وزَيْدُ بْنُ أرْقَمَ رَضِيَ اللهُ عَنْهُمْ فاسْتَسْقَى فَقامَ بِهِمْ عَلى رِجْلَيْهِ، عَلى غَيرِ مِنْبَرٍ فاسْتَسْقَى ثُمَّ صَلَّى رَكْعَتَينِ يَجْهَرُ بالقِرَاءَةِ ولَمْ يُؤَذِّنْ ولَمْ يُقِمْ. قالَ أبُو إسْحاقَ. ورأى عَبْدُ اللهِ بْنُ يَزِيدَ النَّبِيَّ ﷺ.

1023. Narrated 'Abbād bin Tamīm رَضِيَ اللهُ عَنْهُ that his uncle (who was one of the Companions of the Prophet ﷺ) had told him, "The Prophet ﷺ went out with the people to invoke Allāh for rain for them. He stood up and invoked Allāh for rain, then faced the *Qiblah* and turned his cloak (inside out) and it rained."

١٠٢٣ - حدَّثَنَا أَبُو اليَمانِ قالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي عَبَّادُ بْنُ تَمِيمٍ أَنَّ عَمَّهُ، وكانَ مِنْ أَصْحابِ النَّبِيِّ ﷺ، أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ بالنَّاسِ يَسْتَسْقِي لَهُمْ، فَقامَ فَدَعا اللهَ قائماً، ثُمَّ تَوَجَّه قِبَلَ القِبْلَةِ وَحَوَّلَ رِدَاءَهُ فأُسْقُوا.

[راجع: ١٠٠٥]

(16) CHAPTER. To recite aloud while offering the prayer of *Istisqā.'*

(١٦) بابُ الجَهْرِ بالقِرَاءَةِ في الاسْتِسْقاءِ

1024. Narrated 'Abbād bin Tamīm رَضِيَ اللهُ عَنْهُ that his uncle said, "The Prophet ﷺ went out to invoke Allāh for rain. He faced the *Qiblah* invoking Allāh. He turned his cloak (inside out) and then offered a two *Rak'a* prayer with loud recitation."

١٠٢٤ - حدَّثَنَا أَبُو نُعَيْم قَالَ: حدَّثَنا ابْنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ قالَ: خَرَجَ النَّبِيُّ ﷺ يَسْتَسْقي، فَتَوَجَّهَ إلى القِبْلَةِ يَدْعُو، وَحَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى رَكْعَتَينِ يَجْهَرُ فِيهِمَا بالقِرَاءَةِ.

[راجع: ١٠٠٥]

(17) CHAPTER. How the Prophet ﷺ turned his back towards the people [while offering the *Ṣalāt* (prayer) for rain].

(١٧) بابٌ: كَيْفَ حَوَّلَ النَّبِيُّ ﷺ ظَهْرَهُ إلى النَّاسِ

1025. Narrated 'Abbād bin Tamīm رَضِيَ اللهُ عَنْهُ that his uncle said, "I saw the Prophet ﷺ on the day when he went out to offer the *Istisqā'* prayer. He turned his back towards the people and faced the *Qiblah* and invoked Allāh for rain. Then he turned his cloak inside out and led us a two *Rak'a* prayer with loud recitation."

١٠٢٥ - حدَّثَنَا آدَمُ قالَ: حدَّثَنا ابْنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ خَرَجَ يَسْتَسْقي قالَ: فَحَوَّلَ إلى النَّاسِ ظَهْرَهُ وَاسْتَقْبَلَ القِبْلَةَ يَدْعُو، ثُمَّ حَوَّل رِدَاءَهُ ثُمَّ صَلَّى لَنَا رَكْعَتَينِ جَهَرَ فيهما بالقِرَاءَةِ.

[راجع: ١٠٠٥]

(18) CHAPTER. The *Ṣalāt-ul-Istisqā'* (*Istisqā'* prayer) consists of two *Rak'ā*.

(١٨) بابُ صَلاةِ الاسْتِسْقاءِ رَكْعَتَيْنِ

1026. Narrated 'Abbād bin Tamīm رَضِيَ اللهُ عَنْهُ that his uncle said, "The Prophet ﷺ invoked Allāh for rain and offered a two *Rak'a Ṣalāt* (prayer) and he turned his cloak inside out."

١٠٢٦ - **حدَّثَنا** قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حدَّثَنا سُفْيانُ عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَميمٍ، عَنْ عَمِّهِ: أنَّ النَّبِيَّ ﷺ اسْتَسْقَى فَصَلَّى رَكْعَتَيْنِ وَقَلَبَ رِدَاءَهُ. [راجع: ١٠٠٥]

(19) CHAPTER. To offer the *Istisqā'* prayer at the *Muṣallā*.

(١٩) بابُ الاسْتِسْقاءِ في المُصَلَّى

1027. Narrated 'Abbād bin Tamīm رَضِيَ اللهُ عَنْهُ that his uncle said, "The Prophet ﷺ went towards the *Muṣallā* to offer the *Istisqā'* prayer, he faced the *Qiblah* and offered a two *Rak'a Ṣalāt* (prayer) and turned his cloak inside out." Narrated Abū Bakr رَضِيَ اللهُ عَنْهُ, "The Prophet ﷺ put the right side of his cloak on his left side."

١٠٢٧ - **حدَّثَنا** عَبْدُ اللهِ بْنُ مُحَمَّدٍ قالَ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بْنِ أبي بَكْرٍ: سَمِعَ عَبَّادَ بْنَ تَمِيمٍ عَنْ عَمِّهِ قالَ: خَرَجَ النَّبِيُّ ﷺ إلى المُصَلَّى يَسْتَسْقِي واسْتَقْبَلَ القِبْلَةَ فصلَّى رَكْعَتَيْنِ، وَقَلَبَ رِدَاءَهُ. قالَ سُفْيانُ: فأخْبَرَنِي المَسْعودِيُّ عَنْ أبي بَكْرٍ قالَ: جَعَلَ اليَمِينَ عَلى الشِّمالِ. [راجع: ١٠٠٥]

(20) CHAPTER. Facing the *Qiblah* while offering the *Istisqā'* prayer.

(٢٠) بابُ اسْتِقْبالِ القِبْلَةِ في الاسْتِسْقاءِ

1028. Narrated 'Abdullāh bin Zaid Al-Anṣārī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went towards the *Muṣallā* to offer the *Istisqā'* prayer and when he invoked Allāh or intended to invoke Allāh he faced the *Qiblah* and turned his cloak inside out.

١٠٢٨ - **حدَّثَنا** مُحَمَّدٌ قالَ: حدَّثَنا عَبْدُ الوَهَّابِ قالَ: حدَّثَنا يَحْيَى بْنُ سَعِيدٍ قالَ: أخْبَرَني أبُو بَكْرِ بْنُ مُحَمَّدٍ أنَّ عَبَّادَ ابْنَ تَمِيمٍ أخْبَرَهُ أنَّ عَبْدَ اللهِ بْنَ زَيْدٍ الأنْصارِيَّ أخْبَرَهُ: أنَّ النَّبِيَّ ﷺ خَرَجَ إلى المُصَلَّى يُصَلِّي، وأنَّهُ لَمَّا دَعا أوْ أرَادَ أنْ يَدْعُوَ اسْتَقْبَلَ القِبْلَةَ وحَوَّلَ رِدَاءَهُ. قالَ أبُو عَبْدِ اللهِ:

عَبْدُ اللهِ بنُ زَيْدٍ هٰذَا مازِنِيٌّ، والأَوَّلُ كُوفِيٌّ وَهُوَ ابْنُ يَزِيدَ. [راجع: ١٠٠٥]

(21) CHAPTER. While offering the *Istisqā'* prayer, the people should raise their hands (for invocation) along with the *Imām*.

(٢١) بابُ رَفعِ النَّاسِ أيْدِيَهُمْ مَعَ الإمامِ في الاسْتِسْقاءِ

1029. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A bedouin came to Allāh's Messenger ﷺ on a Friday and said, "O Allāh's Messenger! The livestock, the offspring, and the people have perished." So, Allāh's Messenger ﷺ raised both his hands invoking Allāh (for rain) and the people too raised their hands with Allāh's Messenger ﷺ invoking Allāh (for rain). We had not left the mosque when it started raining. It rained till the next Friday when the same man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! The travellers are compelled to postpone their journeys (because of excessive rain) and the roads are overflooded."

١٠٢٩ - وَقالَ أيُّوبُ بْنُ سُلَيْمانَ: حدَّثَني أبُو بَكْرِ بْنُ أبي أُوَيْسٍ، عَنْ سُلَيْمانَ بْنِ بِلالٍ، عَنْ يَحْيىٰ بنِ سَعِيدٍ قَالَ: سَمِعْتُ أنَسَ بْنَ مالِكٍ قالَ: أتى رَجُلٌ أعْرَابِيٌّ مِنْ أهْلِ البَدْوِ إلى رَسُولِ اللهِ ﷺ يَوْمَ الجُمُعَةِ فَقالَ: يا رَسُولَ اللهِ هَلَكَتِ المَاشِيَةُ، هَلَكَ العِيالُ، هَلَكَ النَّاسُ، فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ يَدْعُو وَرَفَعَ النَّاسُ أيْدِيَهُمْ مَعَ رَسُولِ اللهِ ﷺ يَدْعُونَ، قالَ: لَمَا خَرَجْنا مِنَ المَسْجِدِ حتَّى مُطِرْنا، فَمَا زِلْنا نُمْطَرُ حتَّى كانَتِ الجُمُعَةُ الأُخْرَى، فأتى الرَّجُلُ إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، بَشِقَ المُسافِرُ وَمُنِعَ الطَّرِيقُ. [راجع: ٩٣٢]

1030. The narrator Anas رَضِيَ اللهُ عَنْهُ added that the Prophet ﷺ raised his hands (during the invocation) to such an extent that the whiteness of his armpits was visible.

١٠٣٠ - وَقالَ الأُوَيْسِيُّ: حدَّثَني مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ يَحْيَى بْنِ سَعِيدٍ وَشَرِيكٍ سَمِعا أنَساً عَنِ النَّبِيِّ ﷺ: رَفَعَ يَدَيْهِ حتَّى رَأَيْتُ بَياضَ إبْطَيْهِ.

(22) CHAPTER. The raising of both hands by the *Imām* during *Istisqā'* while invoking Allāh for rain.

(٢٢) بابُ رَفْعِ الإمامِ يَدَهُ في الاسْتِسْقاءِ

1031. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ never raised his hands for any invocation except for that of *Istisqā'*; and he

١٠٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قالَ: حدَّثَنا يَحْيَى وابْنُ أبي عَدِيّ،

used to raise them so much that the whiteness of his armpits became visible. (Note: It may be that Anas رَضِيَ اللهُ عَنْهُ did not see the Prophet ﷺ raising his hands, but it is narrated that the Prophet ﷺ used to raise his hands for invocations other than *Istisqā'*. See *Ḥadīṯ* No. 1751, 1752, Vol. 2, and also see *Ḥadīṯ* No. 4323 Vol.5, *Ḥadīṯ* No. 6383, Vol. 8).

عَنْ سَعِيدٍ، عَنْ قَتادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ: كانَ النَّبِيُّ ﷺ لا يَرْفَعُ يَدَيْهِ في شَيْءٍ مِنْ دُعائِهِ إلَّا في الاسْتِسْقاءِ وإنَّهُ يَرْفَعُ حتَّى يُرَى بَياضُ إبْطَيْهِ. [انظر: ٣٥٦٥، ٦٣٤١]

(23) CHAPTER. What should be said (or what to say) if it rains.

(٢٣) بابُ ما يُقالُ إذَا مَطَرَتْ

وَقالَ ابْنُ عَبَّاسٍ ﴿كَصَيِّبٍ﴾ [البقرة: ١٩]: المَطَرُ، وَقالَ غَيرُهُ: صَابَ وأصَابَ يَصُوبُ.

1032. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Whenever Allāh's Messenger ﷺ saw the rain, he used to say, "O Allāh! Let it be a fruitful rain."

١٠٣٢ - حدَّثَنا المَرْوَزِيُّ - قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنْ القاسِمِ بْنِ مُحَمَّدٍ، عَنْ عائِشَةَ: أنَّ رَسُولَ اللهِ ﷺ كانَ إذا رأى المَطَرَ قالَ: «اللَّهُمَّ صَيِّباً نافِعاً».

تابَعَهُ القاسِمُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللهِ. وَرَواهُ الأوْزاعِيُّ وَعُقَيْلٌ عَنْ نافِعٍ.

(24) CHAPTER. One who stood in the rain till the water started trickling down his beard.

(٢٤) بابُ مَنْ تَمَطَّرَ في المَطَرِ حتَّى يَتَحادَرَ عَلى لِحْيَتِهِ

1033. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: In the lifetime of Allāh's Messenger ﷺ the people were afflicted with a drought (famine) year. While the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on the pulpit on a Friday, a bedouin stood up and said, "O Allāh's Messenger! The livestock are dying and the families (offspring) are hungry; please invoke Allāh to bless us with rain." Allāh's Messenger ﷺ raised both his hands towards the sky and at that time there was not

١٠٣٣ - حدَّثَنا مُحَمَّدُ بْنُ مُقاتِلٍ قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا الأوْزاعِيُّ قالَ: حدَّثَنا إسْحاقُ بْنُ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ الأنْصارِيُّ قالَ: حدَّثَني أنَسُ بْنُ مالِكٍ قالَ: أصابَتِ النَّاسَ سَنَةٌ عَلى عَهْدِ رَسُولِ اللهِ ﷺ، فَبَيْنا النَّبِيُّ ﷺ يَخْطُبُ عَلى

a trace of cloud in the sky. Then the clouds started gathering like mountains. Before he got down from the pulpit, I saw rain-water trickling down his beard. It rained that day, the next day, the third day, the fourth day and till the next Friday, when the same bedouin or some other person stood up (during the Friday *Khuṭba*) and said, "O Allāh's Messenger! The houses have collapsed and the livestock are drowned. Please invoke Allāh for us." So, Allāh's Messenger ﷺ raised both his hands and said, "O Allāh! Around us and not on us." Whichever side the Prophet ﷺ directed his hand, the clouds dispersed from there till a hole (in the clouds) was formed over Al-Madīna. The valley of Qanāt remained flowing (with water) for one month and none came from outside who didn't talk about the abundant rain.

المِنْبَرِ يَوْمَ الجُمُعَةِ قامَ أعْرَابِيٌّ فَقالَ: يا رَسُولَ اللهِ، هَلَكَ المَالُ، وَجاعَ العِيالُ، فادْعُ اللهَ لَنا أنْ يَسْقِيَنا، قالَ: فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ وَما في السَّماءِ قَزَعَةٌ، قالَ: فَثارَ السَّحَابُ أمْثالُ الجِبالِ، ثُمَّ لَمْ يَنزِلْ عَنْ مِنْبَرِهِ حتَّى رَأيْتُ المَطَرَ يَتَحادَرُ عَلى لِحْيَتِهِ. قالَ: فَمُطِرْنا يَوْمَنا ذٰلكَ وَمِنَ الغَدِ، وَمِنْ بَعْدِ الغَدِ، وَالَّذِي يَلِيهِ إلى الجُمُعَةِ الأُخْرَى. فَقامَ ذٰلكَ الأعْرَابِيُّ أوْ رَجُلٌ غَيْرُهُ فَقالَ: يا رَسُولَ اللهِ، تَهَدَّمَ البِناءُ، وغَرِقَ المَالُ فادْعُ اللهَ لَنا. فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ فَقالَ: «اللَّهُمَّ حَوَالَيْنا وَلا عَلَيْنا». قالَ: فَما جَعَلَ يُشِيرُ رَسُوْلُ اللهِ ﷺ بِيَدِهِ إلى ناحِيَةٍ مِنَ السَّماءِ إلَّا تَفَرَّجَتْ حتَّى صَارَتِ المَدِينَةُ في مِثْلِ الجَوْبَةِ حتَّى سالَ الوَادي، وَادي قَناةَ شَهْراً. قال: فَلَمْ يَجِئْ أحَدٌ مِنْ ناحِيَةٍ إلَّا حَدَّثَ بالجَوْدِ. [راجع: ٩٣٢]

(25) CHAPTER. If the wind blows (what should one do or say?)

(٢٥) بابٌ: إذَا هَبَّتِ الرِّيحُ

1034. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever a strong wind blew, anxiety appeared on the face of the Prophet ﷺ (fearing that, that wind might be a sign of Allāh's Wrath).

١٠٣٤ - حدَّثَنَا سَعِيدُ بْنُ أبي مَرْيَمَ قالَ: أخْبَرَنا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: أخْبَرَني حُمَيْدٌ أنَّهُ سَمِعَ أنَسَ بنَ مَالِكٍ يَقُولُ: كانَتِ الرِّيحُ الشَّدِيدَةُ إذَا هَبَّتْ عُرِفَ ذٰلكَ في وَجْهِ النَّبِيِّ ﷺ.

(26) CHAPTER. The statement of the Prophet ﷺ: "I was granted victory with *Aṣ-Ṣaba* [Easterly wind (which frightened my enemies)]."

(٢٦) بابُ قَوْلِ النَّبِيِّ ﷺ: «نُصِرْتُ بالصَّبا»

1035. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I was granted victory with *Aṣ-Ṣaba* and the nation of 'Ād was destroyed by *Ad-Dabūr* (westerly wind)."

١٠٣٥ - حدَّثَنَا مُسْلِمٌ قالَ: حدَّثَنا شُعْبَةُ عَنِ الحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ أنَّ النَّبِيَّ ﷺ قالَ: «نُصِرْتُ بالصَّبا، وأُهْلِكَتْ عادٌ بالدَّبُورِ». [انظر: ٣٢٠٥، ٣٣٤٣، ٤١٠٥]

(27) CHAPTER. What is said about earthquakes and (other) signs (of the approach of the Day of Judgement).

(٢٧) بابُ ما قِيلَ في الزَّلازِلِ والآياتِ

1036. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, *Al-Fitan* (trials and afflictions) will appear, murders will increase and money will overflow amongst you." (See *Ḥadīṯ* No. 80, 81 and 85 Vol I).

١٠٣٦ - حدَّثَنَا أبُو اليَمانِ قالَ: أخْبَرَنا شُعَيْبٌ قالَ: حَدَّثَنا أبُو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ، قالَ: قالَ النَّبِيُّ ﷺ: «لا تَقُومُ السَّاعَةُ حتَّى يُقْبَضَ العِلْمُ، وَتَكْثُرَ الزَّلازِلُ، وَيَتَقارَبَ الزَّمانُ، وَتَظْهَرَ الفِتَنُ، وَيَكْثُرَ الهَرْجُ - وَهُوَ القَتْلُ القَتْلُ - حتَّى يَكْثُرَ فِيكُمُ المَالُ فَيَفِيضُ». [راجع: ٨٥]

1037. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: (The Prophet ﷺ) said, "O Allāh! Bless our Sham and our Yemen." People said, "Our Najd as well." The Prophet ﷺ again said, "O Allāh! Bless our Sham and Yemen." They said again, "Our Najd as well." On that the Prophet ﷺ said, "There will appear earthquakes and *Al-Fitan* (trials and afflictions), and from there [Najd (East)] will come out the side of the head of Satan." (See H. No. 7094, Vol. 9).

١٠٣٧ - حدَّثَنِي مُحَمَّدُ بْنُ المُثَنَّى قالَ: حدَّثَنا حُسَيْنُ بْنُ الحَسَنِ قالَ: حدَّثَنا ابْنُ عَوْنٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ قالَ: «اللَّهُمَّ بارِكْ لَنا في شامِنا وفي يَمَنِنا». قالَ: قالُوا: وفي نَجْدِنا، فَقالَ: قالَ: «اللَّهُمَّ بارِكْ لَنا في شامِنا وفي يَمَنِنا». قالَ: قالُوا: وفي نَجْدِنا. قالَ: قالَ:

«هُنالِكَ الزَّلازِلُ والفِتَنُ وبِها يَطْلُعُ قَرْنُ الشَّيْطانِ». [انظر: ٧٠٩٤]

(28) CHAPTER. The Statement of Allāh تعالى: "And instead (of thanking Allāh) for the provision He gives you, you deny (Him by disbelief)." (V.56:82)

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said that it means that you should be thankful to Allāh (but instead of being grateful you are ungrateful to Allāh).

(٢٨) بابٌ: قَوْلِ اللهِ تَعالى: ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾﴾ [الواقعة: ٨٢] قالَ ابنُ عَبَّاسٍ: شُكْرَكُمْ.

1038. Narrated Zaid bin Khalid Al-Juhanī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ led the morning *Ṣalāt* in Al-Ḥudaibiya and it had rained the previous night. When the Prophet ﷺ had finished the *Ṣalāt* (prayer) he faced the people and said, "Do you know what your Lord has said?" They replied, "Allāh and His Messenger know better." (The Prophet ﷺ said), "Allāh said, 'In this morning some of *Ibādi* (My slaves or worshippers) remained as true believers and some became disbelievers; he who said that it had rained with the Blessing and Mercy of Allāh is the one who believes in Me and does not believe in the star, but he who said it had rained because of such and such (star) is a disbeliever in Me and is a believer in the star.'"

١٠٣٨ - حدَّثَنا إسْماعِيلُ، قالَ: حدَّثَني مالِكٌ، عَنْ صالِحِ بْنِ كَيْسانَ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ زَيْدِ بْنِ خالِدٍ الجُهَنِيِّ أَنَّهُ قالَ: صَلَّى لَنا رَسُولُ اللهِ ﷺ صَلاةَ الصُّبْحِ بالحُدَيْبِيَةِ عَلى إثْرِ سَماءٍ كانَتْ مِنَ اللَّيْلِ. فَلَمَّا انْصَرَفَ النَّبِيُّ ﷺ أَقْبَلَ عَلى النَّاسِ فَقالَ: «هَلْ تَدْرُونَ ماذا قالَ رَبُّكُمْ؟» قالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ قالَ: «أَصْبَحَ مِنْ عِبادِي مُؤْمِنٌ بي وكافِرٌ. فأَمَّا مَنْ قالَ: مُطِرْنا بِفَضْلِ اللهِ ورَحْمَتِهِ، فَذٰلِكَ مُؤْمِنٌ بي كافِرٌ بالكَوْكَبِ. وأَمَّا مَنْ قالَ: مُطِرْنا بِنَوْءِ كَذا وكَذا، فَذٰلِكَ كافِرٌ بي مُؤْمِنٌ بالكَوكَبِ». [راجع: ٨٤٦]

(29) CHAPTER. Except Allāh تعالى nobody knows when it will rain.

And Abū Hurairah narrated that the Prophet ﷺ said, "There are five things which nobody knows except Allāh."

(٢٩) بابٌ: لا يَدْرِي مَتى يَجِيءُ المَطَرُ إلَّا اللهُ تَعالَى،

وَقالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «خَمْسٌ لا يَعْلَمُهُنَّ إلَّا اللهُ».

١٠٣٩ - حدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ قالَ: قالَ النَّبِيُّ ﷺ: «مِفْتاحُ الغَيْبِ خَمْسٌ لا يَعْلَمُها إلَّا اللهُ: لا يَعْلَمُ أحَدٌ ما يَكُونُ في غَدٍ، وَلا يَعْلَمُ أحَدٌ ما يكُونُ في الأرْحامِ، وَلا تَعْلَمُ نَفْسٌ ماذَا تَكْسِبُ غَداً، وَما تَدْرِي نَفْسٌ بأيِّ أرْضٍ تَمُوتُ، وَما يَدْرِي أحَدٌ مَتى يَجِيءُ المَطَرُ». [انظر: ٤٦٢٧، ٤٦٩٧، ٤٧٧٨، ٧٣٧٩]

1039. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Keys of *Al-Ghaib*[1] (the Unseen) are five which nobody knows but Allāh. . . nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die; and nobody knows when it will rain."

(1) (H.1039) *Al-Ghaib*: (literally means a thing not seen but) this word includes vast meanings: Belief in Allāh, angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments), it also includes what Allāh and His Messenger (ﷺ) informed about the knowledge of the matters of the past, present and future things. e.g. news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell *etc*.

16 - THE BOOK OF THE ECLIPSES

١٦ - كتاب الكُسُوف

(1) CHAPTER. *Aṣ-Ṣalāt* (the prayer) during a solar eclipse.

(١) بابُ الصَّلاةِ في كُسُوفِ الشَّمْسِ

1040. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: We were with Allāh's Messenger ﷺ when the sun eclipsed. Allāh's Messenger ﷺ stood up dragging his cloak till he entered the mosque. He led us in a two-*Rak'a* prayer till the sun (eclipse) had cleared. Then the Prophet ﷺ said, "The sun and the moon do not eclipse because of someone's death. So whenever you see these eclipses offer *Ṣalāt* and invoke (Allāh) till the eclipse has cleared."

١٠٤٠ - حدَّثَنا عَمْرُو بْنُ عَوْنٍ قالَ: حدَّثَنا خالِدٌ، عَنْ يُونُسَ، عَنِ الحَسَنِ، عَنْ أبي بَكْرَةَ قالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فانْكَسَفَتِ الشَّمْسُ، فَقامَ رَسُوْلُ اللهِ ﷺ يَجُرُّ رِداءَهُ حتَّى دَخَلَ المَسْجِدَ فَدَخَلْنا فَصَلَّى بِنا رَكْعَتَيْنِ حتَّى انْجَلَتِ الشَّمْسُ. فَقالَ النَّبِيُّ ﷺ: «إنَّ الشَّمْسَ والقَمَرَ لا يَنْكَسِفانِ لِمَوتِ أحَدٍ، فإذا رَأيْتُمُوهَا فَصَلُّوا وَادْعُوا حتَّى يَنْكَشِفَ ما بِكُمْ». [انظر: ١٠٤٨، ١٠٦٢، ١٠٦٣، ٥٧٨٥]

1041. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The sun and the moon do not eclipse because of the death of someone from the people but they are two signs amongst the signs of Allāh. When you see them stand up and offer the *Ṣalāt* (prayer)."

١٠٤١ - حدَّثَنا شِهابُ بْنُ عَبَّادٍ قالَ: حدَّثَنا إبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ إسْماعِيلَ، عَنْ قَيْسٍ قالَ: سَمِعْتُ أبا مَسْعُودٍ يَقُولُ: قالَ النَّبِيُّ ﷺ: «إنَّ الشَّمْسَ والقَمَرَ لا يَنْكَسِفانِ لِمَوتِ أحَدٍ مِنَ النَّاسِ، وَلٰكِنَّهُما آيَتانِ مِنْ آياتِ اللهِ، فإذَا رأيْتُمُوهَا فَقُومُوا فَصَلُّوا». [انظر: ١٠٥٧، ٣٢٠٤]

1042. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone but they are two signs amongst the signs of Allāh. When you see them offer the *Ṣalāt* (prayer)."

١٠٤٢ - حدَّثَنا أصْبَغُ قالَ: أخْبَرَني ابْنُ وَهْبٍ قالَ: أخْبَرَني عَمْرٌو عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ حدَّثَهُ عَنْ أبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّهُ كانَ يُخْبِرُ عَنِ النَّبِيِّ

ﷺ: «إِنَّ الشَّمْسَ والقَمَرَ لا يَخْسِفانِ لِمَوتِ أحَدٍ ولا لحَياتِهِ وَلٰكِنَّهُما آيتانِ مِنْ آياتِ اللهِ، فإذَا رَأيْتُمُوهُمَا فَصَلُّوا». [انظر: ٣٢٠١]

1043. Narrated Al-Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ: The sun eclipsed in the lifetime of Allāh's Messenger ﷺ on the day when (his son) Ibrāhīm died. So, the people said that the sun had eclipsed because of the death of Ibrāhīm. Allāh's Messenger ﷺ said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse, offer *Ṣalāt* (prayer) and invoke Allāh."

١٠٤٣ - حدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ قالَ: حدَّثَنا هاشِمُ بنُ القاسِمِ قالَ: حدَّثَنا شَيْبانُ أبُو مُعاوِيَةَ، عَنْ زِيادِ بنِ عِلاقَةَ، عَنِ المُغِيرَةِ بنِ شُعْبَةَ قالَ: كَسَفَتِ الشَّمْسُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ يَوْمَ ماتَ إبْرَاهِيمُ، فَقالَ النَّاسُ: كَسَفَتِ الشَّمْسُ لِمَوْتِ إبرَاهِيمَ، فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ الشَّمْسَ والقَمَرَ لا يَنْكَسِفانِ لِمَوْتِ أحَدٍ وَلا لِحَياتِهِ، فإذَا رَأيْتُمْ فَصَلُّوا وَادْعُوا اللهَ». [انظر: ١٠٦٠، ٦١٩٩]

(2) CHAPTER. To give *Ṣadaqa* (things or money given in charity) during the eclipse.

(٢) بابُ الصَّدَقَةِ في الكُسُوفِ

1044. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: In the lifetime of Allāh's Messenger ﷺ, the sun eclipsed, so he led the people in *Ṣalāt* (prayer), and stood up and performed a long *Qiyām*, then bowed for a long while. He stood up again and performed a long *Qiyām*, but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration (twice). He did the same in the second *Rak'a* as he did in the first and then finished the *Ṣalāt* (prayer); by then the sun (eclipse) had cleared. Then he delivered a *Khuṭba* (religious talk) and after praising and glorifying Allāh he said, "The sun and the moon are two signs amongst the signs of

١٠٤٤ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ أنَّها قالَتْ: خَسَفَتِ الشَّمْسُ في عَهْدِ رَسُولِ اللهِ ﷺ، فَصَلَّى رَسُولُ اللهِ ﷺ بالنَّاسِ فَقامَ فأطالَ القِيامَ، ثُمَّ رَكَعَ فأطالَ الرُّكُوعَ، ثُمَّ قامَ فأطالَ القِيامَ وَهُوَ دُونَ القِيامِ الأوَّلِ، ثُمَّ رَكَعَ فأطالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ، ثُمَّ سَجَدَ فأطالَ السُّجُودَ. ثُمَّ فَعَلَ في الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ما فَعَلَ في

Allāh; they do not eclipse because of the death or the life (i.e. birth) of anyone. So, when you see the eclipse, remember Allāh and say *Takbīr*, offer *Ṣalāt* and give *Ṣadaqa*." The Prophet ﷺ then said, "O followers of Muḥammad! By Allāh! There is none who has more *Ghaira*[1] than Allāh, so He has forbidden that His slaves, male or female commit illegal sexual intercourse. O followers of Muḥammad! By Allāh! If you knew that which I know you would laugh little and weep much.

الأُولى ثُمَّ انْصَرَفَ وَقَدِ تَجَلَّتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللهَ وأَثْنَى عَلَيْهِ. ثُمَّ قالَ: «إنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ لا يَنْخَسِفانِ لِمَوْتِ أحَدٍ وَلا لِحَياتِهِ فإذَا رَأيْتُمْ ذٰلِكَ فَاذْكُرُوا اللهَ وكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا»، ثُمَّ قالَ: «يا أُمَّةَ مُحَمَّدٍ، وَاللهِ ما مِنْ أحَدٍ أغْيَرُ مِنَ اللهِ أنْ يَزْنِيَ عَبْدُهُ أوْ تَزْنِيَ أمَتُهُ، يا أُمَّةَ مُحَمَّدٍ، وَاللهِ لَوْ تَعْلَمُونَ ما أعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً». [انظر: ١٠٤٦، ١٠٤٧، ١٠٥٠، ١٠٥٦، ١٠٥٨، ١٠٦٤، ١٠٦٦، ١٢١٢، ٣٢٠٣، ٤٦٢٤، ٥٢٢١، ٦٦٣١]

(3) CHAPTER. Making a loud announcement of *Aṣ-Ṣalāt* (the prayer) in congregation for eclipse.

1045. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: "When the sun eclipsed in the lifetime of Allāh's Messenger ﷺ, a loud announcement was made (saying): *Aṣ-Ṣalātu-Jāmi'a* (prayer to be offered in congregation)."

(٣) بابُ النِّداءِ بـ: «الصَّلاةُ جامِعَةٌ». في الكُسُوفِ

١٠٤٥ - حدَّثني إسْحاقُ قالَ: أخْبَرَنا يَحْيَى بنُ صَالِحٍ قالَ: حدَّثَنا مُعاوِيَةُ بنُ سَلَّامِ ابْنِ أبي سَلَّامٍ الحَبَشِيُّ الدِّمَشْقِيُّ قالَ: أخْبَرَنا يَحْيَى بنُ أبي كَثِيرٍ قالَ: أخْبَرَنِي أبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ الزُّهْرِيُّ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ نُودِيَ: أنَّ الصَّلَاةَ جامِعَةٌ. [انظر: ١٠٥١]

(1) (H.1044) *Ghaira*: A feeling of fury and anger when one's honour and prestige is injured or challenged. self respect, honour, jealousy as regards woman etc.

(4) CHAPTER. A *Khuṭba* (religious talk) (is delivered) by the *Imām* on the eclipse.

(٤) بابُ خُطْبَةِ الإمامِ في الكُسُوفِ،

'Āishah and Asmā' رضى الله عنهما said that the Prophet ﷺ delivered a *Khuṭba* (religious talk) (on such an occasion).

وَقالَتْ عائِشَةُ وأسماء: خَطَبَ النَّبِيُّ ﷺ.

1046. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: In the lifetime of the Prophet ﷺ the sun eclipsed and he went to the mosque and the people aligned in rows behind him. He said the *Takbīr* [starting the *Ṣalāt* (prayer)] and prolonged the recitation and then said *Takbīr* and performed a prolonged bowing; then he (lifted his head and) said, "*Sami' Allahu liman ḥamida* (Allāh heard him who sent his praises to Him)". He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first recitation. He, again, said *Takbīr* and then bowed a prolonged bowing but shorter than the first one and then said, "*Sami' Allahu liman ḥamida, Rabbanā walakal-ḥamd* (Allāh heard him who sent his praises to him. O our Sustainer! All the praises are for You)" and then prostrated (twice) and did the same in the second *Rak'a*; thus he completed four bowings and four prostrations. The sun (eclipse) had cleared before he finished the *Ṣalāt*. (After the *Ṣalāt*) he stood up, glorified and praised Allāh as He deserved and then said, "The sun and the moon are two signs from amongst the signs of Allāh. They do not eclipse because of the death or the life (i.e. birth) of someone. When you see them make haste for the *Ṣalāt*."

١٠٤٦ - **حدَّثَنا** يَحْيَى بنُ بُكَيْرٍ قالَ: حدَّثَني اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ ح، وحدَّثَني أحْمَدُ بنُ صَالِحٍ قالَ: حدَّثَني عَنْبَسَةُ قالَ: حدَّثَنا يُونُسُ، عَنِ ابنِ شِهابٍ قَالَ: حدَّثَني عُرْوَةُ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ قالَتْ: خَسَفَتِ الشَّمْسُ في حَياةِ النَّبِي ﷺ، فَخَرَجَ إلى المَسْجِدِ فَصَفَّ النَّاسُ وَرَاءَهُ فَكَبَّرَ فاقْتَرأَ رَسُولُ اللهِ ﷺ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، فَقامَ ولَمْ يَسْجُدْ وَقَرأ قِرَاءَةً طَوِيلَةً، هيَ أدْنى مِنَ القِرَاءَةِ الأُولى ثُمَّ كَبَّرَ وَرَكَعَ رُكُوعاً طَوِيلاً وَهُوَ أدْنى مِنَ الرُّكُوعِ الأوَّلِ، ثُمَّ قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنا وَلَكَ الحَمْدُ»، ثُمَّ سَجَدَ ثُمَّ قالَ في الرَّكْعَةِ الآخِرَةِ مِثْلَ ذٰلِكَ، فاسْتَكْمَلَ أرْبَعَ رَكَعَاتٍ في أرْبَعِ سَجَدَاتٍ، وانْجَلَتِ الشَّمْسُ قَبْلَ أنْ يَنْصَرِفَ. ثُمَّ قامَ فأثْنَى عَلى اللهِ بِما هُوَ أهْلُهُ، ثُمَّ قالَ: «هُمَا آيَتانِ مِنْ آياتِ اللهِ لا يَخْسِفانِ لِمَوْتِ أحَدٍ وَلا لِحَياتِهِ، فإذَا رَأيْتُمُوهُما فافْزَعُوا إلى الصَّلاةِ».

Narrated Aẓ-Ẓuhrī: I said to 'Urwa, "When the sun eclipsed at Al-Madīna your brother ('Abdullāh bin Aẓ-Ẓubair) offered only a two *Rak'āt Ṣalat* (prayer) like that of the morning (*Fajr* prayer)." 'Urwa replied, "Yes, because he missed the legal way of its offering."

وكانَ يُحَدِّثُ كَثِيرُ بنُ عَبَّاسٍ أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما كانَ يُحَدِّثُ يَوْمَ خَسَفَتِ الشَّمْسُ بِمِثْلِ حَدِيثِ عُرْوَةَ عَنْ عائِشَةَ. فَقُلْتُ لِعُرْوَةَ: إنَّ أخاكَ يَوْمَ خَسَفَتِ الشَّمْسُ بالمَدِينَةِ لَمْ يَزِدْ على رَكْعَتَينِ مِثْلَ الصُّبْحِ، قالَ: أجَلْ، لأنَّهُ أخْطأَ السُّنَّةَ. [راجع: ١٠٤٤]

(٥) بابٌ: هَلْ يَقُولُ: كَسَفَتِ الشَّمْسُ أوْ خَسَفَتْ؟

وقالَ اللهُ تَعالَى: ﴿وَخَسَفَ ٱلْقَمَرُ ۝٨﴾ [القيامة: ٨].

(5) CHAPTER. Should one say: The sun *Kasafat* or *Khasafat*? (Two verbs used to mean "eclipse", the first is often used for the sun and the second for the moon). Allāh says: "And the moon *Khasafat* (eclipsed)." (V.75:8)

١٠٤٧ - حدَّثَنا سَعِيدُ بنُ عُفَيْرٍ قالَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنِي عُرْوَةُ بنُ الزُّبَيْرِ أنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ أخْبَرَتْهُ: أنَّ رَسُولَ اللهِ ﷺ صَلَّى يَوْمَ خَسَفَتِ الشَّمْسُ فَقامَ فَكَبَّرَ فَقَرَأ قِرَاءَةً طَوِيلَةً، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ رَفَعَ رَأسَهُ فَقالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، وَقامَ كما هُوَ ثُمَّ قَرَأ قِرَاءَةً طَوِيلَةً وَهِيَ أدْنى مِنَ القِرَاءَةِ الأُولى، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهِيَ أدْنى مِنَ الرَّكْعَةِ الأُولى، ثُمَّ سَجَدَ سُجُوداً طَوِيلاً، ثُمَّ فَعَلَ في الرَّكْعَةِ الآخِرَةِ مِثْلَ ذٰلكَ، ثُمَّ سَلَّمَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ فَقالَ في كُسُوفِ الشَّمْسِ والقَمَرِ: «إنَّهُما آيَتانِ

1047. Narrated 'Āishah رَضِيَ اللهُ عَنْها (the wife of the Prophet ﷺ): On the day when the sun *Khasafat* (eclipsed) Allāh's Messenger ﷺ prayed; he stood up and said *Takbīr* and recited a prolonged recitation, then he performed a prolonged bowing, then he raised his head and said, "*Sami' Allahu liman ḥamida*," and then remained standing and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first. Then he prostrated and prolonged the prostration and he did the same in the second *Rak'a* as in the first and then finished the *Ṣalāt* (prayer) with *Taslīm*. By that time the sun (eclipse) had cleared. He addressed the people and said, as regards solar and lunar eclipses, "The sun and the moon are two signs from amongst the signs of Allāh; they do not eclipse (*Yakhsifān*) because of the death or the life (i.e. birth) of someone. So when you see them make haste for the *Ṣalāt* (prayer)."

مِنْ آياتِ اللهِ لا يَخْسِفانِ لِمَوْتِ أحَدٍ وَلا لِحَياتِهِ، فإذَا رَأيْتُمُوهُمَا فافْزَعُوا إلى الصَّلاةِ». [راجع: ١٠٤٤]

(٦) بابُ قَوْلِ النَّبِيِّ ﷺ: «يُخَوِّفُ اللهُ عِبادَهُ بالكُسُوفِ»،

قالَهُ أبُو مُوسَى عَنِ النَّبِيِّ ﷺ.

(6) CHAPTER. The statement of the Prophet ﷺ: "Allāh frightens *Ibādahū* (His devotees or slaves) with *Kusūf* (eclipse)."

And this has been narrated by Abū Mūsa from the Prophet ﷺ.

١٠٤٨ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ يُونُسَ، عَنِ الحَسَنِ، عَنْ أبي بَكْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ لا يَنْكَسِفانِ لِمَوْتِ أحَدٍ. وَلٰكِنِ اللهُ يُخَوِّفُ بِهِما عِبادَهُ».

وَقالَ أبُو عَبْدِ اللهِ: لَمْ يَذْكُرْ عَبْدُ الوَارِثِ، وَشُعْبَةُ، وَخالِدُ بنُ عَبْدِ اللهِ، وَحَمَّادُ بنُ سَلَمَةَ، عَنْ يُونُسَ: «يُخَوِّفُ اللهُ بِهِما عِبادَهُ» وَتابَعَهُ أشْعَثُ موسىٰ عن مبارك عَنِ الحَسَنِ، وتابعه قالَ: أخْبَرَنِي أبُو بَكْرَةَ عَنِ النَّبِيِّ ﷺ: «يُخَوِّفُ بِهِما عِبادَهُ». [راجع: ١٠٤٠]

1048. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said: "The sun and the moon are two signs amongst the signs of Allāh and they do not eclipse because of the death of someone but Allāh frightens His slaves or devotees with them."

(٧) بابُ التَّعَوُّذِ مِنْ عَذَابِ القَبْرِ في الكُسُوفِ

(7) CHAPTER. To seek refuge with Allāh from the torment in the grave during eclipse.

١٠٤٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أنَّ يَهُودِيَّةً

1049. Narrated 'Amra bint 'Abdur-Raḥmān: A Jewess came to ask 'Āishah رَضِيَ اللهُ عَنْها (the wife of the Prophet ﷺ) about something. She said to her, "May Allāh give you refuge from the punishment in the grave." So 'Āishah رَضِيَ اللهُ عَنْها asked Allāh's

Messenger ﷺ, "Would the people be punished in their graves?" Allāh's Messenger ﷺ said seeking refuge with Allāh from the punishment in the grave (and thus replied in the affirmative).

جاءَتْ تَسألُها، فَقالَتْ لَها: أعاذَكِ اللهُ مِنْ عَذَابِ القَبْرِ. فَسألَتْ عائِشَةُ رَضِيَ اللهُ عَنْها رَسُولَ اللهِ ﷺ: أيُعَذَّبُ النَّاسُ في قُبُورِهِمْ؟ فَقالَ رَسُولُ اللهِ ﷺ عائِذاً باللهِ مِنْ ذٰلِكَ. [انظر: ١٠٥٥، ٦٣٦٦]

1050. Then one day, Allāh's Messenger ﷺ rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) *Ṣalāt* (prayer), and the people stood behind him. He stood up for a long period and then performed a prolonged bowing. Then he stood straight for a long period which was shorter than that of the first standing, again he performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated (twice). Then he stood up (for the second *Rak'a*) for a long while but the standing was shorter than that of the first *Rak'a*. Then he performed a prolonged bowing which was shorter than the first one.

Then he stood up for a long period but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated twice and finished the *Ṣalāt* and [then delivered the *Ḵẖuṭba* (religious talk) and] said as much as Allāh wished. And then he ordered the people to seek refuge with Allāh from the punishment in the grave. [See *Ḥadiṯẖ* No. 1055, 1056].

١٠٥٠ - ثُمَّ رَكِبَ رَسُولُ اللهِ ﷺ ذَاتَ غَدَاةٍ مَرْكَباً فَخَسَفَتِ الشَّمْسُ، فَرَجَعَ ضُحًى، فَمَرَّ رَسُولُ اللهِ ﷺ بَيْنَ ظَهْرَانَيِ الحُجَرِ، ثُمَّ قامَ يُصَلِّي وقامَ النَّاسُ وَرَاءَهُ فَقامَ قِياماً طَوِيلاً ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً ثُمَّ رَفَعَ فَقامَ قِياماً طَوِيلاً وَهُوَ دُونَ القِيامِ الأوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ، ثُمَّ رَفَعَ فَقامَ قِياماً طَوِيلاً وَهُوَ دُونَ القِيامِ الأوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ. ثُمَّ رفَعَ فَسَجَدَ ثُمَّ قامَ وَهُوَ دُونَ القِيامِ الأوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ ثُمَّ رَفَعَ فَسَجَدَ، وانْصَرَفَ، فَقالَ ما شاءَ اللهُ أنْ يَقُولَ، ثمَّ أمَرَهُمْ أنْ يَتَعَوَّذُوا مِنْ عَذَابِ القَبْرِ. [راجع: ١٠٤٤]

(٨) بابُ طُولِ السُّجُودِ في الكُسُوفِ

(8) CHAPTER. To prolong the prostrations in the eclipse *Ṣalāt* (prayer).

١٠٥١ - حدَّثَنَا أبُو نُعَيمٍ قالَ:

1051. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: When the sun eclipsed in the lifetime of

Allāh's Messenger ﷺ and an announcement *Aṣ-Ṣalātu Jāmi'a* [that *Aṣ-Ṣalāt* (the prayer) was to be held in congregation]. The Prophet ﷺ performed two bowings in one *Rak'a*. Then he stood up and performed two bowings in one *Rak'a*. Then he sat down and finished the *Ṣalāt* (prayer); and by then the (eclipse) had cleared. 'Āishah رَضِيَ اللهُ عَنْها said, "I had never performed such a long prostration."

حدَّثَنا شَيْبانُ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو أنَّهُ قالَ: لَمَّا كَسَفَتِ الشَّمْسُ على عَهْدِ رَسُولِ اللهِ ﷺ نُودِيَ: إنَّ الصَّلاةَ جامِعَةٌ. فَرَكَعَ النَّبِيُّ ﷺ رَكْعَتَيْنِ في سَجْدَةٍ، ثُمَّ قامَ فَرَكَعَ رَكْعَتَيْنِ في سَجْدَةٍ، ثُمَّ جَلَسَ ثُمَّ جُلِّيَ عَنِ الشمْسِ. قالَ: وقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: ما سَجَدْتُ سُجُوداً قَطُّ كانَ أطْوَلَ مِنْها. [راجع: ١٠٤٥]

(9) CHAPTER. To offer the eclipse *Ṣalāt* (prayer) in congregation.

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما offered the eclipse prayer with the people (in congregation) by the side of the *Zamzam* well. 'Alī bin 'Abdullāh bin 'Abbās رضي الله عنهم also offered that *Ṣalāt* in congregation and Ibn 'Umar رَضِيَ اللهُ عَنْهما also offered it (in the same way).

(٩) بابُ صَلاةِ الكُسُوفِ جَماعَةً،

وَصَلَّى لَهُمْ ابْنُ عَبَّاسٍ في صُفَّةِ زَمْزَمَ. وجَمَعَ عَلِيُّ بنُ عَبْدِ اللهِ بنِ عَبَّاسٍ، وَصَلَّى ابنُ عُمَرَ.

1052. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهما: The sun eclipsed in the lifetime of the Prophet ﷺ. Allāh's Messenger ﷺ offered the eclipse *Ṣalāt* (prayer) and stood for a long period equal to the period in which one could recite *Sūrat Al-Baqarah*. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing,

١٠٥٢ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ ابنِ يَسارٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ قالَ: انخَسَفَتِ الشَّمْسُ على عَهْدِ النَّبِيِّ ﷺ فصلّى رَسُولُ اللهِ ﷺ فَقامَ قِياماً طَوِيلاً نَحْواً مِنْ قِرَاءَةِ سُورَةِ البَقَرَةِ. ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً ثُمَّ رَفَعَ فَقامَ قِياماً طَوِيلاً وهُوَ دُونَ القِيامِ الأوَّلِ. ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قامَ قِياماً طَوِيلاً وَهُوَ دُونَ القِيامِ الأوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وهُوَ

and then prostrated (twice) and finished the *Ṣalāt*. By then, the sun (eclipse) had cleared. The Prophet ﷺ then said, "The sun and the moon are two signs from amongst the signs of Allāh. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allāh." The people said, "O Allāh's Messenger! We saw you taking something from your place and then we saw you retreating." The Prophet ﷺ replied, "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of its inhabitants were women." The people asked, "O Allāh's Messenger! Why is it so?" The Prophet ﷺ replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allāh. The Prophet ﷺ said, "They are ungrateful to their companions of life (husbands) and ungrateful to good favours done to them. If you have done good favours to one of them throughout the life and if she sees anything (undesirable) from you, she will say, 'I have never seen any good from you'."

دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِياماً طَوِيلاً وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ وقَدْ تَجَلَّتِ الشَّمْسُ فَقالَ ﷺ: «إنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ لا يَخْسِفانِ لِمَوْتِ أحَدٍ ولا لِحَياتِهِ فإذَا رَأيْتُمْ ذٰلِكَ فاذْكُرُوا اللهَ». قالُوا: يا رَسُولَ اللهِ، رَأيْناكَ تَناوَلْتَ شَيْئاً في مَقامِكَ، ثُمَّ رَأيْناكَ كَعْكَعْتَ؟ قالَ ﷺ: «إنِّي رَأيْتُ الجَنَّةَ فَتَناوَلْتُ مِنْهَا عُنْقُوداً ولَوْ أصَبْتُهُ لأكَلْتُمْ مِنْهُ ما بَقِيَتِ الدُّنْيا. وَأُرِيتُ النَّارَ فَلَمْ أرَ مَنْظَراً كاليَوْمِ قَطُّ أفْظَعَ، وَرَأيْتُ أكْثَرَ أهْلِها النِّساءَ»، قالُوا: بِمَ يا رَسُولَ اللهِ؟ قالَ: «بِكُفْرِهِنَّ». قِيلَ: يَكْفُرْنَ باللهِ؟ قالَ: «يَكْفُرْنَ العَشِيرَ، وَيَكْفُرْنَ الإحْسانَ. لَوْ أحْسَنْتَ إلى إحْدَاهُنَّ الدَّهْرَ كُلَّهُ ثُمَّ رَأتْ مِنْكَ شَيْئاً قالَتْ: ما رأيْتُ مِنْكَ خَيراً قَطُّ».

(10) CHAPTER. The offering of the Eclipse *Ṣalāt* (prayer) by women along with men.

(١٠) بابُ صَلاةِ النِّساءِ مَعَ الرِّجالِ في الكُسُوفِ

1053. Narrated Fāṭima bint Al-Mundhir: Asmā' bint Abī Bakr said, "I came to 'Āishah رَضِيَ اللهُ عَنْها the wife of the Prophet ﷺ during the solar eclipse. The people were standing and offering the *Ṣalāt* (prayer) and she was also offering *Ṣalāt* (prayer). I asked her, 'What has happened to the people?' She pointed out with her hand towards the sky and said, *'Subḥān Allāh'*. I said, 'Is there a

١٠٥٣ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنِ امْرَأتِهِ فاطِمَةَ بِنْتِ المُنْذِرِ، عَنْ أسماءَ بِنْتِ أبي بَكْرٍ أنَّها قالَتْ: أتَيْتُ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ حِينَ خَسَفَتِ الشَّمْسُ فإذَا النَّاسُ

sign?' She requested in the affirmative." Asmā' further said, "I too then stood up for the *Ṣalāt* (prayer) till I felt dizziness and then I poured water on my head. When Allāh's Messenger ﷺ had finished his *Ṣalāt* (prayer), he thanked and praised Allāh and said, 'I have seen, at this place of mine what I have never, I have seen even Paradise and Hell. No doubt, it has been revealed to me that you will be put to trial in the graves like or nearly like the trial of (*Al-Masīḥ*) *Ad-Dajjāl*. (I do not know which one of the two Asmā' said.) (The angels) will come to everyone of you and will ask: What do you know about this man (i.e. Muḥammad ﷺ)? The believer or a firm believer (I do not know which word Asmā' said) will reply: He is Muḥammad, Allāh's Messenger, who came to us with clear evidences and guidance, so we accepted his teachings, believed and followed him. The angels will then say to him: Sleep peacefully as we knew surely that you were a firm believer. The hypocrite or doubtful person (I do not know which word Asmā' said) will say: I do not know. I heard the people saying something so I said it (the same).'" (See H. No. 1338).

قِيامٌ يُصَلُّونَ وَإِذَا هيَ قائِمَةٌ تُصَلِّي. فَقُلْتُ: ما لِلنَّاسِ؟ فأشارَتْ بِيَدِها إلى السَّماءِ وقالَتْ: سُبْحانَ اللهِ، فَقُلْتُ: آيَةٌ؟ فأشارَتْ أيْ نَعَمْ. قالَتْ: فَقُمْتُ حتَّى تَجَلَّاني الغَشْيُ فَجَعَلْتُ أصُبُّ فَوْقَ رَأسِي المَاءَ. فلَمَّا انْصَرَفَ رَسُولُ اللهِ ﷺ حَمِدَ اللهَ وَأثْنَى عَلَيْهِ ثُمَّ قالَ: «ما مِنْ شَيْءٍ كُنْتُ لَمْ أرَهُ إلَّا وقَدْ رَأيْتُهُ في مَقامي هٰذا حتَّى الجَنَّةَ وَالنَّارَ. وَلَقَدْ أُوحِيَ إليَّ أنَّكُمْ تُفْتَنُونَ في القُبُورِ مِثْلَ أوْ قَرِيباً مِنْ فِتْنَةِ الدَّجَّالِ - لا أدْرِي أيَّتُهُما قالَتْ أسمَاءُ - يُؤْتَى أحَدُكُمْ فَيُقالُ لَهُ: ما عِلْمُكَ بِهذا الرَّجُلِ؟ فأمَّا المُؤْمِنُ أوِ المُوقِنُ - لا أدْرِي أيَّ ذلكَ قالَتْ أسماءُ - فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللهِ ﷺ جاءَنا بالبَيِّناتِ والهُدَى. فَأجَبْنا وآمَنَّا واتَّبَعْنا. فَيُقالُ لَهُ: نمْ صَالحاً. فَقَدْ عَلِمْنا إنْ كُنْتَ لَمُوقِناً، وَأمَّا المُنافِقُ أوِ المُرْتابُ - لا أدْرِي أيَّتَهُما قالَتْ أسمَاءُ - فَيَقُولُ: لا أدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ». [راجع: ٨٦]

(11) CHAPTER. Whoever loved manumission (of slaves) during the solar eclipses.

(١١) بابُ مَنْ أحبَّ العَتاقَةَ في كُسُوفِ الشَّمْسِ

1054. Narrated Asmā' (bint Abū Bakr) رَضِيَ اللهُ عَنْهما: No doubt the Prophet ﷺ ordered people to manumit slaves during the solar eclipse.

١٠٥٤ - حدَّثَنا رَبِيعُ بنُ يَحْيَى قالَ: حدَّثَنا زَائِدَةُ، عَنْ هِشام، عَنْ فاطِمَةَ، عَنْ أسماءَ قالَتْ: لَقَدْ أمَرَ

النَّبِيُّ ﷺ بالعَتاقَةِ في كُسُوفِ الشَّمْسِ. [راجع: ٨٦]

(12) CHAPTER. To offer the eclipse *Ṣalāt* (prayer) in the mosque.

(١٢) بابُ صَلاةِ الكُسُوفِ في المَسْجِدِ

1055. Narrated 'Amra bint 'Abdur-Raḥmān رَضِيَ اللهُ عَنْهما: A Jewess came to 'Āishah رَضِيَ اللهُ عَنْها to ask her about something and then she said, "May Allāh give you refuge from the punishment in the grave." So 'Āishah رَضِيَ اللهُ عَنْها asked Allāh's Messenger ﷺ, "Would the people be punished in their graves?" Allāh's Messenger ﷺ said, "I seek refuge with Allāh from the punishment in the grave (indicating an affirmative reply)."

١٠٥٥ - حدَّثَنا إسمَاعِيلُ قالَ: حدَّثَني مالِكٌ، عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ يَهُودِيَّةً جاءَتْ تَسْأَلُها فَقالَتْ: أعاذَكِ اللهُ مِنْ عَذَابِ القَبرِ. فَسَأَلَتْ عائِشَةُ رَسُولَ اللهِ ﷺ: أيُعَذَّبُ النَّاسُ في قُبُورِهِمْ؟ فَقالَ رَسُولُ اللهِ ﷺ عائِذاً باللهِ مِنْ ذلكَ. [راجع: ١٠٤٩]

1056. Then one day Allāh's Messenger ﷺ rode (to leave for some place) but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood up and started offering the (eclipse) *Ṣalāt* (prayer) and the people stood behind him. He stood for a long period and then performed a long bowing and then stood straight for a long period which was shorter than that of the first standing, then he performed a prolonged bowing which was shorter than the first bowing, then he raised his head and prostrated for a long time (twice) and then stood up (for the second *Rak'ā*) for a long while, but the standing was shorter than the standing of the first *Rak'ā*. Then he performed a prolonged bowing, which was shorter than that of the first one. He then stood up for a long time but shorter than the first, then again performed a long bowing which was shorter than the first and then prostrated (twice) for a shorter while than that of the first prostration. Then he

١٠٥٦ - ثُمَّ رَكِبَ رَسُولُ اللهِ ﷺ ذَاتَ غَدَاةٍ مَرْكَباً فَكَسَفَتِ الشَّمْسُ فَرَجَعَ ضُحًى فَمَرَّ رَسُولُ اللهِ ﷺ بَيْنَ ظَهْرانَيِ الحُجَرِ ثُمَّ قامَ فَصَلَّى وقامَ النَّاسُ وَرَاءَهُ، فَقامَ قِياماً طَوِيلاً ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ رَفَعَ فَقامَ قِياماً طَوِيلاً وهُوَ دُونَ القِيامِ الأوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وهُوَ دُونَ الرُّكُوعِ الأوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ سُجُوداً طَوِيلاً، ثُمَّ قامَ فَقامَ قِياماً طَوِيلاً وهُوَ دُونَ القِيامِ الأوَّلِ. ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وهُوَ دُونَ الرُّكُوعِ الأوَّلِ. ثُمَّ قامَ قِياماً طَوِيلاً وهُوَ دُونَ القِيامِ الأوَّلِ. ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وهُوَ دُونَ الرُّكُوعِ الأوَّلِ. ثُمَّ سَجَدَ

finished the *Ṣalāt* and [delivered the *Khuṭba* (religious talk) and] said what Allāh wished him to say; and ordered the people to seek refuge with Allāh from the punishment in the grave.

وهُوَ دُونَ السُّجُودِ الأوَّلِ. ثُمَّ انْصَرَفَ فَقالَ رَسُولُ اللهِ ﷺ ما شاء اللهُ أنْ يَقُولَ. ثُمَّ أمَرَهُمْ أنْ يَتَعَوَّذُوا مِنْ عَذَابِ القَبرِ. [راجع: ١٠٤٤]

(13) CHAPTER. The solar eclipse does not occur because of someone's death or life.

(١٣) بابٌ: لا تَنْكَسِفُ الشَّمْسُ لِمَوْتِ أحَدٍ وَلا لِحَياتِهِ،

And this has been narrated by Abū Bakra, Al-Mughīra, Abū Mūsā, Ibn 'Abbās and Ibn 'Umar رَضِيَ اللهُ عَنْهُم.

رَوَاهُ أبُو بَكْرَةَ، والمُغِيرَةُ، وأبُو مُوسَى وابنُ عَبَّاسٍ، وابنُ عُمَرَ رَضِيَ اللهُ عَنْهُمْ.

1057. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The sun and the moon do not eclipse because of someone's death or life (i.e., birth) but they are two signs amongst the signs of Allāh, so offer *Ṣalāt* (prayers) whenever you see them."

١٠٥٧ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى عَنْ إسمَاعِيلَ قالَ: حدَّثَني قَيْسٌ عَنْ أبي مَسْعُودٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «الشَّمْسُ والقَمَرُ لا يَنْكَسِفانِ لِمَوْتِ أحَدٍ ولا لِحَياتِهِ، ولٰكِنَّهُما آيَتانِ مِنْ آياتِ اللهِ فإذَا رَأيْتُمُوهَا فَصَلُّوا». [راجع: ١٠٤١]

1058. Narrated 'Āishah رَضِيَ اللهُ عَنْها: In the lifetime of the Prophet ﷺ the sun eclipsed and the Prophet ﷺ stood up to offer the *Ṣalāt* (prayer) with the people and recited a long recitation, then he performed a prolonged bowing; and then lifted his head and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first and then lifted his head up and performed two prostrations. He then stood up for the second *Rak'a* and offered it like the first. Then (after finishing the *Ṣalāt*) he stood up and said, "The sun and the moon do not eclipse because of someone's life (i.e., birth) or death but they are two signs amongst the signs of Allāh which He shows to His worshippers. So whenever you see them,

١٠٥٨ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا هِشامٌ قالَ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ وهِشامِ بنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كَسَفَتِ الشَّمْسُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ فَقامَ النَّبِيُّ ﷺ فَصَلَّى بالنَّاسِ فأطالَ القِرَاءَةَ، ثُمَّ رَكَعَ فأطالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأسَهُ فأطالَ القِرَاءَةَ وهِيَ دُونَ قِرَاءَتِهِ فِي الأُولَى ثُمَّ رَكَعَ فأطالَ الرُّكُوعَ دُونَ رُكُوعِهِ الأوَّلِ، ثُمَّ رَفَعَ رَأسَهُ فَسَجَدَ سَجْدَتَينِ، ثُمَّ قامَ فَصَنَعَ فِي الرَّكْعَةِ

make haste for the *Ṣalāt* (prayer)."

(14) CHAPTER. To remember Allāh during the eclipse.

This is narrated by Ibn 'Abbās رَضِيَ اللهُ عَنْهُما.

1059. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: The sun eclipsed and the Prophet ﷺ got up, being afraid that it might be the Hour (i.e., Day of Judgement). He went to the mosque and offered the *Ṣalāt* (prayer) with a long *Qiyām* (standing), bowing and prostration that I had ever seen him doing. Then (after the *Ṣalāt*) he said, "These signs which Allāh sends do not occur because of the life (i.e., birth) or death of somebody, but Allāh frightens *'Ibādhu* (His slaves or His worshippers) with them. So when you see anything thereof, proceed to remember Allāh, invoke Him and ask for His forgiveness."

(15) CHAPTER. Invocation during the eclipse.

And this is narrated by Abū Mūsa and 'Āishah رَضِيَ اللهُ عَنْهما from the Prophet ﷺ.

1060. Narrated Al-Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ: On the day of Ibrāhīm's death, the sun eclipsed and the people said that the eclipse was due to the death of Ibrāhīm (the son of the Prophet ﷺ). Allāh's Messenger ﷺ said, "The sun and the moon are two signs amongst the signs of Allāh. They do not eclipse because of someone's death or life (i.e., birth). So when you see them, invoke

الثَّانِيَةِ مِثْلَ ذلكَ. ثُمَّ قامَ فَقالَ: «إنَّ الشَّمْسَ والقَمَرَ لا يَخْسِفانِ لِمَوْتِ أحَدٍ وَلا لِحَياتِهِ، وَلٰكِنَّهُما آيَتانِ مِنْ آياتِ اللهِ يُرِيهِما عِبادَهُ فإذَا رَأيْتُمْ ذلكَ فافْزَعُوا إلى الصَّلاةِ». [راجع: ١٠٤٤]

(١٤) بابُ الذِّكْرِ في الكُسُوفِ،

رَوَاهُ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما.

١٠٥٩ - حدَّثَنَا مُحَمَّدُ بنُ العَلاءِ قالَ: حدَّثَنا أبُو أُسامَةَ، عَنْ بُرَيدِ بنِ عَبْدِ اللهِ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى قالَ: خَسَفَتِ الشَّمْسُ فَقامَ النَّبِيُّ ﷺ فَزِعاً يَخْشَى أنْ تَكُونَ السَّاعَةُ، فأتى المَسْجِدَ فَصَلَّى بِأطْوَلِ قِيامٍ ورُكُوعٍ وسُجُودٍ رَأيْتُهُ قَطُّ يَفْعَلُهُ. وقالَ: «هٰذِهِ الآياتُ الَّتي يُرْسِلُ اللهُ لا تَكُونُ لِمَوْتِ أحَدٍ وَلا لِحياتِهِ، ولٰكِنْ يُخَوِّفُ اللهُ بِهَا عِبادَهُ. فإذَا رَأيْتُمْ شَيْئاً مِنْ ذٰلكَ فافْزَعُوا إلى ذِكْرِ اللهِ ودُعائِهِ واسْتِغْفارِهِ».

(١٥) بابُ الدُّعاءِ في الكُسُوفِ،

قالَهُ أبُو مُوسَى وعائِشَةُ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ.

١٠٦٠ - حدَّثَنَا أبُو الوَلِيدِ قالَ: حدَّثَنا زَائِدَةُ قالَ: حدَّثَنا زِيادُ بنُ عِلاقَةَ قالَ: سَمِعْتُ المُغِيرَةَ بنَ شُعْبَةَ يَقُولُ: انْكَسَفَتِ الشَّمْسُ يَوْمَ ماتَ إبْرَاهِيمُ. فَقالَ النَّاسُ: انْكَسَفَتْ لِمَوْتِ إبْرَاهِيمَ. فَقَالَ رَسُولُ اللهِ ﷺ:

Allāh and offer *Ṣalāt* (prayer) till the eclipse has cleared."

«إنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ لا يَنْكَسِفانِ لِمَوْتِ أحَدٍ وَلا لِحياتِهِ. فإذا رَأيْتُمُوهُما فادْعُوا اللهَ وصَلُّوا حتَّى يَنْجَلِيَ». [راجع: ١٠٤٣]

(16) CHAPTER. The saying of *Imām Ammā ba'du* (then after), during the *Ḵẖuṭba* (religious talk) of the eclipse.

(١٦) بابُ قَوْلِ الإمامِ في خُطْبَةِ الكُسُوفِ: أمَّا بَعْدُ

1061. And this was narrated by Asmā' who said, "Allāh's Messenger ﷺ finished the eclipse prayer and by then the sun (eclipse) had cleared. Then he delivered the *Ḵẖuṭba* (religious talk) and praised Allāh as He deserved and then said *Ammā ba'du.*"

١٠٦١ - وَقالَ أبُو أُسامَةَ: حدَّثَنا هِشامٌ قالَ: أخْبرَتْني فاطِمَةُ بِنْتُ المُنْذِرِ، عَنْ أسماءَ قالَتْ: فانْصَرَفَ رَسُولُ اللهِ ﷺ وقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ فَحَمِدَ اللهَ بِما هُوَ أهْلُهُ. ثُمَّ قالَ: «أمَّا بَعْدُ». [راجع: ٨٦]

(17) CHAPTER. The prayer of the lunar eclipse:

(١٧) بابُ الصَّلاةِ في كُسُوفِ القَمَرِ

1062. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: In the lifetime of Prophet ﷺ the sun eclipsed so he offered a two *Rak'a Ṣalāt* (prayer).

١٠٦٢ - حدَّثَنا مَحْمُودٌ قالَ: حدَّثَنا سَعِيدُ بنُ عامِرٍ، عَنْ شُعْبَةَ، عَنْ يُونُسَ، عَنِ الحَسَنِ، عَنْ أبي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: انْكَسَفَتِ الشَّمْسُ عَلى عَهْدِ النَّبِيِّ ﷺ فَصَلَّى رَكْعَتَيْنِ. [راجع: ١٠٤٠]

1063. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: In the lifetime of Allāh's Messenger ﷺ the sun eclipsed and he went out dragging his clothes till he reached the mosque. The people gathered around him and he led them [in *Ṣalāt* (prayers)] and offered two *Rak'ā*. When the sun (eclipse) cleared, he said, "The sun and the moon are two signs amongst the signs of Allāh; they do not eclipse because of the death of someone, and so when an eclipse occurs, offer *Ṣalāt* and invoke Allāh till the eclipse has cleared." It happened that a son

١٠٦٣ - حدَّثَنا أبُو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوارِثِ قالَ: حدَّثَنا يُونُسُ عَنِ الحَسَنِ عَنْ أبي بَكْرَةَ قالَ: خَسَفَتِ الشَّمْسُ عَلى عَهْدِ النَّبِيِّ ﷺ فَخَرَجَ يَجُرُّ رِداءَهُ حتَّى انْتَهى إلى المَسْجِدِ وَثابَ النَّاسُ إلَيْهِ فَصَلَّى بِهِمْ رَكْعَتَيْنِ. فانجَلَتِ الشَّمْسُ فَقالَ: «إنَّ الشَّمسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ

of the Prophet ﷺ called Ibrāhīm died on that day and the people were talking about that (saying that the eclipse was caused by his death).

وَإِنَّهُما لا يَخْسِفانِ لِمَوْتِ أَحَدٍ، وَإِذَا كانَ ذٰلِكَ فَصَلُّوا وادْعُوا حتَّى يَنْكَشِفَ ما بِكُمْ». وَذلكَ أنَّ ابْناً لِلنَّبِيِّ ﷺ ماتَ يُقالُ لَهُ: إبْرَاهِيمُ. فَقالَ النَّاسُ في ذٰلِكَ. [راجع: ١٠٤٠]

(18) CHAPTER. The first *Rak'ā* of the eclipse prayer is longer (than the second).

(١٨) بابٌ: الرَّكْعَةُ الأُولى في الكُسُوفِ أطْوَلُ

1064. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ led us [in *Salāt* (prayer) and performed four bowings in two *Rak'ā* during the solar eclipse and the first *Rak'āt* was longer (than the second).

١٠٦٤ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قالَ: حدَّثَنا أبُو أحْمَدَ قالَ: حدَّثَنا سُفْيانُ، عَنْ يَحْيى، عَنْ عَمْرَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ في كُسُوفِ الشَّمْسِ أرْبَعَ رَكَعاتٍ في سَجْدَتَيْنِ، الأوَّلُ وَالأوَّلُ أطْوَلُ. [راجع: ١٠٤٤]

(19) CHAPTER. To recite (the Qur'ān) aloud in the eclipse *Ṣalāt* (prayer).

(١٩) بابُ الجَهْرِ بالقِرَاءَةِ في الكُسُوفِ

1065. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ recited (the Qur'ān) aloud during the eclipse prayer and when he finished from his recitation he said *Takbīr* and bowed. When he stood straight from bowing he said *"Sami' Allahu liman ḥamidah, Rabbanā wa lakal-ḥamd."* Then again he started reciting. In the eclipse *Ṣalāt* (prayer) there are four bowings and four prostrations in two *Rak'ā*.

١٠٦٥ - حدَّثَنا مُحَمَّدُ بنُ مِهْرَانَ قالَ: حدَّثَنا الوَلِيدُ بنُ مُسلِمٍ قالَ: أخْبَرَنا ابنُ نَمِرٍ سَمِعَ ابنَ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: جَهَرَ النَّبِيُّ ﷺ في صَلاةِ الخُسُوفِ بِقِرَاءَتِهِ، فإذَا فَرَغَ مِنْ قِراءَتِهِ كَبَّرَ فَرَكَعَ. وَإذَا رَفَعَ مِنَ الرَّكْعَةِ قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنا ولكَ الحَمْدُ». ثُمَّ يُعاوِدُ القِرَاءَةَ في صَلاةِ الكُسُوفِ أرْبَعَ رَكْعاتٍ في رَكْعَتَيْنِ، وَأرْبَعَ سَجَداتٍ. [راجع: ١٠٤٤]

1066. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْها said, "In the lifetime of Allāh's Messenger ﷺ

١٠٦٦ - وقالَ الأوْزَاعيُّ وغَيرُهُ:

the sun eclipsed, and he made a person to announce: *Aṣ-Ṣalātu Jāmi'a* [*Ṣalāt* (prayer) in congregation].' He led the *Ṣalāt* and performed four bowings and four prostrations in two *Rak'ā*."

Narrated Al-Walīd that 'Abdur-Raḥmān bin Namir had informed him that he had heard the same. Ibn Shihāb heard the same. Aẓ-Ẓuhrī said, "I asked ('Urwa), 'What did your brother 'Abdullāh bin Aẓ-Ẓubair do? He offered two *Rak'ā* [of the eclipse *Ṣalāt* (prayer)] like the morning *Ṣalāt* (prayer), when he offered the (eclipse) *Ṣalāt* in Al-Madīna? 'Urwa replied that he had missed (i.e., did not offer *Ṣalāt* according to) the legal way of its offering." Sulaimān bin Kathīr and Sufyān bin Ḥusain narrated from Aẓ-Ẓuhrī that the *Ṣalāt* (prayer) for the eclipse used to be offered with loud recitation.

سَمِعْتُ الزُّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ الشَّمْسَ خَسَفَتْ عَلى عَهْدِ رَسُولِ اللهِ ﷺ فَبَعَثَ مُنادِياً بـ: الصَّلاةُ جامِعَةٌ. فَتَقَدَّمَ فَصَلَّى أرْبَعَ رَكَعاتٍ في رَكْعَتَيْنِ وَأرْبَعَ سَجَداتٍ. قَالَ ألْوَلِيْدُ: وَأخْبَرَني عَبْدُ الرَّحْمٰنِ بنُ نَمِرٍ: سَمِعَ ابنَ شِهابٍ مِثْلَهُ. قالَ الزُّهْرِيُّ: فَقُلْتُ: ما صَنَعَ أخُوكَ ذلكَ عَبْدُ اللهِ بنُ الزُّبَيرِ، ما صَلَّى إلَّا رَكْعَتَيْنِ مِثْلَ الصُّبْحِ إذ صَلَّى بالمَدِينَةِ قالَ: أجَلْ، إنَّهُ أخْطَأ السُّنَّةَ. تابَعَهُ سُليمانُ بنُ كَثِيرٍ وسُفْيَانُ بنُ حُسَيْنٍ عَنِ الزُّهرِيّ في الجَهْرِ. [راجع: ١٠٤٤]

17 - THE BOOK OF PROSTRATION DURING THE RECITATION OF THE QUR'ĀN

١٧ - كتاب سجود القرآن

(1) CHAPTER. What is said about the prostrations during the recitation of the Qur'ān and its legal way.

(١) بابُ ما جاءَ في سُجُودِ القُرآنِ وسُنَّتِها

1067. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited *Sūrat An-Najm* (No.53) at Makkah and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a disbeliever.

١٠٦٧ - **حدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ قالَ: سَمِعْتُ الأسْوَدَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قَرَأ النَّبِيُّ ﷺ النَّجْمَ بِمَكَّةَ فَسَجَدَ فِيها وَسَجَدَ مَنْ مَعَهُ غَيرَ شَيْخٍ أخَذَ كَفّاً مِنْ حَصًى أوْ تُرابٍ وَرَفَعَهُ إلى جَبْهَتِهِ وقالَ: يَكْفِينِي هٰذا، فَرأيتُهُ بَعْدَ ذلكَ قُتِلَ كافراً. [انظر: ١٠٧٠، ٣٨٥٣، ٣٩٧٢، ٤٨٦٣]

(2) CHAPTER. To prostrate during the recitation of *Sūrat Tanzīl – Aṣ-Ṣajda* (No.32).

(٢) بابُ سَجْدَةِ ﴿تَنزِيلُ﴾ السَّجْدَةُ

1068. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: On Fridays the Prophet ﷺ used to recite *Alif Lām Mīm Tanzīl-Aṣ-Ṣajda* (in the first *Rak'a*) and *Hal aatā 'alal-Insāni* i.e., *Sūrat-Ad-Dahr* (No.76) (in the second *Rak'a*), in the *Ṣalāt-ul-Fajr* (*Fajr* prayer).

١٠٦٨ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا سُفْيانُ، عَنْ سَعْدِ بنِ إبْراهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ قَرَأَ في الجُمُعَةِ في صَلاةِ الفَجْرِ ﴿الٓمٓ ۝١ تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ۝٢﴾ السَّجْدَةُ، و﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾. [راجع: ٨٩١]

(3) CHAPTER. To prostrate while reciting *Sūrat Ṣād* (No.38).

(٣) بابُ سَجْدَةِ صٓ

1069. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The prostration of *Ṣād* is not a compulsory

١٠٦٩ - **حدَّثَنا** سُلَيْمانُ بنُ

one but I saw the Prophet ﷺ prostrating while reciting it.

حَرْبٍ وأبُو النُّعْمانِ قالا: حدَّثَنا حَمَّادٌ - هُوَ ابْنُ زَيْدٍ - عَنْ أيُّوبَ، عَنْ عِكْرِمةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: ﴿صٓ﴾ لَيْسَ مِنْ عَزَائِمِ السُّجُودِ. وقَدْ رَأيْتُ النَّبِيَّ ﷺ يَسْجُدُ فِيْها. [انظر: ٣٤٢٢]

(4) CHAPTER. The prostration in *An-Najm*. (No.53).

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما narrates this from the Prophet ﷺ.

(٤) بابُ سَجْدَةِ النَّجْمِ،

قالَه ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ.

1070. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited *Sūrat-An-Najm* (No.53) and prostrated while reciting it and all the people prostrated and a man amongst the people took a handful of stones or earth and raised it to his face and said, "This is sufficient for me." Later on I saw him killed as a disbeliever.

١٠٧٠ - حدَّثَنا حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحَاقَ، عَنِ الأسْوَدِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قَرَأ سُورَةَ النَّجْمِ فَسَجَدَ بِها، فَما بَقِيَ أحَدٌ مِنَ القَوْمِ إلَّا سَجَدَ، فَأخَذَ رَجُلٌ مِنَ القَوْمِ كَفّاً مِنْ حَصًى أوْ تُرَابٍ فَرَفَعَهُ إلى وَجْهِهِ وَقالَ: يَكْفِيْنِي هذَا. قَالَ عَبْدُ اللهِ: فَلَقَدْ رَأيْتُهُ بَعْدُ قُتِلَ كافِراً. [راجع: ١٠٦٧]

(5) CHAPTER. The prostration of Muslims along with *Al-Mushrikūn*[1]; and a *Mushrik* is *Najasun* (impure)[2] and does not perform ablution;

(٥) بابُ سُجُودِ المُسْلِمِينَ مَعَ المُشْرِكِينَ. والمُشْرِكُ نَجَسٌ لَيْسَ لَهُ وُضُوءٌ،

Ibn 'Umar رَضِيَ اللهُ عَنْهُ used to prostrate without ablution.

وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَسْجُدُ عَلى غَيرِ وُضُوءٍ.

(1) (Ch.5) *Al-Mushrikūn*: (Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

(2) (Ch.5) Their impurity is spiritual and physical: Spiritual, because they don't believe in Allāh's Oneness and in His Prophet Muḥammad ﷺ; and physical, because they lack personal hygiene (filthy as regards urine, stools, and blood etc.). And the word *Najas* is used only for those persons who have spiritual impurity e.g., *Al-Mushrikūn*. (See V.9:28 – The Qur'ān)).

١٠٧١ - حدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ سَجَدَ بالنَّجْمِ. وسَجَدَ مَعَهُ المُسْلِمُونَ والمُشْرِكُونَ، والجِنُّ والإنْسُ. ورَوَاهُ إبراهيمُ بنُ طَهْمانَ عَنْ أيُّوبَ. [انظر: ٤٨٦٢]

1071. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ prostrated while reciting *An-Najm* (No.53) and with him prostrated the Muslims, the *Mushrikūn*, the jinn, and the mankind.

(٦) بابُ مَنْ قَرَأَ السَّجْدَةَ وَلَمْ يَسْجُدْ

(6) CHAPTER. Whoever recited the Verses of prostration and did not prostrate.

١٠٧٢ - حدَّثَنَا سُلَيْمانُ بنُ دَاوُدَ أبُو الرَّبِيعِ قالَ: حدَّثَنا إسمَاعِيلُ بنُ جَعْفَرٍ قالَ: حَدَّثَنَا يَزِيدُ بنُ خُصَيفَةَ، عَنْ ابنِ قُسَيْطٍ، عَنْ عَطاءِ بنِ يَسارٍ أنَّهُ أخْبرَهُ: أنَّهُ سَألَ زَيْدَ ابنَ ثابِتٍ رَضِيَ اللهُ عَنْهُ فَزَعَمَ أنَّهُ قَرَأ عَلى النَّبِيِّ ﷺ ﴿وَالنَّجْمِ﴾ فَلَمْ يَسْجُدْ فِيها. [انظر: ١٠٧٣]

1072. Narrated 'Atā' bin Yasār: I asked Zaid bin Thābit رَضِيَ اللهُ عَنْهُ about prostration on which he said that he had recited (*Sūrat*) *An-Najm* (No.53) before the Prophet ﷺ, yet he (the Prophet) did not perform a prostration.

١٠٧٣ - حدَّثَنَا آدَمُ بنُ أبي إياسٍ قالَ: حدَّثَنا ابنُ أبي ذئْبٍ قالَ: حدَّثَنا يَزِيدُ بنُ عَبْدِ اللهِ بنِ قُسَيْطٍ، عَنْ عَطاءِ ابنِ يَسارٍ، عَنْ زَيْدِ بنِ ثابِتٍ قالَ: قَرَأتُ عَلى النَّبِيِّ ﷺ ﴿وَالنَّجْمِ﴾ فَلَمْ يَسْجُدْ فِيها. [انظر: ١٠٧٢]

1073. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنْهُ: I recited (*Sūrah*) *An-Najm* (No.53) before the Prophet ﷺ, yet he did not perform a prostration.

(٧) بابُ سَجْدَةِ: ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ۝١﴾

(7) CHAPTER. Prostration while reciting *Idhaṣ-Ṣamā'un-Shaqqat*. (*Sūrah* No.84).

١٠٧٤ - حدَّثَنَا مُسْلِمُ بْنُ إبْرَاهِيمَ

1074. Narrated Abū Salma: I saw Abū Hurairah رَضِيَ اللهُ عَنْهُ reciting *Idhaṣ-Ṣamā'un-*

Ṣhaqqat and he prostrated during its recitation. I asked Abū Hurairah, "Didn't I saw you prostrating?" Abū Hurairah said, "Had I not seen the Prophet ﷺ prostrating, I would not have prostrated."

وَمُعاذُ بنُ فَضَالَةَ قالا: أخْبرَنا هِشامٌ، عَنْ يَحْيى، عَنْ أبي سَلَمَةَ قالَ: رَأيْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَرَأ ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ۝١﴾ فَسَجَدَ بِها. فَقُلْتُ: يا أبا هُرَيْرَةَ، ألَمْ أرَكَ تَسْجُدُ؟ قالَ: لَوْ لَمْ أرَ النَّبِيَّ ﷺ سَجَدَ لَمْ أسْجُدْ.

(8) CHAPTER. Whoever prostrated with the prostration of the reciter (of the Qur'ān).

(٨) بابُ مَنْ سَجَدَ لِسُجُودِ القارِئِ،

And Ibn Mas'ūd asked Tamīm bin Ḥadhlam, while he was a boy, to recite *Sūrah* and said to him, "Prostrate as you are our *Imām*."

وقالَ ابنُ مَسْعُودٍ لِتَمِيمِ بنِ حَذْلَم وهُوَ غُلامٌ فَقَرَأ عَلَيْهِ سَجْدَةً فَقالَ: اسْجُدْ فإنَّكَ إمامُنا.

1075. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Whenever the Prophet ﷺ recited a *Sūrah*, in which there is a prostration, he would prostrate and we would do the same and some of us (because of overcrowding) would not find a place for prostration.

١٠٧٥ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى: عن عُبَيْدُ اللهِ قالَ: حدَّثَني نافعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يَقْرَأُ عَلَيْنا السُّورَةَ فِيها السَّجْدَةُ فَيَسْجُدُ ونَسْجُدُ حتَّى ما يَجِدُ أحَدُنا مَوْضِعَ جَبْهَتِهِ. [انظر: ١٠٧٦، ١٠٧٩]

(9) CHAPTER. The overcrowding of the people when the *Imām* recites *As-Sajda*.

(٩) بابُ ازْدِحامِ النَّاسِ إذَا قَرَأ الإمامُ السَّجْدَةَ

1076. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to recite (*Sūrat*) *As-Sajda* while we were with him, he would prostrate and we also would prostrate with him and some of us would not find a place for our foreheads to prostrate on, due to overcrowding.

١٠٧٦ - حدَّثَنا بِشْرُ بنُ آدَمَ قالَ: حدَّثَنا عَلِيُّ بنُ مُسْهِرٍ قالَ: أخْبرَنا عُبَيْدُ اللهِ عَنْ نافعٍ، عَنِ ابنِ عُمَرَ قالَ: كانَ النَّبِيُّ ﷺ يَقْرَأُ السَّجْدَةَ وَنَحْنُ عِنْدَهُ فَيَسْجُدُ ونَسْجُدُ مَعَهُ فَنَزْدَحِمُ حتَّى ما يَجِدُ أحَدُنا لِجبْهَتِهِ مَوْضِعاً يَسْجُدُ عَلَيْهِ. [راجع: ١٠٧٥]

(10) CHAPTER. Whoever thinks that Allāh عز وجل has not made prostration of recitation (i.e., during the recitation of the Qur'ān) compulsory.

And 'Imrān bin Ḥussain was asked if a man heard *As-Sajda* but was not sitting to listen to it (would the prostration be compulsory for him?) He said, "In my opinion prostration is not compulsory for him even if he were sitting to listen to it." And Salmān (who once heard *Sūrat As-Sajda* but did not prostrate) said, "I did not come with the intention of listening to it", and 'Uthmān رَضِيَ اللهُ عَنْهُ said, "The prostration is compulsory for the person who listens to it." And Az-Ẓuhrī said, "Do not perform the prostration of recitation without ablution, and when you are a non-traveller, face the *Qiblah* while performing the prostration of recitation and if you are riding perform it in whatever direction you are facing." And Aṣ-Ṣā'ib bin Yazīd did not perform the prostrations of recitation while a story-teller or a preacher was reciting the Verses of prostration.

(١٠) **بابُ** مَنْ رَأى أنَّ اللهَ عَزَّ وَجَلَّ لَمْ يُوجِبِ السُّجُودَ

وقِيلَ لعِمْرانَ بنِ حُصَينٍ: الرَّجُلُ يَسْمَعُ السَّجْدَةَ وَلَمْ يَجْلِسْ لَها؟ قالَ: أرَأيْتَ لَوْ قَعَدَ لَها؟ كَأنَّهُ لا يُوجِبُهُ عَلَيْه. وَقالَ سَلْمانُ: ما لهٰذا غَدَونا. وقالَ عُثمانُ رَضِيَ اللهُ عَنْهُ: إنَّما السَّجْدَةُ عَلى مَنِ اسْتَمَعَها. وقالَ الزُّهْرِي: لا يَسْجُدُ إلَّا أنْ يَكُونَ طاهِراً. فإذَا سَجَدْتَ وَأنْتَ في حَضَرٍ فاسْتَقْبِلِ القِبْلَةَ، فإنْ كُنْتَ رَاكِباً فَلا عَلَيْكَ حَيْثُ كانَ وَجْهُكَ. وكانَ السَّائِبُ بنُ يَزِيدَ لا يَسْجُدُ لِسُجُودِ القاصِّ.

1077. Narrated Rabī'a: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ recited *Sūrat An-Naḥl* (16) on a Friday on the pulpit and when he reached the Verse of *Sajda*, he got down from the pulpit and prostrated and the people also prostrated. The next Friday 'Umar bin Al-Khaṭṭāb recited the same *Sūrah* and when he reached the Verse of *Sajda* he said, "O people! When we recite the Verses of *Sajda* [during the *Khuṭba* (religious talk)] whoever prostrates does the right thing, yet there is no sin on the one who does not prostrate." And 'Umar did not prostrate (that day). Ibn 'Umar added, "Allāh has not made the prostration of recitation compulsory but if we wish we can perform it."

١٠٧٧ - **حدَّثَنَا** إبْرَاهِيمُ بنُ مُوسَى قالَ: أخْبَرَنا هِشامُ بنُ يُوسُفَ أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ قالَ: أخْبَرَني أبُو بَكْرِ بنُ أبي مُلَيْكَةَ، عَنْ عُثمانَ بنِ عَبْدِ الرَّحْمٰنِ التَّيْمِيِّ، عَنْ رَبِيعَةَ بنِ عَبْدِ اللهِ بنِ الهُدَيْرِ التَّيْمِيِّ - قالَ أبُو بَكْرٍ: وكانَ رَبِيعَةُ مِنْ خِيارِ النَّاسِ - عَمَّا حَضَرَ رَبِيعَةُ مِنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ: قَرَأ يَوْمَ الجُمُعَةِ عَلى المِنْبرِ بِسُورَةِ النَّحْلِ حتَّى إذَا جاءَ السَّجْدَةَ نَزَلَ فَسَجَدَ

وَسَجَدَ النَّاسُ، حتَّى إذَا كانَتِ الجُمُعَةُ القابِلَةُ قَرَأَ بِها حتَّى إذَا جاءَ السَّجْدَةَ قالَ: يا أيُّها النَّاسُ، إنَّا نَمُرُّ بالسُّجُودِ فَمَنْ سَجَدَ فَقَدْ أصابَ، وَمَنْ لَمْ يَسْجُدْ فَلا إثْمَ عَلَيْهِ، وَلَمْ يَسْجُدْ عُمَرُ رَضِيَ اللهُ عَنْهُ. وَزادَ نافِعٌ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: إنَّ اللهَ لَمْ يَفْرِض عَلَيْنَا السُّجُودَ إلَّا أنْ نَشاءَ.

(11) CHAPTER. Whoever recited the Verse of *Sajda* during the *Ṣalāt* (prayer) and prostrated (while praying).

(١١) بابُ مَنْ قَرَأَ السَّجْدَةَ في الصَّلاةِ فَسَجَدَ بِها

1078. Narrated Abū Rāfi': I offered the *'Iṣhā'* prayer behind Abū Hurairah and he recited *Idhaṣ-Ṣamā'un-Shaqqat* (No.84), and prostrated. I said, "What is this?" Abū Hurairah said, "I prostrated behind Abul-Qāsim ﷺ and I will do the same till I meet him."

١٠٧٨ - حدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا مُعْتَمِرٌ قالَ: حدَّثَنِي أبي قالَ: حدَّثَني بَكْرٌ، عَنْ أبي رافِعٍ قالَ: صَلَّيْتُ مَعَ أبي هُرَيْرَةَ العَتَمَةَ فَقَرَأَ ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ۝١﴾ فَسَجَدَ فَقُلْتُ: ما هذِهِ؟ قالَ: سَجَدْتُ بِها خَلْفَ أبي القاسِمِ ﷺ فَلا أزَالُ أسْجُدُ فِيها حتَّى ألْقاهُ. [راجع: ٧٦٦]

(12) CHAPTER. Whoever does not find a place for prostration (with the *Imām*) because of overcrowding.

(١٢) بابُ مَنْ لَمْ يَجِدْ مَوْضِعاً للسُّجُودِ مَعَ الإمَامِ مِنَ الزِّحامِ

1079. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Whenever the Prophet ﷺ recited the *Sūrah* in which there was a prostration he would prostrate and then, we, too, would prostrate and some of us used not to find a place for prostration.

١٠٧٩ - حدَّثَنَا صَدَقَةُ قالَ: أخْبَرَنا يَحْيى، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يَقْرَأُ السُّورَةَ الَّتي فِيها السَّجْدَةُ فَيَسْجُدُ فَنَسْجُدُ حتى ما يَجِدُ أحَدُنا مَكاناً لِمَوْضِعِ جَبْهَتِهِ. [راجع: ١٠٧٩]

18 - THE BOOK OF ABRIDGED OR SHORTENED PRAYERS (AT-TAQṢĪR)

١٨ - كتاب تقصير الصلاة

(1) CHAPTER. What is said about the shortened prayers and for what period of stay one should offer shortened prayers.

(١) بابُ ما جاءَ في التَّقْصِيرِ. وَكَمْ يُقِيمُ حتَّى يَقْصُرَ

1080. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ once travelled and stayed for nineteen days and offered shortened prayers. So when we travelled (and stayed) for nineteen days, we used to shorten the prayer but if we travelled (and stayed) for a longer period we used to offer the full prayer.

١٠٨٠ - **حدَّثَنَا** مُوسَى بنُ إسمَاعِيلَ قالَ: حدَّثَنا أبُو عَوَانَةَ، عَنْ عاصِمٍ وَحُصَينٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أقامَ رَسُوْلُ اللهِ ﷺ تِسْعَةَ عَشَرَ يَقْصُرُ، فَنَحْنُ إذَا سافَرْنا تِسْعَةَ عَشَرَ قَصرْنا وَإنْ زِدْنا أتْمَمْنا. [انظر: ٤٢٩٨، ٤٢٩٩]

1081. Narrated Yaḥyā bin Isḥāq: I heard Anas رَضِيَ اللهُ عَنْهُ saying, "We travelled with the Prophet ﷺ from Al-Madīna to Makkah and he used to offer two *Rak'ā*, two *Rak'ā* (shortened prayers) till we returned to Al-Madīna." I said, "Did you stay for some days in Makkah?" He replied, "We stayed in Makkah for ten days."

١٠٨١ - **حدَّثَنَا** أبُو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا يَحْيى بنُ أبي إسحَاقَ قالَ: سَمِعْتُ أنَساً يَقُولُ: خَرَجْنا مَعَ النَّبِيِّ ﷺ مِنَ المَدِينَةِ إلى مَكَّةَ، فَكانَ يُصَلِّي رَكْعَتَينِ رَكْعَتَينِ حتَّى رَجَعْنا إلى المَدِينَةِ، قُلْتُ: أقَمْتُمْ بِمَكَّةَ شَيْئاً؟ قالَ: أقَمْنا بِها عَشْراً. [انظر: ٤٢٩٧]

(2) CHAPTER. *Aṣ-Ṣalāt* (the prayers) at Mina (during *Ḥajj*).

(٢) بابُ الصَّلاةِ بِمِنًى

1082. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُما: I offered the *Ṣalāt* with the Prophet ﷺ, Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُما at Minā and it used to be two *Rak'a* (shortened *Ṣalāt*). 'Uthmān رَضِيَ اللهُ عَنْهُ in the early days of his caliphate did the same, but later on he started offering the full *Ṣalāt* (prayers).

١٠٨٢ - **حدَّثَنَا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى عَنْ عُبَيدِ اللهِ قالَ: أخْبرَني نافِعٌ عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنًى رَكْعَتَينِ، وَأبي بَكْرٍ

وَعُمَرَ ومع عُثمانَ صَدْراً مِنْ إمارَتِهِ، ثُمَّ أتَمَّها. [انظر: ١٦٥٥]

1083. Narrated Ḥāritha bin Wahab رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led us in the *Ṣalāt* (prayers) at Minā (during the *Ḥajj*) and it was two *Rak'ā* (shortened prayer), while we were in a better security than before. (See H.No. 1656).

١٠٨٣ - **حدَّثَنا** أبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ قالَ: أنْبَأنا أبُو إسحاقَ قالَ: سَمِعْتُ حارِثَةَ بنَ وَهْبٍ قالَ: صَلَّى بِنا النَّبِيُّ ﷺ آمَنَ ما كانَ بِمِنًى رَكْعَتَينِ. [انظر: ١٦٥٦]

1084. Narrated 'Abdur Raḥmān bin Yazīd: At Minā Uthmān Ibn 'Affān رَضِيَ اللهُ عَنْهُ led us in the *Ṣalāt* (prayer) and offered four *Rak'ā* (the full prayer). 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ was informed about it. He said sadly, "Truly, to Allāh we belong and truly, to Him we shall return." And added, "I offered two *Rak'ā* (shortened prayers) with Allāh's Messenger ﷺ at Minā and similarly with Abū Bakr and with 'Umar رَضِيَ اللهُ عَنْهُما (during their caliphates)." He further said, "May I be lucky enough to have two of the four *Rak'ā* accepted (by Allāh)."

١٠٨٤ - **حدَّثَنا** قُتَيْبَةُ قالَ: حدَّثَنا عَبْدُ الوَاحِدِ، عَنِ الأعمَشِ قالَ: حدَّثَنا إبْرَاهِيمُ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ يَزِيدَ يَقُولُ: صَلَّى بِنا عُثمانُ بنُ عَفَّانَ رَضِيَ اللهُ عَنْهُ بِمِنًى أرْبَعَ رَكَعاتٍ. فَقِيلَ ذٰلكَ لِعَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ فاسْتَرْجَعَ قالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ بِمِنًى رَكْعَتَينِ، وَصَلَّيْتُ مَعَ أبي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ بِمِنًى رَكْعَتَينِ، وَصَلَّيْتُ مَعَ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ رَكْعَتَينِ. فَلَيْتَ حَظِّي مِنْ أرْبَعِ رَكَعاتٍ رَكْعَتانِ مُتَقَبَّلتانِ. [انظر: ١٦٥٧]

(3) CHAPTER. How long did the Prophet ﷺ stay during his *Ḥajj*?

(٣) **بابٌ**: كَمْ أقامَ النَّبِيُّ ﷺ في حَجَّتِهِ؟

1085. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ and his Companions reached Makkah in the morning of the 4th Dhul-Ḥijjah reciting *Talbiya* [*Labbaik Allāhumma Labbaik.* (O Allāh! We are obedient to Your Orders, we respond to Your Call)], intending to perform *Ḥajj*. The Prophet ﷺ ordered his Companions to assume the *Iḥrām*

١٠٨٥ - **حدَّثَنا** مُوسَى بنُ إسمَاعِيلَ قالَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَنا أيُّوبُ، عَنْ أبي العالِيَةِ البراءِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ النَّبِيُّ ﷺ وَأصحابُهُ لِصُبْحِ رَابِعَةٍ

(for *'Umra* instead of *Ḥajj*, except those who had *Hadȳ* (sacrifice) with them. (And the Prophet ﷺ stayed for ten days during the *Hajj* — see H. No. 1081).

يُلَبُّونَ بالحَجِّ فأمَرَهُمْ أنْ يَجْعَلُوها عُمْرَةً إلَّا مَنْ مَعَهُ الهَدْيُ. تابَعَهُ عَطاءٌ عَنْ جابرٍ. [انظر: ١٥٦٤، ٢٥٠٥، ٣٨٣٢]

(4) CHAPTER. What is the length of the journey that makes it permissible for one to offer a shortened *Ṣalāt* (prayer)?

(٤) بابٌ: في كَمْ يَقْصُرُ الصَّلاةَ؟

The Prophet ﷺ called a journey of one day and one night as travelling. Ibn 'Umar, Ibn 'Abbās رَضِيَ اللهُ عَنْهُم used to shorten the *Ṣalāt* and stop fasting in a journey of four *Burud*, i.e. sixteen *Farsakḥ* (distance of 3 miles equals one *Farsakḥ*).

وسَمَّى النَّبِيُّ ﷺ يَوْماً وَلَيْلَةً سَفَراً. وكانَ ابنُ عُمَرَ وابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ يَقْصُرانِ وَيُفْطِرانِ في أرْبَعَةِ بُرُدٍ وَهِيَ سِتَّةَ عَشَرَ فَرْسخاً.

1086. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "A woman should not travel for more than three days except with a *Maḥram* [i.e. a male (with whom she cannot marry at all, e.g., her brother, father, grandfather, etc.) or her own husband.]"

١٠٨٦ - **حدَّثَنا** إسحَاقُ بنُ إبْرَاهِيمَ الحَنْظَلِيُّ قالَ: قُلْتُ لأبي أسامَةَ: حدَّثَكُمْ عُبَيْدُ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ النَّبِيَّ ﷺ قالَ: «لا تُسافِرِ المَرْأةُ ثَلاثَةَ أيَّامٍ إلَّا مَعَ ذِي مَحْرَمٍ». [انظر: ١٠٨٧]

1087. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "A woman should not travel for more than three days except with a *Maḥram*."

١٠٨٧ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «لا تُسافِرِ المَرْأةُ ثَلاثاً إلَّا مَعَ ذِي مَحْرَمٍ». [راجع: ١٠٨٧]

تابَعَهُ أحْمَدُ، عَنِ ابنِ المُبارَكِ عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

1088. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "It is not permissible for a woman who believes in Allāh and the

١٠٨٨ - **حدَّثَنا** آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ قالَ: حدَّثَنا سَعِيدٌ

Last Day to travel for one day and night except with a *Maḥram.*"

المَقْبُرِيُّ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لا يَحِلُّ لامْرَأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أنْ تُسافِرَ مَسِيْرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَها حُرْمَةٌ». تابَعَهُ يَحْيَى بنُ أبي كَثِيرٍ، وسُهَيلٌ، ومالِكٌ عَنِ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ.

(5) CHAPTER. When a traveller leaves his original place, he can shorten his *Ṣalāt* (prayers).

(٥) بابٌ: يَقْصُرُ إذَا خَرَجَ مِنْ مَوْضِعِهِ،

Once 'Alī (bin Abī Ṭālib) رَضِيَ اللهُ عَنْهُ left (Kūfa) and started shortening the *Ṣalāt* (prayers) although the houses (of Kūfa) were in sight. On his return he was told, "This is Kūfa." (So that he would no longer shorten the *Ṣalāt*). He said, "No, [I will go on shortening the *Ṣalāt* (prayers)] till we enter Kūfa."

وَخَرَجَ عَلِيٌّ رضيَ اللهُ عَنْهُ فَقَصَرَ وهُوَ يَرَى البُيُوتَ. فَلَمَّا رَجَعَ قِيلَ لَهُ: هذِهِ الكُوفَةُ؟ قالَ: لا، حتَّى نَدْخُلَها.

1089. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُما: I offered four *Rak'a* of *Ẓuhr* prayer with the Prophet ﷺ at Al-Madīna and two *Rak'a* at Dhul-Ḥulaifa. (i.e. shortened the *'Aṣr* prayers).

١٠٨٩ - حدَّثَنَا أبُو نُعَيم قالَ: حدَّثَنا سُفْيانُ عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، وإبْرَاهِيمَ بنِ مَيْسَرَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ الظُّهْرَ مَعَ النَّبِيِّ ﷺ بالمَدِينَةِ أرْبَعاً، وبِذِي الحُلَيْفَةِ رَكْعَتَيْنِ. [انظر: ١٥٤٦، ١٥٤٧، ١٥٤٨، ١٥٥١، ١٧١٢، ١٧١٤، ١٧١٥، ٢٩٥١، ٢٩٨٦]

1090. Narrated 'Āishah رَضِيَ اللهُ عَنْها, "When the *Ṣalāt* (prayer) were first enjoined they were two *Rak'āt* each. Later the *Ṣala* (prayer) in a journey was kept as it was but the *Ṣalāt* (prayers) for non-travellers were made full (completed)." Aẓ-Ẓuhrī said, "I asked 'Urwa what made 'Āishah رَضِيَ اللهُ عَنْها offer the full *Ṣalāt* (in journey)." He replied,

١٠٩٠ - حدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: الصَّلاةُ أوَّلُ ما فُرِضَتْ رَكْعَتَيْنِ، فَأُقِرَّتْ صَلاةُ

"She did the same as 'Uthmān did."

السَّفَرِ وأُتِمَّتْ صَلاةُ الحَضَرِ. قالَ الزُّهْرِيُّ: فَقُلْتُ لِعُرْوَةَ: ما بالُ عائِشَةَ تُتِمُّ؟ قالَ: تَأَوَّلَتْ ما تَأَوَّلَ عُثمانُ. [راجع: ٣٥٠]

(6) CHAPTER. To offer three *Rak'ā* of *Maghrib* prayer during a journey.

(٦) بابٌ: تُصَلَّى المَغْرِبُ ثَلاثاً في السَّفَرِ

1091. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهما, "I saw Allāh's Messenger ﷺ delaying the *Maghrib* prayer till he offered it along with the *'Ishā'* prayer whenever he was in a hurry during a journey." Sālim narrated, "Ibn 'Umar used to do the same whenever he was in a hurry during a journey."

١٠٩١ - حدَّثَنا أبُو اليمانِ قالَ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني سالِمٌ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رَأيْتُ رَسُولَ اللهِ ﷺ إذَا أعْجَلَهُ السَّيرُ في السَّفَرِ يُؤَخِّرُ المَغْرِبَ حتَّى يَجْمَعَ بَيْنها وبَينَ العِشاءِ». قالَ سالِمٌ: وكانَ عَبْدُ اللهِ يَفْعَلُهُ إذَا أعْجَلَهُ السَّيرُ. [انظر: ١٠٩٢، ١١٠٦، ١١٠٩، ١٦٦٨، ١٦٧٣، ١٨٠٥، ٣٠٠٠]

1092. And Sālim also said, "Ibn 'Umar used to offer the *Maghrib* and *'Ishā'* prayers together in Al-Muzdalifa." Sālim further said, "Ibn 'Umar (once) delayed the *Maghrib* prayer because at that time he heard the news of the death of his wife Ṣafīyya bint Abī 'Ubaid. I said to him, '*Aṣ-Ṣalāt* (the prayer) (is due).' He said, 'Go on.' Again I said, '*Aṣ-Ṣalāt* (is due).' He said, 'Go on,' till we covered two or three miles. Then he got down, offered *Ṣalāt* and said, 'I saw the Prophet ﷺ offering *Ṣalāt* in this way, whenever he was in a hurry during the journey.'" 'Abdullāh (bin 'Umar) added, "Whenever the Prophet ﷺ was in a hurry, he used to delay the *Maghrib* prayers and then offer three *Rak'a* (of the *Maghrib*) and perform *Taslīm*, and after waiting for a

١٠٩٢ - وَزَادَ اللَّيْثُ: حدَّثَني يُونُسُ عَنِ ابنِ شِهابٍ قالَ سالِمٌ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَجْمَعُ بَينَ المَغْرِبِ والعِشاءِ بالمُزْدَلِفَةِ. قالَ سالِمٌ: وَأخَّرَ ابنُ عُمَرَ المَغْرِبَ وَكانَ اسْتُصْرِخَ عَلى امْرَأتِهِ صَفِيَّةَ بِنْتِ أبي عُبَيْدٍ، فَقُلْتُ لَهُ: الصَّلاةُ، فَقالَ: سِرْ، فَقُلْتُ لَهُ: الصَّلاةُ، فَقالَ: سِرْ. حتَّى سارَ مِيْلَيْنِ أوْ ثَلاثَةً، ثُمَّ نَزَلَ فَصَلَّى ثُمَّ قالَ: هٰكَذا رَأيْتُ رَسُوْلَ اللهِ ﷺ يُصَلِّي إذَا أعْجَلَهُ السَّيرُ. وَقالَ عَبْدُ اللهِ: رَأيتُ النَّبِيَّ ﷺ إذَا

short while, *Iqāma* used to be pronounced for the *'Iṣḥā'* prayer when he would offer two *Rak'āt* and perform *Taslīm*. He would never offer any optional *Ṣalāt* till the middle of the night (when he used to offer the *Tahajjud*)."

أَعْجَلَهُ السَّيرُ يُقِيْمُ المَغْرِبَ فَيُصَلِّيها ثَلاثاً ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّما يَلْبَثُ حتَّى يُقِيمَ العِشاءَ فَيُصَلِّيهَا رَكْعَتَينِ ثُمَّ يُسَلِّمُ، وَلا يُسَبِّحُ بَعْدَ العِشاءِ حتَّى يَقُومَ مِنْ جَوْفِ اللَّيْلِ. [راجع: ١٠٩١]

(7) CHAPTER. To offer the optional non-obligatory *Ṣalāt* (*Nawāfil*) on the back of animals (*Rāḥila*) in whatever direction the animal goes.

(٧) بابُ صَلاةِ التَّطَوُّعِ عَلى الدَّوابِّ، وَحَيْثما تَوَجَّهَتْ

1093. Narrated 'Abdullāh bin 'Āmir that his father said: I saw the Prophet ﷺ offering the *Ṣalāt* (prayer) on his mount (*Rāḥila*) in whatever direction it took.

١٠٩٣ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا عَبْدُ الأعْلى قالَ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بنِ عامِرِ بنِ رَبِيْعَةَ، عَنْ أبِيهِ قالَ: رَأيْتُ النَّبِيَّ ﷺ يُصَلِّي عَلى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ. [انظر: ١٠٩٧، ١١٠٤]

1094. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to offer the *Nawāfil*, (optional — non obligatory prayers) while riding, facing a direction other than that of the *Qiblah*.

١٠٩٤ - حدَّثَنَا أبُو نُعَيم قالَ: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ أنَّ جابِرَ بنَ عَبْدِ اللهِ أخْبَرَهُ: أنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي التَّطَوُّعَ وهُوَ رَاكِبٌ في غَيرِ القِبْلَةِ. [راجع: ٤٠٠]

1095. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما (while on a journey) used to offer the *Nawāfil* and the *Witr* prayers on his *Rāḥila* (mount). He said that the Prophet ﷺ used to do so.

١٠٩٥ - حدَّثَنَا عَبْدُ الأعْلى بنُ حَمَّادٍ قالَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يُصَلِّي عَلى راحِلَتِهِ ويُوتِرُ عَلَيْها، ويُخْبِرُ أنَّ النَّبِيَّ ﷺ كانَ يَفْعَلُهُ. [راجع: ٩٩٩]

(8) CHAPTER. To offer the *Ṣalāt* by signs (while riding) on an animal (*Rāḥilā*).

(٨) بابُ الإيماءِ عَلى الدَّابَّةِ

1096. Narrated 'Abdullāh bin Dīnār: On

١٠٩٦ - حدَّثَنَا مُوسَى بنُ

إسماعِيْلَ قالَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ قالَ: حدَّثَنا عَبْدُ اللهِ بنُ دِينارٍ قالَ: كانَ عَبْدُ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يُصَلِّي في السَّفَرِ على رَاحِلَتِهِ، أيْنما تَوَجَّهَتْ يُومِئُ، وَذَكَرَ عَبْدُ اللهِ أنَّ النَّبِيَّ ﷺ كانَ يَفْعَلُهُ. [راجع: ٩٩٩]

travelling, 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to offer the (optional — non-obligatory) *Ṣalāt* (prayer) on his mount (*Rāḥila*) by signs whatever direction it took. 'Abdullāh said that the Prophet ﷺ used to do so.

(٩) بابُ يَنزِلُ لِلْمَكْتُوبَةِ

(9) CHAPTER. To get down in order to offer the prescribed (compulsory) *Ṣalāt* (prayer).

١٠٩٧ - حدَّثَنا يَحْيى بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ اللهِ بنِ عامِرِ بنِ رَبِيعَةَ أنَّ عامِرَ بنَ رَبِيعَةَ أخْبَرَهُ قالَ: رَأيْتُ النَّبِيَّ ﷺ وهُوَ على الرَّاحِلَةِ يُسَبِّحُ، يُومِئُ بِرَأسِهِ قِبَلَ أيِّ وجْهٍ تَوَجَّهَ، وَلَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَصْنَعُ ذٰلِكَ في الصَّلاةِ المَكْتُوبَةِ. [راجع: ١٠٩٣]

1097. Narrated 'Amīr bin Rabī'a رَضِيَ اللهُ عَنْهُ : I saw the Prophet ﷺ on his *Rāhila* (mount) offering *Nawāfil* prayers by nodding his head, whatever direction he faced, but Allāh's Messenger ﷺ never did the same in offering the prescribed (compulsory) *Ṣalāt* (prayer).

١٠٩٨ - وقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: قالَ سالِمٌ: كانَ عَبْدُ اللهِ بنِ عُمَرَ يُصَلِّي عَلى دَابَّتِهِ مِنَ اللَّيْلِ وهُوَ مُسافِرٌ، ما يُبالي حَيْثُ كانَ وَجْهُهُ. قالَ ابنُ عُمَرَ: وكانَ رَسُولُ اللهِ ﷺ يُسَبِّحُ عَلى الرَّاحِلَةِ قِبَلَ أيِّ وَجْهٍ تَوَجَّهَ ويُوتِرُ عَلَيْها غَيْرَ أنَّهُ لا يُصَلِّي عَلَيْها المَكْتُوبَةَ. [راجع: ٩٩٩]

1098. Narrated Sālim: At night, 'Abdullāh bin 'Umar used to offer the *Ṣalāt* (prayer) on the back of his animal during a journey and never cared about the direction he faced. Ibn 'Umar said, "Allāh's Messenger ﷺ used to offer the optional *Ṣalāt* (prayer) on the back of his *Rāḥila* facing any direction and also used to offer the *Witr* on it but never offered the prescribed (compulsory) *Ṣalāt* (prayer) on it."

١٠٩٩ - حدَّثَنا مُعاذُ بنُ فَضالَةَ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ

1099. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to offer (the *Nawāfil*) prayers on his mount facing east,

and whenever he wanted to offer the compulsory *Ṣalāt* (prayer), he used to dismount and face the *Qiblah*.

مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ ثَوْبانَ قالَ: حدَّثَني جابِرُ بنُ عَبْدِ اللهِ: أنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي عَلى رَاحِلَتِه نَحْوَ المَشْرِقِ، فإذَا أرَادَ أنْ يُصَلِّيَ المَكْتُوبَةَ نَزَلَ فاسْتَقْبَلَ القِبْلَةَ».

[راجع: ٤٠٠]

(10) CHAPTER. To offer the *Nawāfil* (optional — non-obligatory) while riding a donkey.

(١٠) بابُ صلاةِ التَّطَوُّعِ عَلى الحِمارِ

1100. Narrated Anas bin Sīrīn: We went to receive Anas bin Mālik رَضِيَ اللهُ عَنْهُ when he returned from Shām and met him at a place called 'Ain-at-Tamr. I saw him offering *Ṣalāt* (prayer) riding a donkey, with his face to this direction, i.e., to the left of the *Qiblah*. I said to him, "I have seen you offering the *Ṣalāt* (prayer) in a direction other than that of the *Qiblah*." He replied, "If I had not seen Allāh's Messenger ﷺ doing it, I would not have done it."

١١٠٠ - حدَّثَنا أحْمَدُ بنُ سَعِيدٍ قالَ: حدَّثَنا حَبَّانُ قالَ: حدَّثَنا هَمَّامٌ: حدَّثَنا أنَسُ ابنُ سِيرِينَ قالَ: اسْتَقْبَلْنا أنَسَ بنَ مَالِكٍ حِينَ قَدِمَ مِنَ الشَّامِ فَلَقِيناهُ بِعَينِ التَّمْرِ، فَرَأيْتُهُ يُصَلِّي عَلى حِمارٍ وَوَجْهُهُ مِنْ ذَا الجَانِبِ، يَعْني عَنْ يَسارِ القِبْلَةِ، فَقُلْتُ: رَأيْتُكَ تُصَلِّي لِغَيرِ القِبْلَةِ. فَقالَ: لَوْلا أنِّي رَأيْتُ رَسُولَ اللهِ ﷺ فَعَلَهُ لَمْ أفْعَلْهُ.

رَواهُ إبْرَاهِيمُ بنُ طَهْمانَ، عَنْ حَجَّاجٍ، عَنْ أنَسِ بنِ سِيرِينَ، عَنْ أنَسِ ابنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

(11) CHAPTER. Whoever did not offer the *Nawāfil* (optional — non-obligatory) before and after the (compulsory) *Ṣalāt* (prayer) during a journey.

(١١) بابُ مَنْ لَمْ يَتَطَوَّعْ في السَّفَرِ دُبُرَ الصَّلاةِ

1101. Narrated Ḥafṣ bin 'Āṣim: Ibn 'Umar رَضِيَ اللهُ عَنْهُما went on a journey and said, "I accompanied the Prophet ﷺ and he did not offer the *Nawāfil* (optional — non-obligatory) during the journey, and

١١٠١ - حدَّثَنا يَحْيَى بنُ سُلَيْمانَ قالَ: حدَّثَني ابْنُ وَهْبٍ قالَ: حدَّثَني عُمَرُ بنُ مُحَمَّدٍ أنَّ حَفْصَ بنَ عاصِمٍ

Allāh جل ذكره says:

"Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow...'" (V.33:21)

حدَّثَهُ قالَ: سافَرَ ابنُ عُمَرَ فَقالَ: صَحِبْتُ النَّبِيَّ ﷺ فَلَمْ أرَهُ يُسَبِّحُ في السَّفَرِ. وقالَ اللهُ جَلَّ ذِكْرُهُ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١]. [انظر: ١١٠٢]

1102. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I accompanied Allāh's Messenger ﷺ and he never offered more than two *Rak'ā* prayer during a journey. Abū Bakr, 'Umar and 'Uthmān رَضِيَ اللهُ عَنْهُم used to do the same.

١١٠٢ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى، عَنْ عِيسَى بنِ حَفْصِ بنِ عاصِمٍ قالَ: حدَّثَني أبي أنَّهُ سَمِعَ ابنَ عُمَرَ يَقُولُ: صَحِبْتُ رَسُولَ اللهِ ﷺ فكانَ لا يَزِيدُ في السَّفَرِ عَلى رَكْعَتَيْنِ، وَأبا بَكْرٍ وَعُمَرَ وَعُثمانَ كَذلكَ رَضِيَ اللهُ عَنْهُم. [راجع: ١١٠١]

(12) بابٌ مَنْ تَطَوَّعَ في السَّفَرِ في غَيرِ دُبُرِ الصَّلَواتِ وَقَبْلَها،

(12) CHAPTER. Whoever offered *Nawāfil* (optional — non-obligatory) prayers, not after the compulsory *Ṣalāt* (prayer) but before it.

ورَكَعَ النَّبِيُّ ﷺ في السَّفَرِ رَكْعَتَيِ الفَجْرِ

The Prophet ﷺ offered two *Rak'ā* before the *Fajr* prayers on a journey.

١١٠٣ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابنِ أَبي لَيْلى قالَ: ما أَخْبَرَنا أحَدٌ أنَّهُ رَأى النبيَّ ﷺ صلَّى الضُّحى غيرُ أُمِّ هانئ، ذَكَرَتْ أنَّ النَّبِيَّ ﷺ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ في بَيْتِها فَصَلَّى ثَمانِ رَكَعاتٍ فمَا رَأَيْتُهُ صَلَّى صَلاةً أخَفَّ مِنْها غَيرَ أنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ. [انظر: ١١٧٦، ٤٢٩٢]

1103. Narrated Ibn Abī Lailā: Only Umm Hānī told us that she had seen the Prophet ﷺ offering the *Ḍuḥā* (forenoon prayers). She said, "On the day of the conquest of Makkah, the Prophet ﷺ took a bath in my house and offered eight *Rak'ā*. I never saw him offering such a light *Ṣalāt* (prayer), but he performed perfect prostration and bowing."

١١٠٤ - وقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني عَبْدُ اللهِ بنُ عامِرٍ أنَّ أباهُ أخْبَرَهُ: أنَّهُ

1104. Narrated 'Abdullāh bin 'Āmir that his father had told him that he had seen the Prophet ﷺ offering *Nawāfil* (non-obligatory) prayers at night on the back of his *Rāḥila* (mount) on a journey, facing whatever

رَأى النَّبِيَّ ﷺ صَلَّى السُّبْحَةَ باللَّيلِ في السَّفَرِ عَلى ظَهْرِ رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ. [راجع: ١٠٩٣]

direction it took.

١١٠٥ - حدَّثَنَا أبُو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنَا سالمُ ابنُ عَبْدِ اللهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ كانَ يُسَبِّحُ عَلى ظَهْرِ رَاحِلَتِهِ حَيْثُ كانَ وَجْهُهُ يُومِئُ بِرَأسِهِ. وكانَ ابنُ عُمَرَ يَفْعَلُهُ. [راجع: ٩٩٩]

1105. Narrated Sālim bin 'Abdullāh: Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger ﷺ used to offer the *Nawāfil* (non-obligatory) prayers on the back of his *Rāhila* (mount) by signs, facing any direction." Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to do the same.

(١٣) بابُ الجَمْعِ في السَّفَرِ بَيْنَ المَغْرِبِ والعِشاءِ

(13) CHAPTER. To offer the *Maghrib* and *'Ishā'* prayers together on a journey.

١١٠٦ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ سالمٍ، عَنْ أبِيهِ قالَ: كانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ المَغْرِبِ وَالعِشاءِ إذَا جَدَّ بِهِ السَّيرُ. [راجع: ١٠٩١]

1106. Narrated Sālim's father رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer the *Maghrib* and *'Ishā'* (prayers) together whenever he was in a hurry on a journey.

١١٠٧ - وقالَ إبْرَاهِيمُ بنُ طَهْمانَ، عَنْ حُسَيْنٍ المُعَلِّمِ، عَنْ يَحْيى بنِ أبي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ يَجْمَعُ بَيْنَ صَلاةِ الظُّهْرِ وَالعَصْرِ إذَا كانَ عَلى ظَهْرِ سَيْرٍ. وَيَجْمَعُ بَيْنَ المَغْرِبِ وَالعِشاءِ.

1107. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to offer the *Ẓuhr* and *'Aṣr* (prayers) together on journeys, and also used to offer the *Maghrib* and *'Ishā'* together.

١١٠٨ - وَعَنْ حُسَيْنٍ، عَنْ يَحْيى بنِ أبي كَثِيرٍ، عَنْ حَفْصِ بنِ عُبَيْدِ اللهِ بنِ أنَسٍ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ

1108. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer the *Maghrib* and the *'Ishā' Ṣalāt* (prayers) together on journeys.

اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَجْمَعُ بَينَ صَلاةِ المَغْرِبِ وَالعِشاءِ في السَّفَرِ. تابَعَهُ عَليُّ بنُ المُبارَكِ، وحرْبٌ عَنْ يَحْيى عَنْ حَفْصٍ عَنْ أنَسٍ: جَمَعَ النَّبِيُّ ﷺ. [انظر: ١١١٠]

(14) CHAPTER. Should the *Aḍḥān* or *Iqāma* be pronounced when the *Maghrib* and *'Iṣhā'* prayers are offered together?

1109. Narrated Aẓ-Ẓuhrī: Sālim informed me that 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said, "I saw Allāh's Messenger ﷺ delaying the *Maghrib* prayer till he offered it along with the *'Iṣhā'* prayer whenever he was in a hurry during a journey'." Sālim said, " 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to do the same whenever he was in a hurry during a journey. After making the call for *Iqāma* for the *Maghrib* prayer he used to offer three *Rak'ā* and then perform *Taslīm*. After waiting for a short while, he would pronounce the *Iqāma* for the *'Iṣhā'* prayer and offer two *Rak'ā* and perform *Taslīm*. He never offered any optional prayers in between the two *Ṣalāt* (prayers) or after the *Ṣalāt* (prayers) till he got up in the middle of the night (for *Tahajjud*)."

(١٤) بابٌ: هَلْ يُؤَذِّنُ أَوْ يُقِيمُ إِذَا جَمَعَ بَينَ المَغْرِبِ وَالعِشاءِ؟

١١٠٩ - حدَّثَنَا أبو اليمانِ قالَ: أخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني سالمٌ عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا أَعْجَلَهُ السَّيرُ في السَّفَرِ يُؤَخِّرُ صَلاةَ المَغْرِبِ حتَّى يَجْمَعَ بَيْنَها وَبَينَ العِشاءِ. قالَ سالمٌ: وكانَ عَبْدُ اللهِ يَفْعَلُهُ إِذَا أَعْجَلَهُ السَّيْرُ، يُقِيمُ المَغْرِبَ فَيُصَلِّيها ثَلاثاً ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّما يَلْبَثُ حتَّى يُقِيمَ العِشاءَ فَيُصَلِّيها رَكْعَتَينِ ثُمَّ يُسَلِّمُ، وَلا يُسَبِّحُ بَيْنَهُما بِرَكْعَةٍ، وَلا بَعْدَ صَلاةِ العِشاءِ بِسَجْدَةٍ حتَّى يَقُومَ مِنْ جَوْفِ اللَّيلِ. [راجع: ١٠٩١]

1110. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to offer these two *Ṣalāt* (prayers) together on journeys i.e., the *Maghrib* and the *'Iṣhā'* (prayers).

١١١٠ - حدَّثَنَا إسحاقُ قالَ: أخْبَرَنَا عَبْدُ الصَّمَدِ بنِ عَبْدِ الوَارِثِ قَالَ: حدَّثَنا حَرْبٌ قَالَ: حدَّثَنا يَحْيى قالَ: حدَّثَني حَفْصُ بنُ عُبَيْدِ اللهِ بنِ أنَسٍ أنَّ أنَساً رَضِيَ اللهُ عَنْهُ حدَّثَهُ: أنَّ رَسُولَ اللهِ ﷺ كانَ يَجْمَعُ بَينَ هاتَينِ الصَّلاتَينِ في السَّفَرِ، يَعْني المَغْرِبَ وَالعشاءَ. [راجع: ١١٠٨]

(15) CHAPTER. To delay the *Ṣalāt-uz-Ẓuhr* prayers till the *'Aṣr* prayers if one has set off before noon.

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما narrated this on the authority of the Prophet ﷺ.

1111. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُما: Whenever the Prophet ﷺ started a journey before noon, he used to delay the *Ẓuhr* prayers till the time of *'Aṣr* and then offer them together; and if the sun declined (at noon) he used to offer the *Ẓuhr* prayer and then ride (for a journey).

(١٥) بابٌ: يُؤَخِّرُ الظُّهْرَ إلى العَصْرِ إذَا ارْتَحَلَ قَبْلَ أنْ تَزِيغَ الشَّمْسُ،

فِيهِ ابنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

١١١١ - حدَّثَنَا حَسَّانُ الوَاسِطِيُّ قالَ: حدَّثَنا المُفَضَّلُ بنُ فَضالَةَ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ أنَسِ بنِ مالِكٍ قالَ: كانَ النَّبِيُّ ﷺ إذَا ارْتَحَلَ قَبْلَ أنْ تَزِيغَ الشَّمْسُ أخَّرَ الظُّهْرَ إلى وَقْتِ العَصْرِ ثُمَّ يَجْمَعُ بَيْنَهُما. وَإذَا زَاغَتْ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

[انظر: ١١١٢]

(16) CHAPTER. Whenever a person travels after midday, he should offer the *Ẓuhr* prayers and then ride for a journey.

1112. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ started on a journey before noon, he used to delay the *Ẓuhr* prayers till the time for the *'Aṣr* prayer and then he would dismount and offer them together; and whenever the sun declined before he started on a jouney he used to offer the *Ẓuhr* prayers and then ride (for journey).

(١٦) بابٌ: إذَا ارْتَحَلَ بَعْدَ ما زَاغَتِ الشَّمْسُ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ

١١١٢ - حدَّثَنَا قُتَيْبَةُ بنُ سعيدٍ قالَ: حدَّثَنا المُفَضَّلُ بنُ فَضالَةَ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ أنَسِ بنِ مالِكٍ قالَ: كانَ النبِيُّ ﷺ إذَا ارْتَحَلَ قَبْلَ أنْ تَزِيغَ الشَّمْسُ أخَّرَ الظُّهْرَ إلى وَقْتِ العَصْرِ. ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُما. فإذا زَاغَتِ الشَّمْسُ قَبْلَ أنْ يَرْتَحلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ. [انظر: ١١١١]

(17) CHAPTER. To offer *Ṣalāt* (prayer) while sitting.

1113. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ offered *Ṣalāt* (prayer) in his house while sitting during his illness and the people offered *Ṣalāt* behind him standing and he pointed to them to sit down. When he had finished the *Ṣalāt*, he said, "The *Imām* is to be followed and so when he bows you should bow; and when he lifts his

(١٧) بابُ صَلاةِ القاعِدِ

١١١٣ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ، عَنْ مالِكٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: صَلَّى رَسُولُ اللهِ ﷺ في بَيْتِهِ وَهُوَ شاكٍ فَصَلَّى جالِساً وَصَلَّى وَرَاءَهُ

head you should also do the same."(1) [The provision of this *Ḥadīth* was abrogated by the last action of the Prophet ﷺ. See H. No.687].

1114. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ fell down from a horse and his right side was either injured or scratched, so we went to inquire about his health. The time for the *Ṣalāt* (prayers) became due and he offered the *Ṣalāt* while sitting and we offered *Ṣalāt* while standing. He said, "The *Imām* is to be followed; so if he says *Takbīr*, you should also say *Takbīr*, and if he bows you should also bow; and when he lifts his head you should also do the same and if he says: *Sami' Allahu liman ḥamida* (Allāh heard those who sent praises to Him) you should say: *Rabbanā walakal-ḥamd* (O our Lord! All the praises are for You.") (See *Ḥadīṯ* No. 687 and 689, Vol.I).

1115. Narrated 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُ who was suffering from piles: I asked Allāh's Messenger ﷺ about the offering of *Ṣalāt* (prayers) of a man while sitting. He said, "If he offers *Ṣalāt* while standing it is better and he who offers *Ṣalāt* while sitting gets half the reward of that who offers *Ṣalāt* standing; and whoever offer *Ṣalāt* while lying gets half the reward of that who offers *Ṣalāt* while sitting."

قَوْمٌ قِياماً، فأشارَ إلَيْهِمْ أنِ اجْلِسُوا. فَلَمَّا انْصَرَفَ قالَ: «إنَّما جُعِلَ الإمامُ لِيُؤْتَمَّ بِهِ، فإذَا رَكَعَ فارْكَعُوا، وَإذَا رَفَعَ فارْفَعُوا». [راجع: ٦٨٨]

١١١٤ - حدَّثَنَا أبُو نُعَيم قالَ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أنَسِ ابنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: سَقَطَ رَسُولُ اللهِ ﷺ مِنْ فَرَسٍ فَجُحِشَ - أوْ فَجُحِشَ - شِقُّهُ الأيْمَنُ، فَدَخَلْنا عَلَيْهِ نَعُودُهُ فَحَضَرَتِ الصَّلاةُ فَصَلَّى قاعِداً فَصَلَّيْنا قُعُوداً. وقالَ: «إنَّما جُعِلَ الإمامُ لِيُؤْتَمَّ بِهِ. فإذَا كَبَّرَ فَكَبِّرُوا، وَإذَا رَكَعَ فارْكَعُوا، وَإذَا رَفَعَ فارْفَعُوا، وَإذَا قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنا ولكَ الحَمْدُ». [راجع: ٣٧٨]

١١١٥ - حدَّثَنَا إسحَاقُ بنُ مَنْصُورٍ قالَ: أخْبَرَنا رَوْحُ بنُ عُبادَةَ قالَ: أخْبَرَنا حُسَيْنٌ، عَنْ عَبْدِ اللهِ بنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بنِ حُصَينٍ رَضِيَ اللهُ عَنْهُ أنَّهُ سَألَ نَبِيَّ اللهِ ﷺ. ح وأخْبَرَنا إسحَاقُ قالَ: أخْبَرَنا عَبْدُ الصَّمَدِ قالَ: سَمِعْتُ أبي قالَ: حدَّثَنا الحُسَيْنُ عَن ابنِ بُرَيْدَةَ قالَ: حدَّثَني عِمْرَانُ بنُ حُصَيْنٍ وكانَ مَبْسُوراً قالَ: سَألْتُ رَسُولَ اللهِ ﷺ عَنْ صَلاةِ الرَّجُلِ قاعِداً فَقالَ: «إنْ صلَّى قائماً فهُوَ أفْضَلُ وَمَنْ

(1) (H.1113) See *Ḥadīṯ* 687,689 and 5658, for taking the final verdict.

صَلَّى قاعِداً فَلَهُ نِصْفُ أجرِ القائمِ، وَمَنْ صَلَّى نائماً فَلَهُ نِصْفُ أجرِ القاعِدِ». [انظر: ١١١٦، ١١١٧]

(18) CHAPTER. To offer *Ṣalāt* (prayers) by signs while sitting.

(١٨) بابُ صَلاةِ القاعِدِ بالإيماءِ

1116. Narrated 'Abdullāh bin Buraida: 'Imrān bin Ḥusain was suffering from piles. Once Abū Ma'mar narrated that 'Imrān bin Ḥuṣain said, "I asked the Prophet ﷺ about the *Ṣalāt* (prayers) of a person while sitting. He said, 'It is better for one to offer *Ṣalāt* (prayer) standing; and whoever offers *Ṣalāt* (prayer) sitting gets half the reward of that who offers *Ṣalāt* (prayer) while standing; and whoever offers *Ṣalāt* (prayer) while lying gets half the reward of that who offers *Ṣalāt* (prayer) while sitting.'"

١١١٦ - **حدَّثَنا** أبُو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا حُسَينٌ المُعَلِّمُ، عَنْ عَبْدِ اللهِ بنِ بُرَيْدَةَ أنَّ عِمْرَانَ ابنَ حُصَينٍ - وكانَ رَجُلاً مَبْسُوراً - وقالَ أبُو مَعْمَرٍ مَرَّةً عَنْ عِمْرَانَ بنِ حُصينٍ قالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَلاةِ الرَّجُلِ وهُوَ قاعِدٌ. فَقالَ: «مَنْ صَلَّى قائماً فَهُوَ أفْضَلُ، وَمَنْ صَلَّى قاعِداً فَلَهُ نِصْفُ أجْرِ القائمِ، وَمَنْ صَلَّى نائماً فَلَهُ نِصْفُ أجْرِ القاعِدِ». [راجع: ١١١٥]

(19) CHAPTER. Whoever cannot offer *Ṣalāt* (prayer) while sitting, can offer *Ṣalāt* while lying on his side.

(١٩) بابٌ: إذَا لَمْ يُطِقْ قاعِداً صَلَّى عَلى جَنْبٍ،

'Aṭā' said, "If one is unable to turn towards the *Qiblah* then he can offer the *Ṣalāt* (prayer) in whatever direction his face may be."

وقالَ عَطاءٌ: إنْ لَمْ يَقْدِرْ أنْ يَتَحَوَّلَ إلى القِبْلَةِ صَلَّى حَيْثُ كانَ وَجْهُهُ.

1117. Narrated 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُ: I had piles, so I asked the Prophet ﷺ about the *Ṣalāt* (prayers). He said, "Offer *Ṣalāt* (prayer) standing and if you cannot do that, offer *Ṣalāt* (prayer) sitting, and if you cannot do even that, then offer *Ṣalāt* (prayer) lying on your side."

١١١٧ - **حدَّثَنا** عَبْدَانُ، عَنْ عَبْدِ اللهِ، عَنْ إبْرَاهِيمَ بنِ طَهْمانَ قالَ: حدَّثَني الحُسَينُ المُكْتِبُ، عَنِ ابنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بنِ حُصَينٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَتْ بِي بَوَاسِيرُ فَسَأَلْتُ النَّبِيَّ ﷺ عَنِ الصَّلاةِ؟ فَقالَ: «صَلِّ قائماً، فإنْ لَمْ تَسْتَطِعْ فَقاعِداً، فإنْ لَمْ تَسْتَطِعْ فَعَلى جَنْبٍ». [راجع: ١١١٥]

(20) CHAPTER. Whoever starts his *Ṣalāt* (prayer) sitting (because of ailment) and then during the *Ṣalāt* (prayer) feels better, can finish the rest while standing.

(٢٠) بابٌ: إذَا صَلَّى قاعِداً ثُمَّ صَحَّ أوْ وَجَدَ خِفَّةً تمَّمَ ما بَقِيَ،

Al-Ḥasan said, "If the sick person wishes he can offer two *Rak'ā* while standing and two *Rak'ā* while sitting."

وقالَ الحَسَنُ: إنْ شاءَ المَرِيضُ صَلَّى رَكْعَتَينِ قائماً وَرَكْعَتَينِ قاعِداً.

1118. Narrated 'Āishah, the Mother of the faithful believers رَضِيَ اللهُ عَنها: I never saw Allāh's Messenger ﷺ offering the night *Ṣalāt* (prayer) while sitting except in his old age and then he used to recite while sitting and whenever he wanted to bow he would stand up and recite thirty or forty Verses (while standing) and then bow.

١١١٨ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أُمِّ المُؤْمِنِينَ أنَّها أخْبرَتْهُ: أنَّها لَمْ تَرَ رَسُولَ اللهِ ﷺ يُصَلِّي صَلاةَ اللَّيْلِ قاعِداً قَطُّ حتَّى أسَنَّ فَكانَ يَقْرَأُ قاعِداً حَتَّى إذا أرادَ أنْ يَركَعَ قام فَقَرأَ نَحْواً مِنْ ثَلاثِينَ آيَةً أوْ أرْبَعِينَ آيَةً ثُمَّ يَرْكَعُ. [انظر: ١١١٩، ١١٤٨، ١١٦١، ١١٦٨، ٤٨٣٧]

1119. Narrated 'Āishah, Mother of the faithful believers رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ (in his last days) used to offer (the night) *Ṣalāt* (prayer) sitting. He would recite while sitting, and when thirty or forty Verses remained from the recitation, he would stand up and recite them while standing and then he would bow and prostrate. He used to do the same in the second *Rak'ā*. After finishing the *Ṣalāt* (prayer) he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down.

١١١٩ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالكٌ، عَنْ عَبْدِ اللهِ بنِ يَزِيدَ، وَأبي النَّضْرِ مَولى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي جالِساً فَيَقْرَأُ وهُوَ جالِسٌ، فإذَا بَقِيَ مِنْ قِرَاءَتِهِ نَحْوٌ مِن ثَلاثِينَ آيَةً أوْ أرْبَعِينَ آيَةً قامَ فَقَرَأها وهُوَ قائمٌ ثُمَّ رَكَعَ ثُمَّ سَجَدَ، يَفْعَلُ في الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذلكَ. فإذَا قَضَى صَلاتَهُ نَظَرَ فإنْ كُنْتُ يَقْظَى تَحَدَّثَ مَعِي، وإنْ كُنْتُ نائمَةً اضْطَجَعَ. [راجع: ١١١٨]

19 - THE BOOK OF *ṢALĀT-UT-TAHAJJUD* (NIGHT PRAYER)

١٩ - كتاب التهجد

(1) CHAPTER. The *Tahajjud* prayer at night [*Tahajjud* means optional *Ṣalāt* (prayer) to be offered from the middle to the last part of the night but before the compulsory morning *Ṣalāt* (prayer)].

And the Statement of Allāh جَل جَلاله: "And in some parts of the night (also) offer the *Ṣalāt* (prayer) with it (i.e., recite the Qur'ān in the prayer), as an additional prayer (*Tahajjud* optional prayer — *Nawāfil*) for you... (O Muḥammad ﷺ)" (V.17:79).

(١) - بابُ التَّهَجُّدِ باللَّيْلِ،

وقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ﴾ [الإسراء: ٧٩].

1120. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Whenever the Prophet ﷺ got up at night to offer the *Tahajjud* prayer, he used to say:

"Allāhumma lakal-ḥamd. Anta Qaiyimus-samāwāti wal-arḍ wa man fīhinna. Wa lakal-ḥamdu, lakal mūlkus-sāmāwati wal-arḍ wa man fīhinna. Wa lakal-ḥamd, Anta Nūrus-samāwāti wal-arḍ. Antal-Ḥaq wa wa'dukal-ḥaq, wa liqā'uka ḥaq, wa qualuka ḥaq, wal-jannatu ḥaq wan-nāru ḥaq wannabīyy-ūna ḥaq, wa Muḥammadun ﷺ ḥaq, was-sā'atu ḥaq. Allāhumma laka aslamtu wabika āmantu, wa 'alaika tawakkaltu, wa ilaika anabtu wa bika ḵẖāṣamtu, wa ilaika ḥākamtu, faghfir lī mā qaddamtu wamā aḵẖ-ḵẖartu wamā as-rartu wamā' a'lantu, Antal-Muqaddim wa Antal-Mu'aḵẖ-ḵẖir, lā ilāha illā Anta (or *lā ilāha ghairuka*).

[O Allāh! All the praises are for You; You are the Sustainer and Protector of the heavens and the earth, and whatever is in them. All the praises are for You; You have the possession of the heavens and the earth and whatever is in them. All the praises are for You; You are the Light of the heavens and the earth; You are the King of the heavens and the earth and whatever is in

١١٢٠ - حدَّثَنَا عَلي بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنا سُلَيْمانُ ابنُ أبي مُسْلِم. عَنْ طاوُسٍ: سَمِعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ إذَا قامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قالَ: «اللَّهُمَّ لكَ الحَمْدُ، أنْتَ قَيِّمُ السَّمٰوَاتِ وَالأرْضِ وَمَنْ فِيهِنَّ. ولكَ الحَمْدُ لكَ مُلْكُ السَّمٰوَاتِ وَالأرْضِ وَمَنْ فِيهِنَّ. ولكَ الحَمْدُ، أنت نُورُ السَّمٰوَاتِ وَالأرْضِ، ولَكَ الحَمْدُ أنت مَلِكُ السمٰوات والأرضِ. وَلَكَ الحَمْدُ أنْتَ الحَقُّ وَوَعْدُكَ الحَقُّ، ولِقاؤُكَ حَقٌّ، وقَوْلُكَ حَقٌّ، والجنةُ حَقٌّ، والنارُ حَقٌّ والنَّبِيُّونَ حَقٌّ ومُحَمَّدٌ ﷺ حَقٌّ، والسَّاعَةُ حَقٌّ. اللَّهُمَّ لكَ أسْلَمْتُ وبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإلَيْكَ أنَبْتُ، وبِكَ خاصمتُ، وإلَيْكَ

them, and all the praises are for You; You are the Truth and Your Promise is the truth, and the Meeting with You is the truth, Your Words are the truth, and Paradise is the truth, and Hell is the truth and all the Prophets (peace be upon them) are the truth. And Muḥammad ﷺ is the truth, and the Hour (Day of Resurrection) is the truth. O Allāh! I surrender to You, I believe in You and depend on You, and repent to You, and with Your Help I argue (with my opponents, the disbelievers) and I take You as a Judge (to judge between us). Please forgive me my past and future sins; and whatever I concealed and whatever I revealed; and You are the One Who make (some people) forward and (some) backward. There is none who has the right to be worshipped but You or there is no other than You who has the right to be worshipped)].

Sufyān said that 'Abdul Karīm Abū Umaiyya added to the above, *'Walā ḥaula wa lā quwwata illā billāh'* (There is neither might nor power except with Allāh).

حاكَمْتُ، فاغْفِرْ لي ما قَدَّمْتُ وما أخَّرْتُ، وما أسْرَرْتُ وما أعْلَنْتُ، أنْتَ المُقَدِّمُ وَأنْتَ المُؤَخِّرُ لا إلَهَ إلَّا أنْتَ، أوْ لا إلَهَ غَيرُكَ».

قالَ سُفْيانُ: وَزَادَ عَبْدُ الكَرِيمِ أبُو أُمَيَّةَ: «وَلا حَوْلَ وَلا قُوَّةَ إلَّا باللهِ». قالَ سُفْيانُ: قالَ سُلَيمانُ بنُ أبي مُسْلِمٍ: سَمِعَهُ مِنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ. [انظر: ٦٣١٧، ٧٣٨٥، ٧٤٤٢، ٧٤٩٩]

(2) CHAPTER. The superiority of *Tahajjud* prayer (i.e. the night prayer).

(٢) - بابُ فَضْلِ قِيامِ اللَّيْلِ

1121. Narrated Sālim's father: In the lifetime of the Prophet ﷺ whosoever saw a dream would narrate it to Allāh's Messenger ﷺ. I had a wish of seeing a dream to narrate it to Allāh's Messenger ﷺ. I was a grown up boy and used to sleep in the mosque in the lifetime of the Prophet ﷺ. I saw in the dream that two angels caught hold of me and took me to the fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allāh from the fire." Then I met another angel who told me not to be afraid.

١١٢١ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا هِشامٌ قالَ: أخْبَرَنا مَعْمَرٌ ح وحدَّثَني مَحْمُودٌ قال: حدَّثَنا عَبْدُ الرَّزَّاقِ قالَ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أبِيهِ قالَ: كانَ الرَّجُلُ في حَياةِ النَّبِيِّ ﷺ إذَا رَأى رُؤْيا قَصَّها عَلى رَسُولِ اللهِ ﷺ فَتَمَنَّيْتُ أنْ أرَى رُؤْيا فأقُصَّها عَلى رَسُولِ اللهِ ﷺ، وكُنْتُ غُلاماً شابّاً، وكُنْتُ أنامُ في المَسْجِدِ عَلى

عَهْدِ النَّبِيِّ ﷺ فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي فَذَهَبا بِي إِلَى النَّارِ فإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ البِئْرِ، وَإِذَا لَهَا قَرْنانِ، وَإِذَا فِيْهَا أُناسٌ قَدْ عَرَفْتُهُمْ فَجَعَلْتُ أَقُولُ: أَعُوذُ باللهِ مِنَ النَّارِ. قالَ: فَلَقِيَنَا مَلَكٌ آخَرُ فَقالَ لِي: لَمْ تُرَعْ. [راجع: ٤٤٠]

1122. I narrated the dream to Ḥafṣa رضي الله عنها who told it to Allāh's Messenger ﷺ. The Prophet ﷺ said, "Abdullāh is a good man. I wish he offered night prayer (*Tahajjud*)."

After that 'Abdullāh (i.e., Sālim's father) used to sleep but a little at night.

١١٢٢ - فَقَصَصْتُها عَلى حَفْصَةَ، فقصَّتْها حَفْصَةُ عَلى رَسُولِ اللهِ ﷺ فَقالَ: نِعْمَ الرَّجُلُ عَبْدُ اللهِ لَوْ كانَ يُصَلِّي مِنَ اللَّيْلِ. فَكانَ بَعْدُ لا يَنامُ مِنَ اللَّيْلِ إِلَّا قَلِيلاً. [انظر: ١١٥٧، ٣٧٣٩، ٣٧٤١، ٧٠١٦، ٧٠٢٩، ٧٠٣١]

(3) CHAPTER. To perform a long prostration in the *Tahajjud* (night prayer).

(٣) بابُ طُولِ السُّجُودِ فِيْ قِيامِ اللَّيْلِ

1123. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ used to offer eleven *Rak'ā* and that was his *Ṣalāt* (i.e., night prayer). He used to prolong the prostration to such an extent that one could recite fifty verses (of the Qur'ān) before he would lift his head. He used to offer two *Rak'ā* (*Sunna*) before the *Ṣalāt-ul-Fajr* (early morning prayer) and then used to lie down on his right side till the call-maker came and informed him about the *Ṣalāt* (prayer).

١١٢٣ - حدَّثَنا أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها أَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّيْ إِحْدَى عَشْرَةَ رَكْعَةً، كانَتْ تِلْكَ صَلاتَهُ: يَسْجُدُ السَّجْدَةَ مِنْ ذلكَ قَدْرَ ما يَقْرَأُ أَحَدُكُمْ خَمْسِيْنَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاةِ الفَجْرِ، ثُمَّ يَضْطَجِعُ عَلى شِقِّهِ الأَيْمَنِ حتَّى يَأْتِيَهُ المُنادِي لِلصَّلاةِ. [راجع: ٦٢٦]

(4) CHAPTER. Leaving the night prayer by a patient.

(٤) بابُ تَرْكِ القِيامِ لِلْمَرِيْضِ

1124. Narrated Jundab رَضِيَ اللهُ عَنْهُ: The

١١٢٤ - حدَّثَنا أَبُو نُعَيْمٍ قالَ:

Prophet ﷺ became sick and did not get up (for *Tahajjud* prayer) for a night or two.

حدَّثَنا سُفْيانُ، عَنِ الأَسْوَدِ قالَ: سَمِعْتُ جُنْدَباً يَقُولُ: اشْتَكَى النَّبِيُّ ﷺ فَلَمْ يَقُمْ لَيْلَةً أَوْ لَيْلَتَيْنِ. [انظر: ١١٢٥، ٤٩٥٠، ٤٩٥١، ٤٩٨٣]

1125. Narrated Jundab bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: Jibrīl (Gabriel) عليه السلام did not come to the Prophet ﷺ (for some time) and so one of the Quraish women said, "His Satan has deserted him." So came the Divine Revelation:

"By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you." (V.93:1-3)

١١٢٥ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ قالَ: أَخْبَرَنا سُفْيانُ، عَنِ الأَسْوَدِ بنِ قَيْسٍ، عَنْ جُنْدَبِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: احْتَبَسَ جِبْرِيلُ ﷺ عَنِ النَّبِيِّ ﷺ فَقالَتْ امْرَأَةٌ مِنْ قُرَيْشٍ: أَبْطَأَ عَلَيْهِ شَيْطانُهُ. فَنَزَلَتْ ﴿وَالضُّحَىٰ ۝١ وَاللَّيْلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾ [الضحى: ١-٣]. [راجع: ١١٢٤]

(5) CHAPTER. The Prophet's ﷺ exhorting (the people) to *Tahajjud* and *Nawāfil* without making them compulsory.

The Prophet ﷺ went to 'Alī and Fāṭima رَضِيَ اللهُ عَنْهُما at night and knocked their door to exhort them to perform *Ṣalāt* (i.e. night prayers).

(٥) بابُ تَحْرِيضِ النَّبِيِّ ﷺ عَلَى قِيامِ اللَّيْلِ وَالنَّوافِلِ مِنْ غَيرِ إِيجابٍ،

وطَرَقَ النَّبِيُّ ﷺ فاطِمَةَ وَعَلِيّاً عَلَيْهِما السَّلامُ لَيْلَةً للصَّلاةِ.

1126. Narrated Umm Salama رَضِيَ اللهُ عَنْها: One night the Prophet ﷺ got up and said, "*Subḥān Allāh!*[1] How many *Al-Fitan* (trials and afflictions) has been sent down tonight and how many treasures have been sent down (disclosed). Go and wake the sleeping lady occupants of these dwellings up [for *Ṣalāt* (prayers)], perhaps a well-dressed in this world may be naked in the Hereafter."

١١٢٦ - حدَّثَنا ابنُ مُقاتِلٍ: قالَ حدَّثَنا عَبْدُ اللهِ قالَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ بِنْتِ الحَارِثِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ ﷺ اسْتَيْقَظَ لَيْلَةً فَقالَ: «سُبْحانَ اللهِ، ماذَا أُنْزِلَ اللَّيْلَةَ مِنَ الفِتْنَةِ! ماذَا أُنْزِلَ مِنَ الخَزَائِنِ مَنْ يُوْقِظُ صَوَاحِبَ الحُجُرَاتِ؟ يا رُبَّ كاسِيَةٍ في الدُّنْيا عارِيَةٍ في الآخِرَةِ. [راجع: ١١٥]

(1) (H.1126) *"Subḥān Allāh"*: See glossary.

1127. Narrated 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ that one night Allāh's Messenger ﷺ came to him and Fāṭima رَضِيَ اللهُ عَنْها, the daughter of the Prophet ﷺ and said: "Don't you (both) offer the *Tahajjud* prayers (at night)?" I said, "O Allāh's Messenger! Our souls are in the Hands of Allāh and if He wants us to get up He will make us get up." When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, "...But, man is ever more quarrelsome than anything." (V.18:54)

١١٢٧ - حدَّثَنَا أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عَلِيُّ ابنُ حُسَيْنٍ أَنَّ حُسَيْنَ بنَ عَلِيٍّ أَخْبَرَهُ: أَنَّ عَلِيَّ بنَ أبي طالِبٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ طَرَقَهُ وَفاطِمَةَ بِنْتَ النَّبِيِّ ﷺ لَيْلَةً فَقالَ: ألا تُصَلِّيانِ؟ فَقُلْتُ: يا رَسُولَ اللهِ، أَنْفُسُنا بِيَدِ اللهِ، فإذَا شاءَ أَنْ يَبْعَثَنا بَعَثَنا. فانْصَرَفَ حِينَ قُلْتُ ذلكَ وَلَمْ يَرْجِعْ إلَيَّ شَيْئاً. ثُمَّ سَمِعْتُهُ وهُوَ مُوَلٍّ يَضْرِبُ فَخِذَهُ وهُوَ يَقُولُ: ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ [الكهف: ٥٤]. [انظر: ٤٧٢٤، ٧٣٤٧، ٧٤٦٥]

1128. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet ﷺ never offered the *Ḍuḥā* prayer, but I offer it.

١١٢٨ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: إنْ كانَ رَسُولُ اللهِ ﷺ لَيَدَعُ العَمَلَ وهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ خَشْيَةَ أَنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ. وَما سَبَّحَ رَسُولُ اللهِ ﷺ سُبْحَةَ الضُّحَى قَطُّ، وَإنِّي لأُسَبِّحُها. [انظر: ١١٧٧]

1129. Narrated 'Āishah, the Mother of the faithful believers رَضِيَ اللهُ عَنْها: One night Allāh's Messenger ﷺ offered the *Ṣalāt* (prayer) in the mosque and the people followed him. The next night he also offered the *Ṣalāt* (prayer) and a great number of people followed him. On the third or the fourth night more and more people gathered, but Allāh's Messenger ﷺ

١١٢٩ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ ابنِ الزُّبَيرِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى ذَاتَ لَيْلَةٍ في المَسْجِدِ فَصَلَّى بِصَلاتِهِ ناسٌ. ثُمَّ

صَلَّى مِنَ القابِلةِ فَكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوْا مِنَ اللَّيْلَةِ الثَّالِثَةِ أوِ الرَّابِعَةِ فَلَمْ يَخْرُجْ إلَيْهِمْ رَسُولُ اللهِ ﷺ فَلَمَّا أصْبَحَ قالَ: «قَدْ رَأيْتُ الَّذِي صَنَعْتُمْ وَلَمْ يَمْنَعْنِيْ مِنَ الخُرُوجِ إلَيْكُمْ إلَّا أنِّي خَشِيْتُ أنْ تُفْرَضَ عَلَيْكُمْ». وَذلكَ في رَمَضانَ. [راجع: ٧٢٩]

did not come out to them. In the morning he said, "I saw what you were doing and nothing stopped me from coming out to you, but the fear that it (i.e. the *Ṣalāt*) might be enjoined on you." And that happened in the month of Ramaḍān.

(٦) بابُ قِيامِ النَّبِيِّ ﷺ اللَّيْلَ،

وقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: كَانَ يَقُوْمُ حتَّى تَفَطَّرَ قَدَماهُ. والفُطُوْرُ: الشُّقُوْقُ، انْفَطَرَتْ: انْشَقَّتْ.

(6) CHAPTER. Standing of the Prophet ﷺ [for the *Ṣalāt* (prayer)] at night.

'Āishah رَضِيَ اللهُ عَنْها narrated that the Prophet ﷺ used to offer *Ṣalāt* (prayer) till his feet used to be swollen (oedematous).

١١٣٠ - حدَّثَنا أبُو نُعَيْم قالَ: حدَّثَنا مِسْعَرٌ، عَنْ زِيادٍ قالَ: سَمِعْتُ المُغِيرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: إنْ كانَ النَّبِيُّ ﷺ لَيَقُوْمُ أوْ لَيُصَلِّي حتَّى تَرِمَ قَدَماهُ أو ساقَاهُ: فَيُقالُ لَهُ، فَيَقُولُ: «أفَلا أكُونُ عَبْداً شَكُوراً؟». [انظر: ٤٨٣٦، ٦٤٧١]

1130. Narrated Al-Mughīra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to stand [in the *Ṣalāt* (prayer)] or offer *Ṣalāt* (prayer) till both his feet or legs swelled. He was asked [why he offered such an unbearable *Ṣalāt* (prayer)] and he said, "Should I not be a thankful slave."

(٧) بابُ مَنْ نامَ عِنْدَ السَّحَرِ

(7) CHAPTER. Sleeping in the last hours of the night.

١١٣١ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنا عَمْرُو بنُ دِينارٍ أنَّ عَمْرَو بنَ أوْسٍ أخْبَرَهُ: أنَّ عَبْدَ اللهِ بنَ عَمْرِو بنِ العَاصِي رَضِيَ اللهُ عَنْهُما أخْبَرَهُ أنَّ رَسُولَ اللهِ ﷺ قالَ لَهُ: «أحَبُّ الصَّلاةِ إلى اللهِ صَلاةُ دَاوُدَ عَلَيْهِ السَّلامُ. وَأحَبُّ

1131. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ told me, "The most beloved *Ṣalāt* (prayer) to Allāh is that of Dā'ūd (David) عليه السلام, and the most beloved *Saum* (fasts) to Allāh are those of Dā'ūd. He used to sleep for half of the night and then offer *Ṣalāt* (prayer) for one third of the night and again sleep for its sixth part and used to observe *Saum* (fasts) to alternate days."

الصِّيامِ إلى اللهِ صِيامُ دَاوُدَ، وكانَ يَنامُ نِصْفَ اللَّيْلِ، ويَقُومُ ثُلُثَهُ، وَيَنامُ سُدُسَهُ. وَيَصُومُ يَوْماً ويُفطِرُ يَوْماً». [انظر: ١١٥٢، ١١٥٣، ١٩٧٤، ١٩٧٥، ١٩٧٦، ١٩٧٧، ١٩٧٨، ١٩٧٩، ١٩٨٠، ٣٤١٨، ٣٤١٩، ٣٤٢٠، ٥٠٥٢، ٥٠٥٤، ٥١٩٩، ٦١٣٤، ٦٢٧٧]

1132. Narrated Masrūq: I asked 'Āishah رَضِيَ اللهُ عَنْها which was the most beloved deed to the Prophet ﷺ. She said, "A deed done continuously." I further asked, "When did he used to get up [in the night for the *Ṣalāt* (prayer)]." She said, "He used to get up on hearing the crowing of a cock."

Narrated Al-Ash'ath رَضِيَ اللهُ عَنْهُ: He (the Prophet ﷺ) used to get up for the *Ṣalāt* (prayer) on hearing the crowing of a cock.

١١٣٢ - حدَّثَنَا عَبْدَانُ قالَ: أخْبرَني أبِي، عَنْ شُعْبَةَ، عَنْ أشْعَثَ قَالَ سَمِعْتُ أبي قالَ: سَمِعْتُ مَسْرُوقاً قالَ: سَأَلْتُ عائِشَةَ رَضِيَ اللهُ عَنْها: أيُّ العَمَلِ كانَ أحَبَّ إلى رَسُوْلِ اللهِ ﷺ؟ قالَت: الدَّائمُ. قُلْتُ: مَتى كانَ يَقُومُ؟ قالَتْ: كَانَ يَقُومُ إذَا سَمِعَ الصَّارِخَ. حدَّثَنا مُحَمَّدُ بن سَلاَم قالَ: أخْبرَنا أبُو الأحْوَصِ: عَنِ الأشْعَثِ قالَ: إذَا سَمِعَ الصَّارِخَ قامَ فَصَلَّى. [انظر: ٦٤٦١، ٦٤٦٢]

1133. Narrated 'Āishah رَضِيَ اللهُ عَنْها: In my house he (Prophet ﷺ) never passed the last hours of the night but sleeping.

١١٣٣ - **حدَّثَنَا** مُوسَى بنُ إسمَاعِيلَ قالَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ قالَ: ذَكَرَ أبي، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما ألْفاهُ السَّحَرُ عِنْدِي إلَّا نائماً، تَعْنِي النَّبِيَّ ﷺ.

(8) CHAPTER. Whoever took the *Suḥūr* (the meal taken before dawn in the month of Ramaḍān) and did not sleep before offering *Fajr* prayers.

(٨) بابُ مَنْ تَسَحَّرَ فَلَمْ يَنَمْ حتَّى صَلَّى الصُّبْحَ

1134. Narrated Qatāda: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ and Zaid bin

١١٣٤ - **حدَّثَنَا** يَعْقُوبُ بنُ

Thābit took their *Suḥūr* together. When they finished it, the Prophet ﷺ stood for the *Salāt* (i.e., the *Fajr* prayer) and offered it." We asked Anas, "What was the interval between their finishing the *Suḥūr* and the starting of the *Ṣalāt*?" Anas replied, "It was equal to the time taken by a person in reciting fifty Verses of the Qur'ān."

إبْرَاهِيمَ قالَ: حدَّثَنا رَوْحٌ قالَ: حدَّثَنا سَعِيد بنُ أبِي عَرُوبَة، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ نَبِيَّ اللهِ ﷺ وَزَيْدَ بنَ ثابِتٍ رَضِيَ اللهُ عَنْهُ تَسَحَّرَا، فَلَمَّا فَرَغا مِنْ سُحُورِهما قامَ نَبِيُّ اللهِ ﷺ إلى الصَّلاةِ فَصَلَّى. فَقُلْنَا لأنَسٍ: كَمْ كانَ بَينَ فَرَاغِهما مِنْ سُحُورِهما ودُخُولِهما في الصَّلاةِ؟ قالَ: كَقَدْرِ ما يَقْرَأُ الرَّجُلُ خَمْسِيْنَ آيَةً. [راجع: ٥٧٦]

(9) CHAPTER. To prolong the standing posture in the *Tahajjud* prayer.

(٩) بابُ طولِ القِيامِ في صَلاةِ اللَّيْلِ

1135. Narrated Abū Wā'il: 'Abdullāh رَضِيَ اللهُ عَنْهُ said, "One night I offered the *Tahajjud* prayer with the Prophet ﷺ and he kept on standing till an ill-thought came to me." We said, "What was the ill-thought?" He said, "It was to sit down and leave the Prophet ﷺ (standing)."

١١٣٥ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنِ الأعمَشِ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً فَلَمْ يَزَلْ قائماً حتَّى هَمَمْتُ بأمْرِ سَوْءٍ. قُلْنا: وما هَمَمْتَ؟ قالَ: هَمَمْتُ أنْ أقْعُدَ وَأذَرَ النَّبِيَّ ﷺ.

1136. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ got up for *Tahajjud* prayer he used to clean his mouth (and teeth) with *Siwāk*.

١١٣٦ - حدَّثَنا حَفْصُ بنُ عُمَرَ قالَ: حدَّثَنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ حُصَينٍ، عَنْ أبي وَائِلٍ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ كانَ إذَا قامَ للتَّهَجُّدِ مِنَ اللَّيْلِ يَشُوصُ فاهُ بالسِّوَاكِ. [راجع: ٢٤٥]

(10) CHAPTER. How was the *Ṣalāt* (*Tahajjud* prayer) of the Prophet ﷺ and how many *Rak'ā*, he used to offer at night?

(١٠) بابُ كَيْفَ صَلاةُ النَّبِيِّ ﷺ؟ وكَمْ كانَ النَّبِيُّ ﷺ يُصَلِّي باللَّيْلِ؟

١١٣٧ - حدَّثَنَا أبُو اليَمانِ قالَ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني سالمُ ابنُ عَبْدِ اللهِ أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: إنَّ رَجُلاً قالَ: يا رَسُولَ اللهِ، كَيْفَ صَلاةُ اللَّيْلِ؟ قالَ: «مَثْنَى مَثْنَى، فإذَا خِفْتَ الصُّبْحَ فَأوْتِرْ بِوَاحِدَةٍ». [راجع: ٤٧٢]

1137. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: A man said, "O Allāh's Messenger! How is the *Ṣalāt* (prayers) of the night?" He said, "Two *Rak'ā* followed by two *Rak'ā* and so on, and when you apprehend the approaching dawn, offer one *Rak'ā* as *Witr*."

١١٣٨ - حدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنِي يَحْيى، عَنْ شُعْبَةَ قالَ: حدَّثَني أبُو جَمْرَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كَانَتْ صَلاةُ النَّبِيِّ ﷺ ثَلاثَ عَشْرَةَ رَكْعَةً، يَعْني باللَّيْلِ.

1138. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The *Ṣalāt* (prayer) of the Prophet ﷺ used to be of thirteen *Rak'ā*, i.e., of the night (*Tahajjud*) prayer.

١١٣٩ - حدَّثَنِي إسحَاقُ قالَ: حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى قالَ: أخْبَرَنِي إسرَائِيلُ، عَنْ أبي حَصِينٍ، عَنْ يَحْيى بنِ وَثَّابٍ، عَنْ مَسْرُوقٍ قالَ: سَألْتُ عائِشَةَ رَضِيَ اللهُ عَنْها عَنْ صَلاةِ رَسُولِ اللهِ ﷺ باللَّيْلِ فَقالَتْ: سَبْعٌ، وتِسْعٌ، وَإحْدَى عَشْرَةَ، سِوَى رَكْعَتَيِ الفَجْرِ.

1139. Narrated Masrūq: I asked 'Āishah رَضِيَ اللهُ عَنْها about the night (*Tahajjud*) *Ṣalāt* (prayer) of Allāh's Messenger ﷺ and she said, "It was seven, nine or eleven *Rak'ā* besides the two *Rak'ā* of the *Fajr* prayer (i.e. *Sunna*)."

١١٤٠ - حدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى قالَ: أخْبَرَنا حَنْظَلَةُ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلاثَ عَشْرَةَ رَكْعَةً، مِنْها الوِتْرُ وَرَكْعَتا الفَجْرِ.

1140. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to offer thirteen *Rak'ā* of the night (*Tahajjud*) prayer and that included the *Witr* and two *Rak'ā* (*Sunna*) of the *Fajr* prayer.

(11) CHAPTER. The waking up of the Prophet ﷺ from his sleep for the night prayer and what (how much) was cancelled from the night prayer.

(١١) **بابُ** قِيامِ النَّبِيِّ ﷺ بِاللَّيْلِ مِنْ نَوْمِهِ وَما نُسِخَ مِنْ قِيامِ اللَّيْلِ،

And the Statement of Allāh تعالى: "O you wrapped in garments (i.e. Prophet Muḥammad ﷺ)! Stand (to pray) all night, except a little. Half of it, or a little less than that, or a little more; and recite the Qur'ān (aloud) in a slow (pleasant tone and) style. Verily, We shall send down to you a weighty Word (i.e. obligations, laws). Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing (oneself), and most suitable for (understanding) the Word (of Allāh). Verily, there is for you by day prolonged occupation with ordinary duties." (V.73:1-7)

وقَوْلِهِ تَعالَى: ﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ۝١ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ۝٢ نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ۝٣ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ۝٤ إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا ۝٥ إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا ۝٦ إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا ۝٧﴾ [المزمل: ١-٧] وَقَوْلُهُ: ﴿عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا﴾ [المزمل: ٢٠] قَالَ أَبُو عَبْدِ اللهِ: قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: نَشْأً: قامَ بِالحَبَشِيَّةِ. وِطَاءً، قالَ: مُواطَأَةً لِلْقُرْآنِ، أَشَدُّ مُوافَقَةً لِسَمْعِهِ وَبَصَرِهِ وَقَلْبِهِ. لِيُوَاطِئُوا: لِيُوَافِقُوا.

And Allāh's Statement: "...He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ān as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allāh's Bounty, yet others fighting in Allāh's Cause. So recite as much of the Qur'ān as may be easy (for you), and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt*, and lend to Allāh, a goodly loan, and whatever good you send before you for yourselves, (i.e. *Nawafil* — non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and *'Umra*, etc.), you will certainly find it with Allāh, better and greater in reward..." (V.73:20)

1141. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Sometimes Allāh's Messenger ﷺ would not observe *Saum* (fast) (for so many days) that we thought that he would not observe *Saum* (fast) that month and he sometimes used to observe *Saum* (fast) (for so many days) that

١١٤١ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ أَنَّهُ سَمِعَ أَنَسَ بنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ

we thought he would not leave observing *Saum* (fast) throughout that month and [as regards his *Ṣalāt* (prayers) and sleep at night], if you wanted to see him offering *Ṣalāt* (prayer) at night, you could see him offering *Ṣalāt* (prayer) and if you wanted to see him sleeping, you could see him sleeping.

رَسُولُ اللهِ ﷺ يُفْطِرُ مِنَ الشَّهْرِ حتَّى نَظُنَّ أنْ لا يَصُومَ مِنْهُ، وَيَصومُ حتَّى نَظُنَّ أنْ لا يُفْطِرَ. وكانَ لا تَشاءُ أنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّياً إلَّا رَأيْتَهُ، وَلا نائِماً إلَّا رَأيْتَهُ. تابَعَهُ سُلَيْمانُ وَأبُو خالِدٍ الأحْمَرُ، عَنْ حُمَيْدٍ. [انظر: ١٩٧٢، ١٩٧٣، ٣٥٦١]

(12) CHAPTER. Satan's tying of knots at the back of the head if one does not offer the night prayer.

(١٢) بابُ عَقْدِ الشَّيْطانِ عَلى قافِيَةِ الرَّأسِ إذَا لَمْ يُصَلِّ بِاللَّيْلِ

1142. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "During your sleep, Satan knots three knots at the back of the head of each one of you. On every knot he reads and exhales the following words, 'The night is long for you, so stay asleep.' When that person wakes up and remembers Allāh, one knot is undone; and when he performs ablution, the second knot is undone, and when he offers *Ṣalāt* (prayer) the third knot is undone and one gets up energetic in a good mode and with a good heart in the morning; otherwise he gets up in a bad mode, lazy (and with not a good heart)."

١١٤٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَعْقِدُ الشَّيْطانُ عَلى قافِيَةِ رَأسِ أحدِكُمْ إذَا هُوَ نامَ ثَلاثَ عُقَدٍ، يَضْرِبُ عَلىٰ مَكَانِ كلِّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ. فَإنِ اسْتَيْقَظ فَذَكَرَ اللهَ انْحَلَّتْ عُقْدَةٌ. فإنْ تَوَضَّأ انْحَلَّتْ عُقْدَةٌ. فإنْ صَلَّى انْحَلَّتْ عُقَدُهُ فَأصْبَحَ نَشِيطاً طَيِّبَ النَّفْسِ. وَإلَّا أصْبَحَ خَبِيْثَ النَّفْسِ كَسْلانَ». [انظر: ٣٢٦٩]

1143. Narrated Samura bin Jundab رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said in his narration of a dream that he saw, "He whose head was being crushed with a stone was one who learnt the Qur'ān but never acted on it, and slept ignoring the prescribed compulsory *Ṣalāt* (prayers)."

١١٤٣ - حدَّثَنا مُؤَمَّلُ بنُ هِشامٍ قالَ: حدَّثَنا إسمَاعِيلُ بنُ عُلَيَّةَ قالَ: حدَّثَنا عَوْفٌ قالَ: حدَّثَنا أبُو رَجاءٍ قالَ: حدَّثَنا سَمُرَةُ بنُ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ في الرؤيا قالَ: «أمَّا الَّذِي يُثْلَغُ رَأسُهُ بالحَجَرِ فإنَّهُ

يَأْخُذُ القُرْآنَ فَيَرْفُضُهُ وَيَنامُ عَنِ الصَّلاةِ المَكْتُوبَةِ». [راجع: ٨٤٥]

(13) CHAPTER. If one sleeps and does not offer the *Ṣalāt* (prayer), Satan urinates in his ears.

1144. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: A man was mentioned before the Prophet ﷺ and he was told that he kept on sleeping till morning and did not get up for *Aṣ-Ṣalāt* (i.e., *Fajr* prayer). The Prophet ﷺ said, "Satan urinated in his ears."

(١٣) بابٌ: إِذَا نامَ وَلَمْ يُصَلِّ بالَ الشَّيْطانُ في أُذُنِهِ

١١٤٤ - حدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا أَبُو الأَحْوَصِ قالَ: أَخْبَرَنَا مَنْصُورٌ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ فَقِيلَ: ما زَالَ نائماً حتَّى أَصْبَحَ ما قامَ إلى الصَّلاةِ، فَقالَ: «بالَ الشَّيْطانُ في أُذُنِهِ». [انظر: ٣٢٧٠]

(14) CHAPTER. Offering *Ṣalāt* (prayer) and invoking Allāh in the last hours of the night.

And Allāh جَل جَلاله says: "They used to sleep but little by night, [invoking their Lord (Allah) and praying with fear and hope]. And in the hours before down, they were (found) asking (Allāh) for forgiveness." (V.51:17,18)

(١٤) بابُ الدُّعاءِ وَالصَّلاةِ مِنْ آخِرِ اللَّيْلِ،

وقالَ اللهُ عزَّ وجلَّ: ﴿كَانُوا قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾﴾ أَيْ: ما ينامُونَ. ﴿وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾﴾ [الذاريات: ١٧ - ١٨].

1145. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Our Lord, the Blessed, the Superior, comes down every night on the nearest heaven to us during the last third of the night and He says, "(Is there anyone) who invokes Me, (demands anything from Me) so that I may respond to his invocation? (Is there anyone) who asks Me so that I may grant him his request? (Is there anyone) who seeks My Forgiveness, so that I may forgive him?"

١١٤٥ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ أَبي سَلَمَةَ، وَأَبي عَبْدِ اللهِ الأَغَرِّ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «يَنْزِلُ رَبُّنا تَبارَكَ وتَعالى كُلَّ لَيْلَةٍ إلى سَماءِ الدُّنْيا حِينَ يَبْقى ثُلُثُ اللَّيْلِ الآخِرُ يَقُولُ: مَنْ يَدْعُوني فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُني فَأَغْفِرَ لَهُ؟». [انظر: ٦٣٢١، ٧٤٩٤]

(15) CHAPTER. Sleeping in the first part of the night and getting up in its last part.

Salmān asked Abī Ad-Dardā' to sleep, and when it was the last part of the night, he told him to get up. (When this news reached the Prophet ﷺ), he said, "Salmān said the truth."

1146. Narrated Al-Aswad: I asked 'Āishah رَضِيَ اللهُ عَنْها about the *Ṣalāt* (prayer) of the Prophet ﷺ at night. She replied, "He used to sleep during the first part of night, and get up in its last part to offer *Ṣalāt* (prayer), and then return to his bed. When the *Mu'aḍḥ-ḍḥin* (the call-maker) pronounced the *Aḍḥān*, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out [for the *Ṣalāt* (prayer)]."

(16) CHAPTER. The *Ṣalāt* (prayer) of the Prophet ﷺ at night in Ramaḍān and (in) other months.

1147. Narrated Abū Salma bin 'Abdur Raḥmān: I asked 'Āishah رَضِيَ اللهُ عَنْها about the *Ṣalāt* (prayer) of Allāh's Messenger ﷺ during the month of Ramaḍān." She said, "Allāh's Messenger ﷺ never exceeded eleven *Rak'ā* in Ramaḍān or in other months; he used to offer four *Rak'ā* — do not ask me about their beauty and length, then four *Rak'ā*, do not ask me about their beauty and length, and then three *Rak'ā*." 'Āishah رَضِيَ اللهُ عَنْها further said, "I said, 'O Allāh's Messenger! Do you sleep before offering the *Witr* prayers?' He replied, 'O 'Āishah! My eyes sleep but my heart remains awake!'"

(١٥) بابُ مَنْ نامَ أوَّلَ اللَّيْلِ وأحْيا آخِرَهُ،

وَقالَ سَلْمانُ لأبي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُما: نَمْ، فَلَمَّا كانَ مِنْ آخِرِ اللَّيْلِ قالَ: قُمْ، قالَ النَّبِيُّ ﷺ: «صَدَقَ سَلْمانُ».

١١٤٦ - حدَّثَنا أبُو الوَلِيدِ، حدَّثَنا شُعْبَةُ، وَحدَّثَنِي سُلَيْمانُ قالَ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسْحاقَ، عَنِ الأسْوَدِ قالَ: سألْتُ عائِشَةَ رَضِيَ اللهُ عَنْها كَيْفَ صَلاةُ رَسُوْلِ اللهِ ﷺ باللَّيْلِ؟ قالَتْ: كانَ يَنامُ أوَّلَهُ وَيَقُومُ آخِرَهُ فَيُصَلِّي، ثُمَّ يَرْجِعُ إلى فِرَاشِهِ، فإذَا أذَّنَ المُؤَذِّنُ وَثَبَ، فإنْ كَانَتْ بِهِ حاجَةٌ اغْتَسَلَ وإلَّا تَوَضَّأ وَخَرَجَ.

(١٦) بابُ قِيامِ النَّبِيِّ ﷺ باللَّيْلِ في رَمَضانَ وغَيرِهِ

١١٤٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالِكٌ، عَنْ سَعِيدِ بنِ أبي سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ أنَّهُ أخْبَرَه أنَّهُ سألَ عائِشَةَ رَضِيَ اللهُ عَنْها: كَيفَ كانَتْ صَلاةُ رَسُولِ اللهِ ﷺ في رَمَضانَ؟ فَقالَتْ: ما كانَ رَسُولُ اللهِ ﷺ يَزِيدُ في رَمَضانَ وَلا في غَيرِهِ عَلى إحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أرْبَعاً فَلا تَسْألْ عَنْ حُسْنِهِنَّ وطُولِهِنَّ، ثُمَّ يُصَلِّي أرْبَعاً فَلا تَسْألْ عَنْ حُسْنِهِنَّ

وطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاثاً. قالَتْ عائِشَةُ: فَقُلْتُ: يا رَسُولَ اللهِ، أتَنامُ قَبْلَ أنْ تُوتِرَ؟ فَقالَ: «يا عائِشَةُ إنَّ عَيْنَيَّ تَنامانِ وَلا يَنامُ قَلْبِي». [انظر: ٢٠١٣، ٣٥٦٩]

1148. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I did not see the Prophet ﷺ reciting (the Qur'ān) in the night *Ṣalāt* (prayers) while sitting except when he became old; when he used to recite while sitting, and when thirty or forty Verses remained from the *Sūrah*, he would stand up and recite them and then bow.

١١٤٨ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قَالَ: حدَّثَنا يَحْيى بنُ سَعِيدٍ، عَنْ هِشامٍ قالَ: أخْبَرَني أبي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما رَأيْتُ النَّبِيَّ ﷺ يَقْرأُ في شَيْءٍ مِنْ صَلاةِ اللَّيْلِ جَالِساً حتَّى إذَا كَبِرَ قَرأ جَالِساً، فإذَا بَقِيَ عَلَيْهِ مِنَ السُّورَةِ ثَلاثونَ أوْ أرْبَعونَ آيَةً قامَ فَقَرأهُنَّ، ثُمَّ رَكَعَ. [راجع: ١١١٨]

(17) CHAPTER. The superiority of remaining with ablution during the day and night and the superiority of offering *Aṣ-Ṣalāt* (the prayers) after ablution during the day and night.

(١٧) بابُ فَضْلِ الطُّهُورِ باللَّيْلِ والنَّهارِ، وَفَضْلِ الصَّلاةِ عِنْدَ الطُّهُوْرِ باللَّيْلِ والنَّهارِ

1149. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: At the time of the *Ṣalāt-ul-Fajr* (*Fajr* prayers) the Prophet ﷺ asked Bilāl, "Tell me of the best deed you did after embracing Islām, for I heard your footsteps in front of me in Paradise." Bilāl replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I offered *Ṣalāt* (prayer) after that ablution as much as was written for me."

١١٤٩ - حدَّثَنا إسْحاقُ بنُ نَصْرٍ، حدَّثَنا أبُو أُسامَةَ، عَنْ أبي حَيَّانَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ لِبِلالٍ عِنْدَ صَلاةِ الفَجْرِ: «يا بِلالُ، حَدِّثْنِي بأرْجَى عَمَلٍ عَمِلْتَهُ في الإسْلامِ، فإنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ في الجَنَّةِ». قالَ: ما عَمِلْتُ عَمَلاً أرْجَى عِنْدِي أنِّي لَمْ أتَطَهَّرْ طُهُوراً في ساعَةِ لَيْلٍ أوْ نَهارٍ إلَّا

صَلَّيْتُ بِذلكَ الطُّهُورِ ما كُتِبَ لي أنْ أُصَلِّيَ.

(18) CHAPTER. It is disliked to exaggerate extremely in matters of worship.

(١٨) بابُ ما يُكْرَهُ مِنَ التَّشْدِيدِ في العِبادَةِ

1150. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ entered (the mosque)[1] and saw a rope hanging in between its two pillars. He said, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, holds it [to keep standing in the *Ṣalāt* (prayer)]." The Prophet ﷺ said, "Don't use it. Remove the rope. You should offer *Ṣalāt* (prayer) as long as you feel active, and when you get tired, sit down."

١١٥٠ - حدَّثَنا أبُو مَعْمَرٍ قَالَ: حدَّثَنا عَبْدُ الوَارِثِ، حَدَّثَنَا عَبْدُ العَزِيزُ بنُ صُهَيْبٍ عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: دَخَلَ النَّبِيُّ ﷺ فإذَا حَبْلٌ مَمْدُودٌ بَينَ السَّارِيَتَيْنِ، فَقالَ: «ما هٰذَا الْحَبْلُ؟» قالُوا: هٰذَا حَبْلٌ لِزَيْنَبَ فإذَا فَتَرَتْ تَعَلَّقَتْ. فَقالَ: النَّبِيُّ ﷺ: «لَا، حُلُّوهُ لِيُصَلِّ أحَدُكُمْ نَشاطَهُ، فإذَا فَتَرَ فَلْيَقْعُدْ».

1151. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A woman from the tribe of Banī Asad was sitting with me and Allāh's Messenger ﷺ came to my house and said, "Who is this?" I said, "(She is) So-and-so. She does not sleep at night because she is engaged in *Ṣalāt* (prayer)." The Prophet ﷺ said disapprovingly: "Do (good) deeds which are within your capacity as Allāh never gets tired of giving rewards till you get tired of doing good deeds."

١١٥١ - قالَ: وَقالَ عَبْدُ اللهِ بنُ مَسْلَمَةَ: عَنْ مالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَتْ عِنْدِي امْرأةٌ مِنْ بَنِي أسَدٍ فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَقالَ: «مَنْ هٰذِهِ؟» قُلْتُ: فُلانَةٌ، لا تَنامُ باللَّيْلِ، تَذْكُرُ مِنْ صَلاتِها، فَقالَ: «مَهْ، عَلَيْكُمْ ما تُطِيقُونَ مِنَ الأعْمالِ، فإنَّ اللهَ لا يَمَلُّ حتَّى تَمَلُّوا». [راجع: ٤٣]

(19) CHAPTER. It is disliked for a person to leave offering the night *Ṣalāt* after he has been used to (offering) it.

(١٩) بابُ ما يُكْرَهُ مِنْ تَرْكِ قِيامِ اللَّيْلِ لِمَنْ كانَ يَقُومُهُ

1152. Narrated 'Abdullāh bin 'Amr bin

١١٥٢ - حدَّثَنا عَبَّاسُ بنُ

(1) (H.1150) See *Fatḥ-al-Bārī*, for details.

الحُسَينِ قَالَ: حدَّثَنا مُبَشِّرُ بنُ إسْمَاعِيلُ، عَنِ الأوْزَاعِيِّ. ح وَحدَّثَنِي مُحَمَّدُ بنُ مُقاتِلٍ أبُو الحَسَنِ قالَ: أخْبرَنا عَبْدُ اللهِ: قَالَ أخْبرَنا الأوْزَاعِيُّ قالَ: حَدَّثَنا يَحْيى بنُ أبي كَثِيرٍ قالَ: حدَّثَني أبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ قالَ: حدَّثَني عَبْدُ اللهِ بنُ عَمْرِو بنِ العاصِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «يا عَبْدَ اللهِ لا تَكُنْ مِثْلَ فُلانٍ كانَ يَقُومُ مِنَ اللَّيْلَ فَتَركَ قِيامَ اللَّيلِ».

وَقالَ هِشامٌ: حدَّثَنا ابنُ أبي العشْرِينَ: قَالَ حدَّثَنا الأَوْزَاعِيُّ قالَ: حَدَّثَنا يَحْيى، عَنْ عُمَرَ بنِ الحَكَمِ بنِ ثَوْبانَ قالَ: حدَّثَني أبُو سَلَمَةَ بِهذا مِثْلَهُ. وَتابَعَهُ عَمْرُو بنُ أبي سَلَمَةَ، عَنِ الأوْزَاعِيِّ. [راجع: ١١٣١]

Al-'Āṣ رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said to me, "O 'Abdullāh! Do not be like so-and-so who used to offer *Ṣalāt* (prayer) at night and then stopped the night *Ṣalāt* (prayer)."

(٢٠) بابٌ:

(20) CHAPTER.

١١٥٣ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قَالَ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ أبي العَبَّاسِ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: قالَ لِي رَسُوْلُ اللهِ ﷺ: «أَلَمْ أُخْبَرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهارَ؟» قُلْتُ: إنِّي أفْعَلُ ذٰلكَ. قالَ: «فإنَّكَ إذَا فَعَلْتَ هَجَمَتْ عَيْنُكَ وَنَفِهَتْ نَفْسُكَ، وإنَّ لِنَفْسِكَ حَقًّا، وَلأهْلِكَ حَقًّا، فَصُمْ وأفْطِرْ، وَقُمْ ونَمْ». [راجع: ١١٣١]

1153. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ said to me, "I have been informed that you offer *Ṣalāt* (prayer) all the night and observe *Saum* (fast) during the day." I said, "(Yes) I do so." He said, "If you do so, your eye-sight will become weak and you will become weak. No doubt, your body has a right on you, and your family has a right on you, so observe *Saum* (for some days) and do not observe it (for some days), offer *Ṣalāt* (for some time) and then sleep."

(21) CHAPTER. The superiority of one who wakes up at night and offers the *Ṣalāt* with a loud voice.

1154. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever gets up at night and says:

'Lā ilāha illallāhu Waḥdahū lā ṣharīka lahū. Lahul-mulku, wa lahul-ḥamdu wa Huwa 'alā kulli ṣhai'in Qadīr. Alḥamdu lillāhi, wa subḥānallāhi, wa lā ilāha illallāhu, wallāhu akbar, wa lā hawla wa lā quwwata illā-billāh.'

(None has the right to be worshipped but Allāh. He is the Only One Who has no partners. His is the kingdom and all the praises are for Him. He is Omnipotent. All the praises are for Allāh. All the glories are for Allāh. And none has the right to be worshipped but Allāh, and Allāh is the Most Great and there is neither might nor power except with Allāh).

And then says: *'Allāhumma, ighfir lī'* (O Allāh! Forgive me).

Or invokes (Allāh), he will be responded to and if he performs ablution [and offer *Ṣalāt* (prayer)], his *Ṣalāt* will be accepted."

(٢١) بابُ فَضْلِ مَنْ تَعارَّ مِنَ اللَّيْلِ فَصَلَّى

١١٥٤ - حدَّثَنَا صَدَقَةُ قَالَ: أَخْبَرَنا الوَلِيدُ هُوَ ابنُ مُسلِمٍ، عَنِ الأَوْزَاعِيِّ قالَ: حدَّثَنا عُمَيْرُ بنُ هانِئٍ قالَ: حدَّثَني جُنادَةُ بنُ أبي أُمَيَّةَ قَالَ: حدَّثَني عُبادَةُ بنُ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ تَعارَّ مِنَ اللَّيْلِ فَقالَ: لا إلٰهَ إلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ. لَهُ المُلْكُ وَلَهُ الحَمْدُ وَهُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ، الحَمْدُ للهِ وَسُبْحانَ اللهِ، وَاللهُ أَكْبَرُ، وَلا حَوْلَ وَلا قُوَّةَ إلَّا باللهِ. ثُمَّ قالَ: اللَّهُمَّ اغْفِرْ لي، أَوْ دَعا اسْتُجِيبَ، فإنْ تَوَضَّأَ وَصَلَّى قُبِلَتْ صَلاتُهُ».

1155. Abū Hurairah رَضِيَ اللهُ عَنْهُ in one of his narrations said that once Allāh's Messenger ﷺ said, "Your brother, i.e., 'Abdullāh bin Rawāḥa, does not say obscene (referring to his poetic verses): Amongst us is Allāh's Messenger, who recites His Book when it dawns.

He showed us the guidance, after we were blind. We believe that whatever he says is true.

And he spends his nights in such a way as his sides do not touch his bed. While the *Mushrikūn* were deeply asleep."

١١٥٥ - حدَّثَنَا يَحْيى بنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قَالَ: أَخْبَرَنِي الهَيْثَمُ بنُ أبي سِنانٍ أَنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ وَهُوَ يَقُصُّ في قَصَصِهِ، وَهُوَ يَذْكُرُ رَسُولَ اللهِ ﷺ: «إنَّ أخاً لَكُمْ لا يَقُولُ الرَّفَثَ»، يَعْنِي بذٰلكَ عَبْدَ اللهِ بنَ رَوَاحَةَ.

وفينا رسولُ اللهِ يَتْلُو كِتَابَهُ
إذا انْشَقَّ مَعْرُوفٌ مِنَ الفَجْرِ ساطِعُ

أَرانا الهُدَى بَعْدَ العَمى فَقُلُوبُنا
بِهِ موقِناتٌ أَنَّ ما قَالَ واقِعُ
يبيتُ يُجافي جَنْبَه عَنْ فِراشِهِ
إِذا اسْتَثْقَلَتْ بالمُشْرِكينَ المضاجِعُ

تابعه عُقيلٌ، وقال الزُّبَيْدِيُّ: أَخْبرني الزُّهريُّ عَنْ سعيدٍ والأَعَرَجِ، عن أَبي هُرَيْرَة. [انظر: ٦١٥١]

1156. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "In the lifetime of the Prophet ﷺ I dreamt that a piece of silk cloth was in my hand and it flew with me to whichever part of Paradise I wanted. I also saw as if two persons (i.e., angels) came to me and wanted to take me to Fire. Then an angel met us and told me not to be afraid. He then told them to leave me.

١١٥٦ - **حدَّثَنَا** أَبُو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رَأَيْتُ عَلى عَهْدِ النَّبِيِّ ﷺ كأَنَّ بيَدِي قِطْعَةَ إِسْتَبْرَقٍ فكأني لا أُريدُ مَكاناً مِنَ الجَنَّةِ إِلَّا طارَتْ إِلَيْهِ. وَرَأَيْتُ كأَنَّ اثْنَينِ أَتَياني أَرَادَا أَنْ يَذْهَبا بِي إِلى النَّارِ، فَتَلَقَّاهُما مَلَكٌ فَقالَ: لَمْ تُرَعْ، خَلِّيا عَنْهُ. [راجع: ٤٤٠]

1157. Ḥafṣa narrated one of my dreams to the Prophet ﷺ who said, 'Abdullāh is a good man. Would that he offer the night prayer (*Ṣalāt-ut-Tahajjud*)!"

١١٥٧ - فَقَصَّتْ حَفْصَةُ عَلى النَّبِيِّ ﷺ إِحْدَى رُؤيايَ. فَقالَ النَّبِيُّ ﷺ: «نِعْمَ الرَّجُلُ عَبْدُ اللهِ لَوْ كانَ يُصَلِّي مِنَ اللَّيْلِ». [راجع: ١١٢٢]

1158. So, after that day 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهما started offering the night prayers. The Companions of the Prophet ﷺ used to tell their dreams that [*Laila-tul-Qadr* (the Night of Power)] was on the 27th of the month of Ramaḍān. The Prophet ﷺ said, "I see that your dreams agree on the last ten nights of Ramaḍān and so whoever is in search of it should seek it in the last ten nights of Ramaḍān."

١١٥٨ - فَكانَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ يُصَلِّي مِنَ اللَّيْلِ. وكانُوا لا يَزَالُونَ يَقُصُّونَ عَلى النَّبِيِّ ﷺ الرُّؤيا أَنَّها في اللَّيْلَةِ السَّابِعَةِ مِنَ العَشْرِ الأَوَاخِرِ. فَقالَ النَّبِيُّ ﷺ: «أَرَى رُؤياكُمْ قَدْ تَوَاطَأَتْ في العَشْرِ الأَوَاخِرِ. فَمَنْ كانَ مُتَحَرِّيها فَلْيَتَحَرَّها

مِنَ العَشْرِ الأَوَاخِرِ». [انظر: ٢٠١٥، ٦٩٩١]

(22) CHAPTER. Regularity of offering two *Rak'ā* (*Sunna*) of the *Fajr*.

(٢٢) بابُ المُدَاوَمةِ عَلى رَكْعَتَيِ الفَجْرِ

1159. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ offered the *Ishā'* prayer (and then got up at the *Tahajjud* time) and offered eight *Rak'ā* and then offered two *Rak'ā* while sitting. He then offered two *Rak'ā* in between the *Aḍhān* and *Iqāma* (of the *Fajr* prayer) and he never missed them.

١١٥٩ - حدَّثَنَا عَبْدُ اللهِ بنُ يَزِيدَ قَالَ: حدَّثَنا سَعِيدٌ، هُوَ ابنُ أبي أيُّوبَ، قالَ: حدَّثَني جَعْفَرُ بنُ رَبِيعَةَ، عَنْ عِرَاكِ ابنِ مالِكٍ، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: صَلَّى النَّبِيُّ ﷺ العِشاءَ، وَصَلَّى ثَمَانِيَ رَكَعاتٍ، وَرَكْعَتَينِ جالِساً، وَرَكْعَتَينِ بَينَ النِّدَاءَيْنِ، وَلَمْ يَكُنْ يَدَعُهُما أبَداً. [راجع: ٦١٩]

(23) CHAPTER. To lie down on the right side after offering two *Rak'ā* (*Sunna*) of the *Fajr* prayer.

(٢٣) بابُ الضِّجْعَةِ عَلى الشِّقِّ الأيمَنِ بَعْدَ رَكْعَتَيِ الفَجْرِ

1160. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to lie down on his right side, after offering two *Rak'ā* (*Sunna*) of the *Fajr* prayer.

١١٦٠ - حدَّثَني عَبْدُ اللهِ بنُ يَزِيدَ قَالَ: حدَّثَنا سَعِيدُ بنُ أبي أيُّوبَ قالَ: حدَّثَني أبُو الأسْوَدِ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ إذَا صَلَّى رَكْعَتَيِ الفَجْرِ اضْطَجَعَ عَلى شِقِّهِ الأيمَنِ. [راجع: ٦٢٦]

(24) CHAPTER. Whoever talks after offering two *Rak'ā* (*Sunna*) (of the *Fajr* prayer) and does not lie down.

(٢٤) بابُ مَنْ تَحَدَّثَ بَعْدَ الرَّكْعَتَينِ ولَمْ يَضْطَجِعْ

1161. Narrated 'Āishah رَضِيَ اللهُ عَنْها: After offering the *Sunna* of the *Fajr* prayer, the Prophet ﷺ used to talk to me, if I happen to be awake; otherwise he would lie down till the *Iqāma* was proclaimed (for the *Fajr* prayer).

١١٦١ - حدَّثَنا بِشْرُ بنُ الحَكَمِ قَالَ: حدَّثَنا سُفْيانُ قالَ: حدَّثَني سالِمٌ أبو النَّضْرِ، عَنْ أبي سَلَمَةَ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ

كانَ إذَا صَلَّى سُنَّةَ الفَجْرِ فإنْ كُنْتُ مُسْتَيْقِظَةً حدَّثَني وَإلَّا اضْطَجَعَ حتَّى يُؤذَّنَ بالصّلاة. [راجع: ١١١٨]

(25) CHAPTER. What is said about the *Nawāfil* being offered as two *Rak'ā* followed by two and so on.

(٢٥) بابُ ما جاءَ في التَّطَوُّعِ مَثْنَى مَثْنَى،

And this has been narrated by 'Ammār, Abū Ḏhar, Anas, Jābir bin Zaid, 'Ikrima, and Aẓ-Ẓuhrī رَضِيَ اللهُ عَنْهم.

قَالَ مُحَمَّدٌ ويُذْكَرُ ذلكَ عَن عَمَّارٍ، وَأبي ذَرٍّ، وَأنَسٍ، وجابِرِ بنِ زَيْدٍ، وعِكْرِمَةَ، والزُّهْرِيِّ رَضِيَ اللهُ عَنْهُمْ. وقالَ يَحْيى بنُ سَعِيدٍ الأنْصَارِيُّ: ما أدْرَكْتُ فُقَهاءَ أرْضِنا إلَّا يُسَلِّمُونَ في كلِّ اثْنَتَينِ مِنَ النَّهارِ.

Yaḥyā bin Sa'īd Al-Anṣārī said, "I saw the religious learned men of our town (Al-Madīna) offering two *Rak'ā* of *Nawāfil* and finishing them with *Taslīm* during the day".

١١٦٢ - حدَّثَنَا قُتَيْبَةُ قالَ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ أبي الموَالي، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: كانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنا الاسْتخارَةَ في الأُمُورِ كما يُعَلِّمُنا السُّورَةَ مِنَ القُرْآنِ، يَقُولُ: «إذَا هَمَّ أحَدكُمْ بالأمْرِ فَلْيَرْكَعْ رَكْعَتَينِ مِن غَيرِ الفَرِيضَةِ. ثُمَّ لِيَقُلْ: اللَّهُمَّ إنِّي أسْتَخِيرُكَ بِعِلْمِكَ. وأسْتَقْدِرُكَ بِقُدْرَتِكَ وأسْألكَ مِنْ فَضْلِكَ العَظِيمِ فإنَّكَ تَقْدِرُ وَلا أقْدِرُ. وتَعْلَمُ وَلا أعْلَمُ. وَأنْتَ عَلَّامُ الغُيُوبِ. اللَّهُمَّ إنْ كُنْتَ تَعْلَمُ أنَّ هذَا الأمْرَ خَيرٌ لي في دِيني وَمَعاشِي وعاقِبةِ أمْرِي - أوْ قالَ: عاجِلِ أمْرِي وآجِلِهِ - فاقْدُرْهُ لي وَيَسِّرْهُ لي ثُمَّ بارِكْ لي فِيهِ، وإنْ كُنْتَ تَعْلَمُ أنَّ هذَا الأمْرَ شَرٌّ لي في دِيني

1162. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to teach us the way of doing *Istikḫāra* in all matters as he taught us the *Sūrahs* of the Qur'ān. (*Istikḫāra* means to ask Allāh to guide one to the right sort of action concerning any job or deed), He said, "If anyone of you decides to do any job, he should offer a two *Rak'ā Ṣalāt* (prayer) other than the compulsory ones and say (after the *Ṣalāt*):

'Allāhumma innī astakḫīruka bi-'ilmika, wa astaqdiruka bi-qudratika, wa as'aluka min faḍlikal-'azīm. Fa-innaka taqdiru walā aqdiru, wa ta'lamu walā a'lamu, wa Anta 'Allāmul-ghuyūb. Allāhumma in kunta ta'lamu anna hāḏhal-amra ḵẖairun lī, fī dīnī wa ma'āṣẖī wa 'āqibati amrī (or *'ājili amrī wa'ājilihī*), *faqdurhu lī wa yas-sirhu lī, thumma bārik lī fīhi, wa in kunta ta'lamu anna hāḏhal-amra ṣẖar-run lī, fī dīnī wa ma'āṣẖī wa'āqibati amrī* (or *fī'ājili amrī wa ājilihī*), *faṣrifhu 'annī waṣ-rifnī 'anhu, waqdur lī al-ḵẖaira ḥaithu kāna, Ṯhumma arḍini bihī.'*

(O Allāh, I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You

for Your Great Favour, for You have power, but I don't, and You have knowledge, but I don't have, and You know all hidden matters. O Allāh, if You know that this matter is good for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present, and future life), then do it for me; and if You know that this matter is evil (not good) for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.)

The Prophet ﷺ added that then the person should name (mention) his need (matter).

وَمَعاشِي وعاقِبَةِ أمْرِي - أوْ قالَ: في عاجِلِ أمْرِي وآجِلِهِ - فاصْرِفْهُ عَنِّي وَاصْرِفْني عَنْهُ، واقْدُرْ لي الخَيْرَ حَيْثُ كانَ ثُمَّ أرْضِني بِهِ» قالَ: «ويُسَمِّي حاجَتَهُ». [انظر: ٦٣٨٢، ٧٣٩٠]

1163. Narrated Abū Qatāda bin Rab'ī Al-Anṣārī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If anyone of you enters a mosque, he should not sit until he has offered a two *Rak'ā* prayer (*Tahayyat-ul-Masjid*)."

١١٦٣ - حدَّثَنَا المَكِّيُّ بنُ إبْرَاهِيمَ، عَنْ عَبْدِ اللهِ بنِ سَعِيدٍ، عَنْ عامِرِ بنِ عَبْدِ اللهِ ابنِ الزُّبَيرِ، عَنْ عَمْرِو بنِ سُلَيمٍ الزُّرَقِيِّ أنَّهُ سَمِعَ أبا قَتادَةَ بنَ رِبْعِيٍّ الأنْصَارِيَّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «إذَا دَخَلَ أحَدُكُمُ المَسْجِدَ فَلا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَينِ». [راجع: ٤٤٤]

1164. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ led us and offered a two *Rak'ā* prayer and then went away.

١١٦٤ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالِكٌ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى لَنا رَسُولُ اللهِ ﷺ رَكْعَتَينِ ثُمَّ انْصَرَفَ. [راجع: ٣٨٠]

1165. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I offered with Allāh's Messenger ﷺ two *Rak'ā* before the compulsory *Ẓuhr* prayer

١١٦٥ - حدَّثَنَا يحيىٰ بنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ

and two *Rak'ā* after the *Ẓuhr* prayer, two *Rak'ā* after *Jumu'ah*, *Maghrib* and *'Ishā'* prayers.

ابنِ شِهابٍ قالَ: أخْبرَني سالمٌ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ رَكْعَتَينِ قَبْلَ الظُّهْرِ، وَرَكْعَتَينِ بَعْدَ الظُّهْرِ، وَرَكْعَتَينِ بَعْدَ الجُمُعَةِ، وَرَكْعَتَينِ بَعْدَ المَغْرِبِ، وَرَكْعَتَينِ بَعْدَ العِشاءِ. [راجع: ٩٣٧]

1166. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: While delivering a *Khuṭba* (religious talk), Allāh's Messenger ﷺ said, "If anyone of you comes (for *Jumu'ah* prayer) while the *Imām* is delivering the *Khuṭba* or has come out for it, he should offer a two *Rak'ā* (prayer) (*Tahayyat-ul-Masjid*).

١١٦٦ - **حدَّثَنا** آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا عَمْرُو بنُ دِينارٍ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ وَهُوَ يَخْطُبُ: «إذَا جاءَ أحَدُكُمْ والإمامُ يَخْطُبُ أوْ قَدْ خَرَجَ فَلْيُصَلِّ رَكْعَتَينِ». [راجع: ٩٣٠]

1167. Narrated Mujāhid: Somebody came to the house of Ibn 'Umar رَضِيَ اللهُ عَنْهُما and told him that Allāh's Messenger ﷺ had entered the Ka'bah. Ibn 'Umar said, "I went in front of the Ka'bah and found that Allāh's Messenger ﷺ had come out of the Ka'bah and I saw Bilāl standing by the side of the gate of the Ka'bah. I said, 'O Bilāl! Has Allāh's Messenger ﷺ offered *Ṣalāt* (prayer inside the Ka'bah?' Bilāl replied in the affirmative. I said, 'Where (did he offer *Ṣalāt*)?' He replied, '(He offered *Ṣalāt*) between these two pillars and then he came out and offered a two *Rak'ā* prayer in front of the Ka'bah'."

Abū 'Abdullāh said: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ advised me to offer two *Rak'ā Ḍuḥā* prayer (prayer to be offered after sunrise and before midday.)"

'Itbān (bin Mālik) said, "Allāh's Messenger ﷺ and Abū Bakr رَضِيَ اللهُ عَنْهُ

١١٦٧ - **حدَّثَنا** أبُو نُعَيْم قالَ: حدَّثَنا سَيْفٌ قالَ: سَمِعْتُ مُجَاهِداً يَقُولُ: أُتِيَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما في مَنزِلِهِ فَقِيلَ لَهُ: هذَا رَسُولُ اللهِ ﷺ قَدْ دَخَلَ الكَعْبَةَ، قالَ: فأقْبَلْتُ فأجِدُ رَسُولَ اللهِ ﷺ قَدْ خَرَجَ وَأجِدُ بِلالاً عِنْدَ البابِ قائماً. فَقُلْتُ: يا بِلالُ صَلَّى رَسُولُ اللهِ ﷺ قالَ: نَعَمْ. قُلْتُ: فَأيْنَ؟ قالَ: بَيْنَ هاتَينِ الأُسْطُوَانَتَينِ. ثُمَّ خَرَجَ فَصَلَّى رَكْعَتَينِ في وَجْهِ الكَعْبَةِ. [راجع: ٣٩٧]

قالَ أبُو عَبْدِ اللهِ: وَقالَ أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أوْصَاني النَّبِيُّ ﷺ بِرَكْعَتَيِ الضُّحَى. وَقالَ عِتْبانُ: غَدَا

came to me after sunrise and we aligned behind the Prophet ﷺ and offered two *Rak'ā* (prayer)."

عَلَيَّ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ بَعْدَ ما امْتَدَّ النَّهارُ وَصَفَفْنا وَرَاءَهُ فَرَكَعَ رَكْعَتَيْنِ.

(26) CHAPTER. To talk after offering two *Rak'ā* (*Sunna* of the *Fajr* prayer).

(٢٦) بابُ الحَدِيثِ بَعْدَ رَكْعَتَيِ الفَجْرِ

1168. Narrated 'Āishah رَضِيَ اللهُ عَنْها: After offering the two *Rak'ā* (*Sunna*) the Prophet ﷺ used to talk to me, if I happen to be awake; otherwise he would lie down.

١١٦٨ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ قَالَ: حدَّثَنا سُفْيانُ، قالَ أَبُو النَّضْرِ: حدَّثَني عَنْ أَبي سَلَمَةَ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي رَكْعَتَيْنِ فإنْ كُنْتُ مُسْتَيقِظَةً حدَّثَني وَإلَّا اضْطَجَعَ. قُلْتُ لِسُفْيانَ: فإنَّ بَعْضَهُمْ يَرْوِيهِ: رَكْعَتَي الفَجْرِ. قالَ سُفْيانُ: هُوَ ذَاكَ. [راجع: ١١١٨]

(27) CHAPTER. To offer two *Rak'āt* (*Sunna*) before the *Fajr* prayer *Fajr* prayer and whoever called them *Nawāfil*.

(٢٧) بابُ تَعاهُدِ رَكْعَتَيِ الفَجْرِ وَمَنْ سمَّاهما تَطَوُّعاً

1169. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ was never more regular and strict in offering any *Nawāfil* than the two *Rak'āt* (*Sunna*) of the *Ṣalāt-ul-Fajr* prayer.

١١٦٩ - **حدَّثَنا** بَيانُ بنُ عَمْرٍو: حدَّثَنا يَحْيى بنُ سَعِيدٍ: حدَّثَنا ابنُ جُرَيْجٍ، عَنْ عطاءٍ، عَنْ عُبَيْدِ بنِ عُمَيرٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ عَلى شَيْءٍ مِنَ النَّوافِلِ أَشَدَّ مِنْهُ تَعاهُداً عَلى رَكْعَتَيِ الفَجْرِ.

(28) CHAPTER. What is recited in the two *Rak'ā* (*Sunna*) of the *Fajr* prayer.

(٢٨) بابُ ما يُقْرَأُ في رَكْعَتَيِ الفَجْرِ

1170. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ used to offer thirteen *Rak'āt* in the night prayer and on hearing the *Adhān* for the *Fajr* prayer, he used to offer two light *Rak'ā*.

١١٧٠ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ عَنْ هِشامِ بنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ

يُصَلِّي باللَّيلِ ثَلاثَ عَشْرَةَ رَكْعَةً، ثُمَّ يُصَلِّي إِذَا سَمِعَ النِّدَاء بالصُّبْحِ رَكْعَتَينِ خَفِيفَتَينِ. [راجع: ٦٢٦]

1171. Narrated 'Āiṣhah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to offer the two *Rak'ā* (*Sunna*) before the *Fajr* prayer and make them so light that I would wonder whether he offered them (two *Rak'ā*) with *Umm-ul-Kitāb* (*Sūrat Al-Fātiḥa*) only?

١١٧١ - **حدَّثَنَا** مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَمَّتِهِ عَمْرَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ. ح وَحدَّثَنا أَحْمَدُ بنُ يُونُسَ قالَ: حدَّثَنا زُهَيرٌ قالَ: حدَّثَنا يَحْيى - هُوَ ابنُ سَعِيدٍ - عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُخَفِّفُ الرَّكعَتَينِ اللَّتَينِ قَبْلَ صَلاةِ الصُّبْحِ حتَّى إِنِّي لأَقُولُ: هَلْ قَرَأَ بأُمِّ الكِتابِ؟

(٢٩) بابُ التَّطَوُّعِ بَعْدَ المَكْتُوبَةِ

(29) CHAPTER. To offer the *Nawāfil* after the compulsory (congregational) *Ṣalāt* (prayers).

1172. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I offered with the Prophet ﷺ two *Rak'ā* before the *Ẓuhr* and two *Rak'ā* after the *Ẓuhr* prayer; two *Rak'ā* after *Maghrib*, *'Iṣhā'* and the *Jumu'ah* prayer. Those of the *Maghrib* and *'Iṣhā'* were offered in his house.

١١٧٢ - **حدَّثَنَا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى بنُ سَعِيدٍ، عَن عُبَيْدِ اللهِ قالَ: أَخْبَرَنِي نافِعٌ، عَنِ ابنِ عُمَرَ قالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ سَجْدَتَينِ قَبْلَ الظُّهْرِ، وَسَجْدَتَينِ بَعْدَ الظُّهْرِ، وَسَجْدَتَينِ بَعْدَ المَغْرِبِ، وَسَجْدَتَينِ بَعْدَ العِشاءِ، وَسَجْدَتَينِ بَعْدَ الجُمُعَةِ. فَأَمَّا المَغْرِبُ والعِشاءُ فَفِي بَيْتِهِ. [راجع: ٩٣٧]

1173. (Ibn Umar added:) My sister Ḥafṣa told me that the Prophet ﷺ used to offer two

١١٧٣ - وَحدَّثَتْنِي أُخْتِي حَفْصَةُ

light *Rak'ā* prayer (*Sunna*) after dawn (before the *Iqāma* of the *Fajr* prayer) and it was the time when I never went to the Prophet ﷺ. (See H. No. 618).

أنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي سَجْدَتَيْنِ خَفِيفَتَيْنِ بَعْدَما يَطْلُعُ الفَجْرُ، وكانَتْ ساعَةً لا أدْخُلُ عَلى النَّبِيِّ ﷺ فِيها. وقالَ ابنُ أبي الزِّنادِ عَنْ مُوسَى بنِ عُقْبَةَ عَنْ نافِعٍ: بَعْدَ العِشاءِ في أهْلِهِ تابَعَهُ كَثِيرُ بنُ فَرْقَدٍ وَأيُّوبُ عَنْ نافِعٍ. [راجع: ٦١٨]

(30) CHAPTER. Whoever did not offer the *Ṣalāt* (prayer) after the prescribed complusory (congregational) *Ṣalāt*.

(٣٠) بابُ مَنْ لَمْ يَتَطَوَّعْ بَعْدَ المَكْتُوبَةِ

1174. Narrated 'Amr رَضِيَ اللهُ عَنْهُ: I heard Abū Ash-sha'thā' Jābir saying, "I heard Ibn 'Abbās رَضِيَ اللهُ عَنْهُما saying, "I offered with Allāh's Messenger ﷺ eight *Rak'ā* (of *Ẓuhr* and *'Aṣr Ṣalāt*) together and seven *Rak'ā* (the *Maghrib* and the *'Iṣhā'* prayer) together." I said, "O Abū Ash-sha'thā'! I think he must have offered the *Ẓuhr* prayer late and the *'Aṣr* prayer early; the *'Iṣhā* early and the *Maghrib* prayer late." Abū Ash-sha'thā said, "I also think so." (See *Ḥadīth* No. 543 Vol. I).

١١٧٤ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو قالَ: سَمِعْتُ أبا الشَّعْثاءِ جابِراً قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ ثَمانِياً جَمِيعاً، وَسَبْعاً جَمِيعاً. قُلْتُ: يا أبا الشَّعْثاءِ، أظُنُّهُ أخَّرَ الظُّهْرَ وعَجَّلَ العَصرَ، وعَجَّلَ العِشاءَ وأخَّرَ المَغْرِبَ. قالَ: وَأنا أظُنُّهُ. [راجع: ٥٤٣]

(31) CHAPTER. To offer the *Ṣalāt-ut-Ḍuhā* (forenoon prayer) in journey.

(٣١) بابُ صَلاةِ الضُّحَى في السَّفَرِ

1175. Narrated Muwarriq: I asked Ibn 'Umar رَضِيَ اللهُ عَنْهُما, "Do you offer the *Ḍuhā* prayer?" He replied in the negative. I further asked, "Did 'Umar رَضِيَ اللهُ عَنْهُ use to offer it?" He (Ibn 'Umar) replied in the negative. I again asked, "Did Abū Bakr رَضِيَ اللهُ عَنْهُ use to offer it?" He replied in the negative. I again asked, "Did the Prophet ﷺ use to offer it?" Ibn 'Umar replied, "I don't think he did."

١١٧٥ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى، عَنْ شُعْبَةَ عَنْ تَوْبَةَ، عَنْ مُوَرِّقٍ قالَ: قُلْتُ لابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما. أتُصَلِّي الضُّحَى؟ قالَ: لا. قُلْتُ: فَعُمَرُ؟ قالَ: لا. قلت: فأبو بكرٍ؟، قال: لا. قُلْتُ: فالنَّبِيُّ ﷺ؟ قالَ: لا إخالُهُ. [راجع: ٧٧]

1176. Narrated 'Abdur Raḥmān bin Abī Lailā: Only Umm Hānī رَضِيَ اللهُ عَنْهُما narrated to me that she had seen the Prophet ﷺ offering the *Ḍuḥā* prayer. She said, "On the day of the conquest of Makkah, the Prophet ﷺ entered my house, took a bath and offered eight *Rak'ā* (of *Ḍuḥā* prayer). I had never seen the Prophet ﷺ offering such a light *Ṣalāt* (prayer) but he performed bowings and prostrations perfectly.

١١٧٦ - **حدَّثَنا** آدَمُ قَالَ: حدَّثَنا شُعْبَةُ قَالَ: حدَّثَنا عَمْرُو بنُ مُرَّةَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ أبي لَيْلَى يَقُولُ: ما حدَّثَنا أحَدٌ أنَّهُ رَأى النَّبِيَّ ﷺ يُصَلِّي الضُّحَى غَيرُ أُمِّ هانِئٍ فإنَّها قالَتْ: إنَّ النَّبِيَّ ﷺ دَخَلَ بَيْتَها يَوْمَ فَتْحِ مَكَّةَ فاغْتَسَلَ وَصَلَّى ثَمانِيَ رَكَعاتٍ، فَلَمْ أرَ صَلاةً قَطُّ أخَفَّ مِنْها غَيرَ أنَّهُ يُتِمُّ الرُّكُوعَ والسُّجُودَ.

[راجع: ١١٠٣]

(32) CHAPTER. Whoever did not offer the *Ḍuḥā* prayer and thought it permissible (to offer it).

1177. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I never saw the Prophet ﷺ offering the *Ḍuḥā* prayer, but I always offer it.

(٣٢) بابُ مَنْ لَم يُصَلِّ الضُّحَى وَرَآهُ وَاسِعاً

١١٧٧ - **حدَّثَنا** آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما رَأيْتُ رَسُولَ اللهِ ﷺ سَبَّحَ سُبْحَةَ الضُّحَى وَإنِّي لأُسَبِّحُها.

[راجع: ١١٢٨]

(33) CHAPTER. To offer the *Ṣalāt-uḍ-Ḍuḥā* when one is not travelling.

'Itbān bin Mālik narrated that on the authority of the Prophet ﷺ.

(٣٣) بابُ صَلاةِ الضُّحَى في الحَضَرِ،

قالَهُ عِتْبانُ بْنُ مالِكٍ عَنِ النَّبِيِّ ﷺ.

1178. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: My *Khalil* (friend etc.) (the Prophet ﷺ) advised me to observe three things and I shall not leave them till I die: (1) To observe *Saum* (fast) three days every (lunar) month, (2) to offer the *Ḍuḥā* prayer; (3) and to offer *Witr* before sleeping. (See The Book of Fasting, H. No. 1981).

١١٧٨ - **حدَّثَنا** مُسْلِمُ بنُ إبْرَاهِيمَ قَالَ: حَدَّثَنا شُعْبَةُ قَالَ: حدَّثَنا عَبَّاسٌ الجُرَيْرِيُّ، عَنْ أبي عُثمانَ النَّهدِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أوْصاني خَلِيلي بِثلاثٍ لا أدَعُهُنَّ حتَّى أمُوتَ: صَوْمِ ثَلاثَةِ أيامٍ مِنْ كُلِّ

شَهْرٍ، وَصَلاةِ الضُّحَى، وَنَوْمٍ عَلى وِتْرٍ. [انظر: ١٩٨١]

1179. Narrated Anas bin Sīrīn: I heard Anas bin Mālik al-Anṣārī رَضِيَ اللهُ عَنْهُ saying, "An *Anṣārī* man, who was very fat, said to the Prophet ﷺ, 'I am unable to present myself for the *Ṣalāt* (prayer) with you.' He prepared a meal for the Prophet ﷺ and invited him to his house. He washed one side of a mat with water and the Prophet ﷺ offered a two *Rak'ā* (prayer) on it."

So-and-so, the son of so-and-so, the son of Al-Jārūd asked Anas, "Did the Prophet ﷺ use to offer the *Ḍuḥā* prayer?" Anas replied, "I never saw him offering (the *Ḍuḥā* prayer) except on that day."

١١٧٩ - **حدَّثَنا** عَلِيُّ بنُ الجَعْدِ قَالَ: أخبرَنا شُعْبَةُ، عَنْ أنَسِ بنِ سِيرِينَ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ قالَ: قالَ رَجُلٌ مِنَ الأنْصَارِ - وكانَ ضَخْماً - للنَّبِيِّ ﷺ: إنِّي لا أسْتَطِيعُ الصَّلاةَ مَعَكَ، فَصَنَعَ للنَّبِيِّ ﷺ طَعاماً فَدَعاهُ إلى بَيْتِهِ ونَضَحَ لَهُ طَرَفَ حَصِيرٍ بِماءٍ، فَصَلَّى عَلَيْهِ رَكْعَتَينِ. فَقَالَ فُلانُ بنُ فُلانِ بنِ الجَارُودِ لأنسٍ: أكانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قَالَ أنَسٌ: ما رَأيْتُهُ صَلَّى غَيرَ ذلكَ اليَوْمِ. [راجع: ٦٧٠]

(34) CHAPTER. To offer two *Rak'ā* before the *Ẓuhr* prayer.

1180. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I memorized ten *Rak'ā* (*Nawāfil*) from the Prophet ﷺ, two *Rak'ā* before the *Ẓuhr* prayer and two after it; two *Rak'ā* after *Maghrib* prayer in his house, and two *Rak'ā* after *'Ishā'* prayer in his house, and two *Rak'ā* before the *Fajr* prayer and at that time nobody would enter the house of the Prophet ﷺ.

(٣٤) بابُ الرَّكْعَتَيْنِ قَبْلَ الظُّهْرِ

١١٨٠ - **حدَّثَنا** سُلَيمانُ بْنُ حَرْبٍ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: حَفِظْتُ مِنَ النَّبِيِّ ﷺ عَشْرَ رَكَعَاتٍ: رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَينِ بَعْدَها، وَرَكْعَتَينِ بَعْدَ المَغْرِبِ في بَيْتِهِ، وركعتين بعدَ العشاءِ في بيتهِ وَرَكْعَتَينِ قَبْلَ صَلاةِ الصُّبْحِ وَكانَتْ ساعَةً لا يُدْخَلُ عَلى النَّبِيِّ ﷺ فيها. [راجع: ٩٣٧]

1181. [Ibn 'Umar رَضِيَ اللهُ عَنْهُما added:] Ḥafṣa told me that the Prophet ﷺ used to offer two *Rak'ā* (*Sunna* of *Fajr*) after the call-maker had pronounced the *Aḍḥān* and the dawn has come up. (See H. No. 1173).

١١٨١ - **حدَّثَتْني** حَفْصَةُ أنَّهُ كانَ إذَا أذَّنَ المُؤَذِّنُ وَطَلَعَ الفَجْرُ صَلَّى رَكْعَتَينِ. [راجع: ٦١٨]

١١٨٢ - حدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى، عَنْ شُعْبَةَ، عَنْ إبْرَاهِيمَ بنِ مُحَمَّدِ ابنِ المُنْتَشِرِ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ كانَ لا يَدَعُ أرْبَعاً قَبْلَ الظُّهْرِ، وَرَكْعَتَينِ قَبْلَ الغَدَاةِ. تابَعَهُ ابنُ أبي عَديٍّ وَعَمْرٌو، عَنْ شُعْبَةَ.

1182. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ never missed four *Rak'ā* before the *Ẓuhr* prayer and two *Rak'ā* before the *Fajr* prayer.

(٣٥) بابُ الصَّلاةِ قَبْلَ المَغْرِبِ

(35) CHAPTER. The (optional) *Ṣalāt* (prayer) before the (compulsory) *Maghrib* prayers.

١١٨٣ - حدَّثَنَا أبُو مَعْمَرٍ، حدَّثَنا عَبْدُ الوَارِثِ، عَنِ الحُسَينِ، عَنِ عَبْدِ اللهِ ابنِ بُرَيْدَةَ قالَ: حدَّثَني عَبْدُ اللهِ المُزَنِيُّ عَنِ النَّبِيِّ ﷺ قالَ: «صَلُّوا قَبْلَ صَلاةِ المَغْرِبِ». قالَ في الثَّالِثَةِ: «لِمَنْ شاءَ، كَرَاهِيَةَ أنْ يَتَّخِذَها النَّاسُ سُنَّةً». [انظر: ٧٣٦٨]

1183. Narrated 'Abdullāh Al-Muzanī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Perform (an optional) *Ṣalāt* (prayer) before the (compulsory) *Maghrib* prayers." He (repeated it thrice) and the third time, he said, "Whoever wants to offer it, can do so," lest the people should take it as a *Sunna*.

١١٨٤ - حدَّثَنَا عَبْدُ اللهِ بنُ يَزِيدَ قالَ: حدَّثَنا سَعِيدُ بنُ أبي أيُّوبَ قالَ: حَدَّثَني يَزِيدُ بنُ أبي حَبِيبٍ قالَ: سَمِعْتُ مَرْثَدَ بنَ عَبْدِ اللهِ الْيَزَنِيَّ قالَ: أتَيْتُ عُقْبَةَ ابنَ عامِرٍ الجُهَنِيَّ، فَقُلْتُ: ألا أُعَجِّبُكَ مِنْ أبي تَمِيمٍ؟ يَرْكَعُ رَكْعَتَينِ قَبْلَ صَلاةِ المَغْرِبِ. فَقالَ عُقْبَةُ: إنَّا كُنَّا نَفْعَلُهُ عَلى عَهْدِ النَّبِيِّ ﷺ. فَقُلْتُ: فَما يَمْنَعُكَ الآنَ؟ قالَ: الشُّغْلُ.

1184. Narrated Marthad bin 'Abdullāh Al-Yazanī: I went to 'Uqba bin 'Āmir Al-Juhanī and said, "Is it not surprising that Abī Tamīm offers two *Rak'ā* (prayer) before the *Ṣalāt-ul-Maghrib* (*Maghrib* prayers)?" 'Uqba said, "We used to do so in the lifetime of Allāh's Messenger ﷺ." I asked him, "What prevents you from offering it now?" He replied, "Business."

(٣٦) بابُ صَلاةِ النَّوَافِلِ جَماعَةً،

ذَكَرَهُ أنَسٌ وَعائِشَةُ رَضِيَ اللهُ عَنْهَا

(36) CHAPTER. To offer *Nawāfil* in congregation.

This is narrated by Anas and 'Āishah رَضِيَ

عَنِ النَّبِيِّ ﷺ.

١١٨٥ - حدَّثَنا إسحاقُ، أَخْبَرَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا أبي، عَنِ ابنِ شِهابٍ قالَ: أخبرَني مَحْمُودُ بنُ الرَّبِيعِ الأنْصارِيُّ: أنَّهُ عَقَلَ رَسُولَ اللهِ ﷺ، وَعَقَلَ مَجَّةً مَجَّها في وَجْهِهِ مِنْ بِئْرٍ كانَتْ في دَارِهِمْ.

1185. Narrated Maḥmūd bin Ar-Rabī' Al-Anṣārī رَضِيَ اللهُ عَنْهُ, that he remembered Allāh's Messenger ﷺ and he also remembered a mouthful of water which he had thrown on his face, after taking it from a well that was in their house.

١١٨٦ - فَزَعَمَ مَحْمُودٌ أنَّهُ سَمِعَ عِتْبانَ بنَ مالِكٍ الأنْصارِيَّ رَضِيَ اللهُ عَنْهُ وكانَ مِمَّنْ شَهِدَ بَدْراً مَعَ النَّبِيِّ ﷺ يَقُولُ: كُنْتُ أُصَلِّي لقَومي بِبَني سالِمٍ، وكانَ يَحُولُ بَيْنِي وَبَيْنَهُمْ وَادٍ إذَا جاءَتِ الأمْطارُ فَيَشُقُّ عَليَّ اجْتِيازُهُ قِبَلَ مَسْجِدِهِمْ. فَجِئْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ لَهُ: إني أنْكَرْتُ بَصَرِي، وَإنَّ الوَادِيَ الَّذِي بَيْنِي وَبَينَ قَوْمي يَسِيلُ إذَا جاءَتِ الأمْطارُ فَيَشُقُّ عَليَّ اجْتِيازُهُ، فَوَدِدْتُ أنَّكَ تَأتي فَتُصَلِّي مِنْ بَيْتِي مَكاناً أتَّخِذُهُ مُصَلًّى. فَقالَ رَسُولُ اللهِ ﷺ: «سَأفْعَلُ». فَغَدَا عَليَّ رَسُولُ اللهِ ﷺ وأبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ بَعْدَ ما اشْتَدَّ النَّهارُ، فاسْتَأذَنَ رَسُولُ اللهِ ﷺ فأذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى قالَ: «أيْنَ تُحِبُّ أنْ نُصَلِّيَ مِنْ بَيْتِكَ؟» فأشَرْتُ لَهُ إلى المَكانِ الَّذِي أُحِبُّ أنْ يُصَلَّى فِيهِ. فَقامَ رَسُولُ اللهِ ﷺ فَكَبَّرَ وَصَفَفْنا وَرَاءَهُ فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ وَسَلَّمْنا حِينَ سَلَّمَ،

1186. Maḥmūd added that he had heard 'Itbān bin Mālik رَضِيَ اللهُ عَنْهُ who was present with Allāh's Messenger ﷺ in the battle of Badr saying, "I used to lead my people at Banī Sālim in the *Ṣalāt* (prayer) and there was a valley between me and those people. Whenever it rained it used to be difficult for me to cross it to go to their mosque. So I went to Allāh's Messenger ﷺ and said, 'I have weak eye-sight and the valley between me and my people floods during the rainy season and it becomes difficult for me to cross it; I wish you would come to my house and offer *Ṣalāt* at a place so that I could take that place as (a *Musalla* place for offering *Ṣalāt*).' Allāh's Messenger ﷺ said, 'I will do so.' So Allāh's Messenger ﷺ and Abū Bakr رَضِيَ اللهُ عَنْهُ came to my house the (next) morning after the sun had risen high. Allāh's Messenger ﷺ asked my permission to let him in and I admitted him. He did not sit before saying, 'Where do you want us to offer the *Ṣalāt* (prayer) in your house?' I pointed to the place where I wanted him to offer *Ṣalāt* (prayer). So, Allāh's Messenger ﷺ stood up for the *Ṣalāt* (prayer) and started the *Ṣalāt* (prayer) with *Takbīr* and we aligned in rows behind him; and he offered two *Rak'ā* (prayer), and finished them with *Taslīm*, and we also performed *Taslīm* with him. I detained him for a meal called *Ḵẖazīr* which I had prepared for him. (*Ḵẖazīr* is a special

type of dish prepared from barley flour and meat soup). When the neighbours got the news that Allāh's Messenger ﷺ was in my house, they gathered till there were a great number of men in the house. One of them said, 'What is wrong with Mālik, for I do not see him?' One of them replied, "He is a hypocrite and does not love Allāh and His Messenger." On that Allāh's Messenger ﷺ said, 'Don't say this. Haven't you seen that he said *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) for Allāh's Sake only.' The man replied, 'Allāh and His Messenger know better; but by Allāh, we never saw him but helping and talking with the hypocrites.' Allāh's Messenger ﷺ replied, 'No doubt, whoever says *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), seeking the pleasures of Allāh, then Allāh will save him from Hell-fire.'"

Maḥmūd added, "I told the above narration to some people, one of whom was Abū Ayyūb, the Companion of Allāh's Messenger ﷺ in the battle in which he (Abū Ayyub) died and Yazīd bin Mu'āwīyya was their leader in Roman Territory. Abū Ayyūb denounced the narration and said, 'I doubt that Allāh's Messenger ﷺ ever said what you have said.' I felt that too much, and I vowed to Allāh that if I remained alive in that holy battle, I would (go to Al-Madīna and) ask 'Itbān bin Mālik رَضِيَ اللهُ عَنْهُ if he was still living in the mosque of his people. So when he returned, I assumed *Iḥrām* for *Ḥajj* or *'Umra* and then I proceeded on till I reached Al-Madīna. I went to Banī Sālim and 'Itbān bin Mālik, رَضِيَ اللهُ عَنْهُ who was by then an old blind man was leading his people in the *Ṣalāt* (prayer). When he finished the *Ṣalāt* (prayer), I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the

فَحَبَسْتُهُ عَلى خَزِيرٍ يُصْنَعُ لَهُ فَسَمِعَ أَهْلُ الدَّارِ أَنَّ رَسُولَ اللهِ ﷺ في بَيْتِي، فثابَ رِجالٌ مِنْهُمْ حتَّى كَثُرَ الرِّجالُ في البَيْتِ. فَقالَ رَجُلٌ مِنْهُمْ: ما فَعَلَ مالِكٌ؟ لا أَرَاه. فَقالَ رَجُلٌ مِنْهُم: ذَاكَ مُنافِقٌ لا يُحِبُّ اللهَ وَرَسُولَهُ. فَقالَ رَسُولُ اللهِ ﷺ: «لا تَقُلْ ذَلِكَ، ألا تَراهُ قالَ: لا إِلٰهَ إِلَّا اللهُ، يَبْتَغِي بِذٰلِكَ وَجْهَ اللهِ؟» فَقالَ: اللهُ وَرَسُولُهُ أَعْلَمُ، أَمَّا نَحْنُ فَوَاللهِ لا نَرَى وُدَّهُ وَلا حَدِيثَهُ إِلَّا إلى المنافِقِينَ. قالَ رَسُولُ اللهِ ﷺ: «فإنَّ اللهَ قَدْ حَرَّمَ عَلى النَّارِ مَنْ قالَ: لا إِلٰهَ إِلَّا اللهُ، يَبْتَغِي بِذٰلِكَ وَجْهَ اللهِ». قالَ مَحْمُودُ بْنُ الرَّبِيعِ: فَحَدَّثْتُها قَوْماً فِيهِم أَبُو أَيُّوبَ صاحِبُ رَسُولِ اللهِ ﷺ في غَزْوَتِهِ الَّتي تُوُفِّيَ فِيها، وَيَزِيدُ ابن مُعاوِيَةَ عَلَيْهِمْ بأَرْضِ الرُّومِ، فأَنْكَرَها عَلَيَّ أَبُو أَيُّوبَ. قالَ: واللهِ ما أَظُنُّ رَسُولَ اللهِ ﷺ قالَ ما قُلْتَ قَطُّ. فَكَبُرَ ذلكَ عَلَيَّ فَجَعَلْتُ للهِ عَلَيَّ إِنْ سَلَّمَنِي حتَّى أَقْفُلَ مِنْ غَزْوَتي أَنْ أَسأَلَ عَنْها عِتْبانَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ إِنْ وَجَدْتُهُ حَيّاً في مَسْجِدِ قَوْمِهِ فَقَفَلْتُ فأَهْلَلْتُ بِحَجَّةٍ أَوْ بِعُمْرَةٍ، ثُمَّ سِرْتُ حتَّى قَدِمْتُ المَدِينَةَ فأَتَيْتُ بَنِي سالِمٍ. فإِذَا عِتْبانُ شَيْخٌ أَعْمى يُصَلِّي لِقَوْمِهِ. فَلَمَّا سَلَّمَ مِنَ الصَّلاةِ سَلَّمْتُ

same manner as he had narrated it the first time." [See *Ḥadiṯh* No.425. Vol.I]

عَلَيْهِ وأخْبَرْتُهُ مَنْ أنَا ثُمَّ سَأَلْتُهُ عَنْ ذلكَ الحَدِيثِ. فَحَدَّثَنِيهِ كما حَدَّثَنِيهِ أوَّلَ مَرَّةٍ. [راجع: ٤٢٤]

(37) CHAPTER. To offer the *Nawāfil* prayers at home.

(٣٧) بابُ التَّطَوُّعِ في البَيْتِ

1187. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Offer some of your *Ṣalāt* (prayers) in your houses and do not make them graves."

١١٨٧ - **حدَّثَنَا** عَبْدُ الأعْلى بنُ حَمَّادٍ: حدَّثَنا وُهَيْبٌ، عَنْ أيُّوبَ وعُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «اجْعَلُوا في بُيُوتِكُمْ مِنْ صَلاتِكُمْ وَلا تَتَّخِذُوها قُبُوراً». تابَعَهُ عَبْدُ الوَهَّابِ عَنْ أيُّوبَ. [راجع: ٤٣٢]

20 - THE BOOK OF THE SUPERIORITY OF OFFERING *AṢ-ṢALĀT* IN THE MOSQUE OF MAKKAH AND AL-MADĪNA

٢٠ - كتاب فضل الصلاة في مسجد مكّة والمدينة

(1) CHAPTER. The superiority of offering *Aṣ-Ṣalāt* (the prayer) in the Mosque of Makkah (Al-Masjid-al-Ḥarām), and Al-Madīna (i.e. the Mosque of the Prophet ﷺ).

(١) بابُ فَضْلِ الصَّلاةِ في مَسْجِدِ مَكَّةَ وَالمَدِينَةِ

1188. Narrated Qaza'a: I heard Abū Sa'īd رَضِيَ اللهُ عَنْهُ saying four words. He said, "I heard the Prophet ﷺ (saying — see *Ḥadiṯh* No. 1197)." He participated in twelve holy battles with the Prophet ﷺ.

١١٨٨ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ قالَ: أخْبَرَني عَبْدُ المَلِكِ بنِ عُمَيْرٍ، عَنْ قَزَعَةَ قالَ: سَمِعْتُ أبا سَعِيدٍ أرْبَعاً، قالَ: سَمِعْتُ مِنَ النَّبِيِّ ﷺ وكانَ غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَيْ عَشْرَةَ غَزْوَةً. ح [راجع: ٥٨٦]

1189. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not set out on a journey except for three mosques i.e. Al-Masjid-al-Ḥarām (at Makkah), Masjid Ar-Rasūl ﷺ (the Mosque of Allāh's Messenger ﷺ at Al-Madina), and Masjid Al-Aqṣa (Mosque of Jerusalem)."

١١٨٩ - وَحدَّثَنا عَلِيٌّ قالَ: حدَّثَنا سُفْيانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا تُشَدُّ الرِّحالُ إلَّا إلى ثَلاثَةِ مَساجِدَ: المَسْجِدِ الحَرامِ، وَمَسْجِدِ الرَّسُولِ ﷺ، وَمَسْجِدِ الأقْصَى».

1190. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "One *Ṣalāt* (prayer) in my mosque is better than one thousand *Ṣalāt* (prayer) in any other mosque except *Al-Masjid-al-Ḥarām.*"

١١٩٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ زَيْدِ بنِ رَباحٍ، وَعُبَيْدِ اللهِ بنِ أبي عَبْدِ اللهِ الأغَرِّ، عَنْ أبي عَبْدِ اللهِ الأغَرِّ، عَنْ أبي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ ﷺ قالَ: «صلاةٌ في مَسْجِدِي هذَا خَيرٌ مِنْ ألْفِ صَلاةٍ فِيما سِوَاهُ إلَّا المَسْجِدَ الحَرَامَ».

(2) CHAPTER. The *Masjid Qubā'* (the Mosque of Qubā').

(٢) بابُ مَسْجِدِ قُباءٍ

1191. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما never offered the *Ḍuḥā* prayers except on two occasions:

(1) Whenever he reached Makkah; and he always used to reach Makkah in the forenoon. He would perform *Ṭawāf* round the Ka'bah and then offer two *Rak'ā* at the rear of *Maqām* (Ibrāhīm).

(2) Whenever he visited Qubā', for he used to visit it every Saturday. When he entered the mosque, he disliked to leave it without offering a *Ṣalāt* (prayer).

Ibn 'Umar رَضِيَ اللهُ عَنْهُما narrated that Allāh's Messenger ﷺ used to visit the mosque of Qubā' (sometime) walking and (sometime) riding.

١١٩١ - حدَّثَنَا يَعْقُوبُ بنُ إبْراهِيمَ: حدَّثَنا ابنُ عُلَيَّةَ: أخبرَنا أيُّوبُ، عَنْ نافعٍ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ لا يُصَلِّي مِنَ الضُّحَى إلَّا في يَوْمَينِ يَوْمٍ يَقْدَمُ مكة فإنَّهُ كانَ يَقْدَمُها ضُحًى فَيَطُوفُ بالبَيْتِ ثُمَّ يُصَلِّي رَكْعَتَينِ خَلْفَ المَقامِ، ويَوْمٍ يأتي مَسْجِدَ قُباءٍ فإنَّهُ كانَ يَأتِيهِ كُلَّ سَبْتٍ فإذَا دَخَلَ المَسْجِدَ كَرِهَ أنْ يَخْرُجَ مِنْهُ حتَّى يُصَلِّيَ فِيهِ. قالَ: وكانَ يُحَدِّثُ أنَّ رَسُولَ اللهِ ﷺ كانَ يَزُورُهُ رَاكِباً وماشِياً. [انظر: ١١٩٣، ١١٩٤، ٧٣٢٦]

1192. And he (i.e. Ibn 'Umar) used to say, "I do only what my companions used to do and I don't forbid anybody to offer *Ṣalāt* (prayer) at any time during the day or night except that one should not intend to offer *Ṣalāt* (prayer) at sunrise or sunset."

١١٩٢ - قالَ: وكانَ يَقُولُ لَهُ: إنَّما أصْنَعُ كما رَأيْتُ أصْحابي يَصْنَعُونَ، ولا أمْنَعُ أحَداً إنْ صَلَّى في أيِّ ساعَةٍ شاءَ مِنْ لَيْلٍ أوْ نَهارٍ غَيرَ أنْ لا تَتَحَرَّوْا طُلُوعَ الشَّمْسِ وَلا غُرُوبَها.

(3) CHAPTER. Whoever visited the mosque of Qubā' every Saturday.

(٣) بابُ مَنْ أتى مَسْجِدَ قُباءٍ كُلَّ سَبْتٍ

1193. Narrated 'Abdullāh bin Dīnār: Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "The Prophet ﷺ used to go to the mosque of Qubā' every Saturday; (sometimes) walking and (sometimes) riding." 'Abdullāh (Ibn 'Umar) used to do the same.

١١٩٣ - حدَّثَنِي مُوسَى بنُ إسمَاعِيلَ قَالَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يَأتي مَسْجِدَ قُباءٍ كُلَّ سَبْتٍ

ماشِياً وَرَاكِباً. وكانَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ يَفْعَلُهُ. [راجع: ١١٩١]

(4) CHAPTER. To go to the Mosque of Qubā', walking or riding.

(٤) بابُ إتْيانِ مَسْجِدِ قباءٍ ماشِياً وَرَاكِباً

1194. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to go to the Mosque of Qubā' (sometimes) walking and sometimes riding. Added Nāfi' (in another narration), "He then would offer two *Rak'āt* (prayer) (in the Mosque of Qubā')."

١١٩٤ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني نافِعٌ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يَأتي قُباءً رَاكِباً وماشِياً.

زَادَ ابنُ نُمَيرٍ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ: فَيُصَلِّي فِيهِ رَكْعَتَينِ. [راجع: ١١٩١]

(5) CHAPTER. The superiority of the place between the pulpit and the grave (of the Prophet ﷺ).

(٥) بابُ فَضْلِ ما بَينَ القَبرِ وَالمِنْبَرِ

1195. Narrated 'Abdullāh bin Zaid Al-Māzinī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise."

١١٩٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالِكٌ، عَنْ عَبْدِ اللهِ بنِ أبي بَكرٍ، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بنِ زَيْدٍ المَازِنِيِّ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «ما بَينَ بَيْتِي ومِنْبَرِي رَوْضَةٌ مِنْ رِياضِ الجَنَّةِ».

1196. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my *Haud*, (i.e. *Al-Kauṯhar*)." (See *Ḥadīṯh* No.6588, Vol.8).

١١٩٦ - حدَّثَنا مُسَدَّدٌ، عَنْ يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني خُبَيْبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ ﷺ قالَ: «ما بَينَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِياضِ الجَنَّةِ. ومِنْبَرِي عَلى حَوْضِي». [١١٨٨، ٦٥٨٨، ٧٣٣٥]

(6) CHAPTER. The mosque of Bait-ul-Maqdis (Jerusalem).

(٦) بابُ مَسْجِدِ بَيْتِ المَقْدِسِ

1197. Narrated Qaza'a (freed slave of) Ziyād: I heard Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ narrating four things from the Prophet ﷺ and I appreciated them very much. He said conveying the words of the Prophet ﷺ:

"(1) No woman should travel on a journey of two days except with her husband or a *Dhū-Maḥram*.

(2) No fasting is permissible on two days: (of) *'Eid-al-Fiṭr* and *'Eid-al-Aḍḥa*.

(3) No *Ṣalāt* (prayer) after two *Ṣalāt*, i.e., after the *Fajr* prayer till the sun rises and after the *'Aṣr* prayer till the sun sets.

(4) Not to travel (for visiting) except to three mosques, i.e. at Al-Masjid Al-Ḥarām, the mosque of Aqṣā (at Jerusalem) and my mosque (at Al-Madina).

١١٩٧ - حدَّثَنَا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ: سَمِعْتُ قَزَعَةَ مَوْلى زِيادٍ قالَ: سَمِعْتُ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ يُحَدِّثُ بأرْبَعٍ عَنِ النَّبِيِّ ﷺ، فأعْجَبْنَنِي وآنَقْنَنِي. قالَ: «لا تُسافِرِ المَرْأةُ يَوْمَينِ إلَّا ومَعَها زَوْجُها أوْ ذُو مَحْرَمٍ. وَلا صَوْمَ في يَوْمَينِ: الفِطْرِ وَالأضْحَى. وَلا صَلاةَ بَعْدَ صَلاتَينِ: بَعْدَ الصُّبْحِ حتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ العَصْرِ حتَّى تَغْرُبَ. وَلا تُشَدُّ الرِّحالُ إلَّا إلى ثَلاثَةِ مساجِدَ: مَسْجِدِ الحَرَامِ، وَمَسْجِدِ الأقْصَى، وَمَسْجِدِي». [راجع: ٥٨٦]

21 - THE BOOK OF DEALING WITH ACTIONS IN *AṢ-ṢALĀT* (THE PRAYER) (which are irrelevant to the *Ṣalāt*).

٢١ - كتاب العمل في الصلاة

(1) CHAPTER. To take the help of the hands while offering *Ṣalāt* (prayer) on condition that the movement should be in line with the rules of the *Ṣalāt* (prayer).

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "A person can take the help of any portion of his body," and Abū Isḥāq took off and then put on his cap during the *Ṣalāt* (prayer). And 'Alī رضي الله عنه used to place his right palm over the left wrist except when he wanted to scratch his skin or arrange his clothes (he would lift it then).

(١) بابُ اسْتِعانَةِ اليَدِ في الصَّلاة إذَا كانَ مِنْ أمْرِ الصَّلاةِ،

وقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: يَسْتَعِينُ الرَّجُلُ في صَلاتِهِ مِنْ جَسَدِهِ بِما شاءَ. وَوَضَعَ أبُو إسحَاقَ قَلَنْسُوَتَهُ في الصَّلاةِ وَرَفَعَها. وَوَضَعَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ كَفَّهُ عَلى رُصْغِهِ الأيْسَرِ إلَّا أنْ يَحُكَّ جِلْداً أوْ يُصْلِحَ ثَوْباً.

1198. Narrated Kuraib, the freed slave of Ibn 'Abbās: 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما said that he stayed overnight in the house of Maimūna, the Mother of the faithful-believers رَضِيَ اللهُ عَنْها, who was his aunt. He said, "I was lying on the cushion transversally in its breadthwise direction, and Allāh's Messenger ﷺ along with his wife lying in its lengthwise direction. Allāh's Messenger ﷺ slept till midnight or slightly before or after it. Then Allāh's Messenger ﷺ woke up, sat, and removed the traces of sleep by rubbing his hands over his face. Then he recited the last ten Verses of *Sūrāt Āl-'Imrān* (*Sūrah* No.3). Then he went towards a hanging leather water-container and performed a perfect ablution and then stood up for *Ṣalāt* (prayer)." 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما added, "I got up and did the same as Allāh's Messenger ﷺ had done and then went and stood by his (left) side. Allāh's Messenger ﷺ then put his right hand over my head and caught my right ear and twisted it (pulled me,

١١٩٨ - **حدَّثَنَا** عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أخْبَرَنا مالِكٌ، عَنْ مَخرَمَةَ بنِ سُلَيمانَ، عَنْ كُرَيْبٍ مَوْلى ابنِ عَبَّاسٍ أنَّهُ أخْبَرَهُ عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّهُ باتَ عِنْدَ مَيْمُونَةَ أُمِّ المُؤْمِنينَ رَضِيَ اللهُ عَنْها وَهِيَ خالَتُهُ، قالَ: فاضْطَجَعْتُ عَلى عَرْضِ الوِسادَةِ وَاضْطَجَعَ رَسُولُ اللهِ ﷺ وَأهْلُهُ في طُولِها. فَنامَ رَسُولُ اللهِ ﷺ حتَّى انْتَصَفَ اللَّيْلُ أوْ قَبْلَهُ بِقَلِيلٍ أوْ بَعْدَهُ بِقَلِيلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللهِ ﷺ فَجَلَسَ فَمَسَحَ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ. ثُمَّ قَرَأ العَشْرَ الآياتِ خَوَاتِيمَ سُورَةِ آلِ عِمْرَانَ. ثُمَّ قامَ إلى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأ مِنْها فَأحْسَنَ وُضُوءَهُ،

and made me stand by his right side). He offered two *Rak'ā* (prayer), then two *Rak'ā* (prayer), then two *Rak'ā*, then two *Rak'ā* (prayer), then two *Rak'ā* (prayer), then two *Rak'ā* (prayer) and then offered one *Rak'ā Witr* prayer. Then he lay down till the *Mu'aḏẖ-ḏẖin* came and then he offered two light *Rak'ā* (*Sunna* of the *Fajr* prayer) and went out and offered the early morning *Ṣalāt* (*Fajr* prayer)."

ثُمَّ قامَ يُصَلِّيْ. قالَ عَبْدُ اللهِ بنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: فَقُمْتُ فَصَنَعْتُ مِثْلَ ما صَنَعَ. ثُمَّ ذَهَبْتُ فَقُمْتُ إلى جَنْبِهِ، فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ اليُمْنى عَلى رَأسِي، وَأخَذَ بأُذُني اليُمْنى يَفْتِلُها بِيَدِهِ، فَصَلَّى رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ، ثُمَّ رَكْعَتَينِ ثُمَّ أوْتَرَ. ثُمَّ اضْطَجَعَ حتَّى جاءَهُ المُؤَذِّنُ. فَقامَ فَصَلَّى رَكْعَتَينِ خَفِيفَتَينِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ».

[راجع: ١١٧]

(2) CHAPTER. What speech is prohibited during the *Aṣ-Ṣalāt* (the prayer).

(٢) بابُ ما يُنهَى مِنَ الكَلامِ في الصَّلاةِ

1199. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We used to greet the Prophet ﷺ while he was offering *Aṣ-Ṣalāt* (the prayer) and he used to answer our greetings. When we returned from An-Najāshī (the ruler of Ethiopia), we greeted him, but he did not answer us [during the *Ṣalāt* (prayer)] and [after finishing the *Ṣalāt* (prayer)] he said, "In *Ṣalāt* (prayer) one is occupied (with a more serious matter)."

١١٩٩ - حدَّثَنا ابنُ نُمَيرٍ قالَ: حدَّثَنا ابنُ فُضَيلٍ قالَ: حدَّثَنا الأعْمَشُ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: كُنا نُسَلِّمُ عَلى النَّبِيِّ ﷺ وَهُوَ في الصَّلاةِ فَيَرُدُّ عَلَيْنا. فَلَمَّا رَجَعْنا مِنْ عِنْدِ النَّجاشِيِّ سَلَّمْنا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنا، وَقالَ: «إنَّ في الصَّلاةِ شُغْلاً». [انظر: ١٢١٦، ٣٨٧٥]

حدَّثَنا ابنُ نُمَيرٍ: حدَّثَنا إسحَاقُ بنُ مَنْصُورٍ: حدَّثَنا هُرَيمُ بنُ سُفْيانَ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

١٢٠٠ - حدَّثَنَا إبرَاهِيمُ بنُ مُوسَى: أخْبَرَنا عِيسَى، عَنْ إسمَاعِيلَ، عَنِ الحارِثِ ابنِ شُبَيْلٍ، عَنْ أبي عَمْرٍو الشَّيْبانيِّ قالَ: قالَ لي زَيْدُ بنُ أرْقَمَ: إنْ كُنَّا لَنَتَكَلَّمُ في الصَّلاةِ عَلى عَهْدِ النَّبِيِّ ﷺ، يُكَلِّمُ أحَدُنا صَاحِبَهُ بِحاجَتِهِ حتَّى نَزَلَتْ ﴿حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ﴾ [البقرة: ٢٣٨] الآيَةَ فَأُمِرْنا بالسُّكُوتِ. [انظر: ٤٥٣٤]

1200. Narrated Zaid bin Arqam رَضِيَ اللهُ عَنْهُ: In the lifetime of the Prophet ﷺ we used to speak while offering *Aṣ-Ṣalāt* (the prayer), and one of us would tell his needs to his companion, till the Verse, "Guard strictly the (five obligatory) *Aṣ-Ṣalāwat* (the prayers)..." (V.2:238) was revealed. After that we were ordered to remain silent while offering *Ṣalāt* (prayer).

(٣) بابُ ما يَجُوزُ مِنَ التَّسْبيحِ وَالحَمْدِ في الصَّلاةِ للرِّجالِ

١٢٠١ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أبي حازِمٍ، عَنْ أبِيهِ، عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ قالَ: «خَرَجَ النَّبِيُّ ﷺ يُصْلِحُ بَيْنَ بَنِي عَمْرِو بنِ عَوْفٍ وَحانَتِ الصَّلاةُ، فَجاءَ بِلالٌ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقالَ: حُبِسَ النَّبِيُّ ﷺ فَتَؤُمُّ النَّاسَ؟ قالَ: نَعَمْ، إنْ شِئْتُمْ. فأقامَ بِلالٌ الصَّلاةَ فَتَقَدَّمَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَصَلَّى، فَجاءَ النَّبِيُّ ﷺ يَمْشِي في الصُّفُوفِ يَشُقُّها شَقّاً حتَّى قامَ في الصَّفِّ الأوَّلِ، فَأخَذَ النَّاسُ بالتَّصْفيحِ. قالَ سَهْلٌ: هَلْ تَدْرُونَ ما التَّصْفيحُ؟ هُوَ التَّصْفِيقُ. وكانَ أبُو بَكْرٍ رَضِيَ اللهُ تَعالَى عَنْهُ لا يَلْتَفِتُ في صَلاتِهِ، فَلَمَّا أكْثَرُوا، التَفَتَ فإذَا النَّبِيُّ ﷺ في الصَّفِّ، فَأشارَ إلَيْهِ،

(3) CHAPTER. What is allowed for the men as regards the saying of *Subḥān Allāh* and *Al-ḥamdulillāh* during *Aṣ-Ṣalāt* (the prayer).

1201. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went out to affect a reconciliation between the tribes of Banī 'Amr bin 'Aūf and the time for the *Ṣalāt* (prayer) became due; Bilāl went to Abū Bakr رَضِيَ اللهُ عَنْهُ and said, "The Prophet ﷺ is detained. Will you lead the people in the *Ṣalāt* (prayer)?" Abū Bakr replied, "Yes, if you wish." So, Bilāl pronounced the *Iqāma* and Abū Bakr رَضِيَ اللهُ عَنْهُ led the *Ṣalāt* (prayer). In the meantime the Prophet ﷺ came crossing the rows [of the people offering *Ṣalāt* (prayer)] till he stood in the first row and the people started clapping. Abū Bakr رَضِيَ اللهُ عَنْهُ never looked hither and thither during the *Ṣalāt* (prayer), but when the people clapped too much, he looked back and saw the Prophet ﷺ in the (first) row. The Prophet ﷺ waved him to remain at his place, but Abū Bakr raised both his hands and said: *Al-Hamdu-lillāh* (i.e. all the praises be to Allāh) and then retreated and the Prophet ﷺ went forward and led the *Ṣalāt* (prayer). (See *Ḥadīṯ* No. 1203 & 1204).

مَكانَكَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللهَ ثُمَّ رَجَعَ القَهْقَرَى وَرَاءَهُ وَتَقَدَّمَ النَّبِيُّ ﷺ فَصَلَّى. [راجع: ٦٨٤]

(٤) بابٌ مَنْ سَمَّى قَوْماً أَوْ سَلَّمَ في الصَّلاةِ عَلى غَيرِهِ وَهُوَ لا يَعْلَمُ

(4) CHAPTER. Whoever named some people or greeted somebody during *Aṣ-Ṣalāt* (the prayers) because of ignorance.

١٢٠٢ - **حدَّثَنَا** عَمْرُو بنُ عِيسَى: حدَّثَنا أَبُو عَبْدِ الصَّمَدِ عَبْدُ العَزِيزِ بنُ عَبْدِ الصَّمَدِ: حدَّثَنا حُصَينُ بنُ عَبدِ الرَّحْمٰنِ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نَقُولُ التَّحِيَّةُ في الصَّلاةِ ونُسَمِّي ويُسَلِّمُ بَعْضُنا عَلى بَعْضٍ. فَسَمِعَهُ رَسُولُ اللهِ ﷺ فَقالَ: «قُولُوا: التَّحِيَّاتُ للهِ، والصَّلَوَاتُ وَالطَّيِّباتُ، السَّلامُ عَلَيْكَ أَيُّها النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكاتُهُ، السَّلامُ عَلَيْنا وَعَلى عِبادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لا إِلٰهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. فإِنَّكُمْ إِذَا فَعَلْتُمْ ذلكَ فَقَدْ سَلَّمْتُمْ عَلى كُلِّ عَبْدٍ للهِ صَالِحٍ في السَّماءِ وَالأَرْضِ». [راجع: ٨٣١]

1202. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: We used to say the greeting, name and greet each other in *Aṣ-Ṣalāt* (the prayer). Allāh's Messenger ﷺ heard it and said:

"Say, *'At-taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭaiyibātu. Assalāmu 'alaikā aiyyuhan Nabīyyu wa-raḥmatullāhi wa-barakātuhū. Assalāmu 'alainā wa 'alā 'ibādillāhiṣ-ṣāliḥīn. Aṣḥhadu an lā ilāha illallāh wa aṣḥhadu anna Muḥammadan 'abduhū wa Rasūluhu.*"

[All the compliments are for Allāh and all the *Ṣalawāt* (prayers etc.) and all the good things (are for Allāh). Peace be on you, O Prophet, and Allāh's Mercy and Blessings (be on you). And peace be on us and on the good (pious) slaves – worshippers of Allāh. I testify that none has the right to be worshipped but Allāh; and I also testify that Muḥammad is His slave and His Messenger].

So, when you have said this, then you have surely sent the greetings to every good (pious) slave – worshipper of Allāh, whether he be in the heavens or on the earth."

(٥) بابٌ: التَّصْفِيقُ للنِّساءِ

(5) CHAPTER. Clapping [during the *Ṣalāt* (prayer)] is permissible only for women.

١٢٠٣ - **حدَّثَنَا** عليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حَدَّثنا الزُّهْرِيُّ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «التَّسْبِيحُ

1203. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The saying *Subḥān Allāh*[1] is for men and clapping is for women." [If something happens in the *Ṣalāt* (prayer), the men can invite the attention of the *Imām* by saying *Subḥān Allāh*, and

(1) (H.1203) *Subḥān Allāh*: See glossary.

women, by clapping their hands].

1204. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The saying *Subḥān Allāh* is for men and clapping is for women."

لِلرِّجالِ وَالتَّصْفيقُ للنِّساءِ».

١٢٠٤ - حدَّثَنَا يَحْيى: حدَّثَنَا وَكِيعٌ، عَنْ سُفْيانَ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «التَّسْبيحُ للرِّجالِ والتَّصْفِيْقُ للنِّساءِ». [راجع: ٦٨٤]

(6) CHAPTER. Whoever came back or went forward during the *Ṣalāt* (prayer) because of some urgent need.

This has been narrated by Sahl bin Sa'd on the authority of the Prophet ﷺ.

(٦) بابُ مَنْ رَجَعَ القَهْقَرَى في الصَّلاةِ أوْ تَقَدَّمَ بِأمْرٍ يَنزلُ بِهِ،

رَوَاهُ سَهْلُ بنُ سَعْدٍ عَنِ النَّبِيِّ ﷺ.

1205. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: While Abū Bakr رَضِيَ اللهُ عَنْهُ was leading the people in the *Fajr* prayer on a Monday, the Prophet ﷺ surprised them suddenly having lifted the curtain of 'Āishah's house, and looked at them while they were standing in rows and smiled. Abū Bakr tried to retreat back thinking that Allāh's Messenger ﷺ wanted to come out for the *Ṣalāt* (prayer). The attention of the Muslims was diverted from the *Ṣalāt* (prayer) because they were delighted to see the Prophet ﷺ. The Prophet ﷺ waved his hand to them to complete their *Ṣalāt* (prayer), then he went back into the room and let down the curtain. The Prophet ﷺ expired on that very day.

١٢٠٥ - حدَّثَنَا بِشْرُ بنُ مُحَمَّدٍ، أخْبَرَنا عَبْدُ اللهِ، قالَ يُونُسُ: قالَ الزُّهْرِيُّ: أخْبَرَني أنَسُ بنُ مالِكٍ: أنَّ المُسْلِمينَ بَيْنَمَا هُمْ في الفَجْرِ يَوْمَ الاثْنَينِ وأبو بَكْرٍ رَضِيَ اللهُ عَنْهُ يُصَلِّي بهم فَفَجأهُمُ النَّبِيُّ ﷺ وَقَدْ كَشَفَ سِتْرَ حُجْرَةِ عائِشَةَ فَنَظَرَ إلَيْهِمْ وَهُمْ صُفُوفٌ فَتَبَسَّمَ يَضْحَكُ، فَنَكَصَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ عَلى عَقِبَيْهِ وظَنَّ أنَّ رَسُولَ اللهِ ﷺ يُرِيدُ أنْ يَخْرُجَ إلى الصَّلاةِ، وَهَمَّ المُسْلِمُونَ أنْ يَفْتَتِنُوا في صَلاتِهِمْ فَرَحاً بالنَّبِيِّ ﷺ حِينَ رَأوْهُ. فَأشارَ بِيَدِهِ أنْ أتِمُّوا، ثُمَّ دَخَلَ الحُجْرَةَ وَأرْخَى السِّترَ وَتُوفِّيَ ذلكَ اليَوْمَ». [راجع: ٦٨٠]

(7) CHAPTER. If a mother calls her son while he is offering *Aṣ-Ṣalāt* (the prayer).

(٧) بابٌ: إذَا دَعَتِ الأُمُّ وَلَدَها في الصَّلاةِ

1206. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A woman called

١٢٠٦ - وَقالَ اللَّيْثُ: حدَّثَني

her son while he was in his hermitage and said, 'O Juraij!'. He said, 'O Allāh, my mother (is calling me) and (I am offering) my *Ṣalāt* (prayer) (what shall I do)?' She again said, 'O Juraij!' He said again, 'O Allāh! My mother (is calling me) and (I am offering) my *Ṣalāt* (prayer) (what shall I do)?' She again said, 'O Juraij!' He again said, 'O Allāh! My mother (is calling me) and (I am offering) my *Ṣalāt* (prayer) (what shall I do)?' She said, 'O Allāh! Don't let Juraij die till he sees the faces of prostitutes.' A shepherdess used to come by his hermitage for grazing her sheep and she gave birth to a child. She was asked whose child that was, and she replied that it was from Juraij and that he had come out from his hermitage. Juraij said, 'Where is that woman who claims that her child is from me?' (When she was brought to him along with the child), Juraij asked the child, 'O *Bābūs*[1], who is your father?' The child replied, 'The shepherd.'" (See *Ḥadīṯ* No. 2482, Vol.3).

جَعْفَرٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ قالَ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «نادَتِ امْرأةٌ ابْنَها وَهُوَ في صَوْمَعَتِهِ قالَتْ: يا جُرَيْجُ، فَقالَ: اللَّهُمَّ أُمِّي وَصَلاتي. قالَتْ: يا جُرَيْجُ، قالَ: اللَّهُمَّ أُمِّي وَصَلاتي. قالَتْ: يا جُرَيْجُ، قالَ: اللَّهُمَّ أُمِّي وَصَلاتي. قالَت: اللَّهُمَّ لا يَمُوتُ جُرَيْجٌ حتَّى يَنْظُرَ في وَجْهِ المَيامِيسِ. وكانَتْ تَأْوِي إلى صَوْمَعَتِهِ رَاعِيَةٌ تَرْعَى الغَنَمَ فَوَلَدَتْ، فَقيلَ لَها: ممَّنْ هذَا الوَلَدُ؟ قالَتْ: منْ جُرَيْجٍ، نَزَلَ مِنْ صَوْمَعَتِهِ. قالَ جُرَيْجٌ: أَيْنَ هذِهِ الَّتي تَزْعُمُ أنَّ وَلَدَها لي؟ قالَ: يا بابُوسُ، مَنْ أبُوكَ؟ قالَ: رَاعِي الغَنَمِ». [انظر: ٢٤٨٢، ٣٤٣٦، ٣٤٦٦]

(8) CHAPTER. The levelling of small stones during *Aṣ-Ṣalāt* (the prayer) (in front of the forehead).

(٨) بابُ مَسْحِ الحَصَى في الصَّلاةِ

1207. Narrated Mu'aiqīb رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ talked about a man levelling the earth on prostrating, and said, "If you have to do so, then do it once."

١٢٠٧ - حدَّثَنَا أبُو نُعَيم قَالَ: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ أبي سَلَمَةَ: حدَّثَني مُعَيقِيبٌ: أنَّ النَّبِيَّ ﷺ قالَ في الرَّجُلِ يُسَوِّي التُّرابَ حَيْثُ يَسْجُدُ، قالَ: «إنْ كُنْتَ فاعِلاً فَوَاحِدَةً».

(9) CHAPTER. Spreading the clothes over the site of prostration while in *Aṣ-Ṣalāt* (the prayer).

(٩) بابُ بَسْطِ الثَّوْبِ في الصَّلاةِ للسُّجُودِ

1208. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: ١٢٠٨ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا

(1) (H. 1206) *"Bābūs"*: A newly born child in cradle.

بِشْرٌ: حدَّثَنا غالِبٌ، عَنْ بَكْرِ بنِ عَبْدِ اللهِ، عَنْ أَنَسِ ابنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ في شِدَّةِ الحَرِّ فإذَا لَمْ يَسْتَطِعْ أَحَدُنا أَنْ يُمَكِّنَ وَجْهَهُ مِنَ الأَرْضِ بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ. [راجع: ٣٨٥]

We used to offer *Ṣalāt* (prayer) with the Prophet ﷺ in scorching heat, and if someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them.

(١٠) بابُ ما يَجُوزُ مِنَ العَمَلِ في الصَّلاةِ

(10) CHAPTER. What kind of actions are permissible during *Aṣ-Ṣalāt*.

١٢٠٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا مالِكٌ، عَنْ أبي النَّضْرِ، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُنْتُ أَمُدُّ رِجْلي في قِبْلَةِ النَّبِيِّ ﷺ وهُوَ يُصَلِّي فإذَا سَجَدَ غَمَزَني فَرَفَعْتُها فإذَا قامَ مَدَدْتُها. [راجع: ٣٨٢]

1209. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I used to stretch my legs towards the *Qiblah* of the Prophet ﷺ while he was offering *Ṣalāt* (prayer); whenever he prostrated he touched me, and I would withdraw my legs, and whenever he stood up, I would restretch my legs.

١٢١٠ - حدَّثَنا مَحْمُودٌ: حدَّثَنا شَبابَةُ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى صَلاةً فقالَ: «إنَّ الشَّيْطانَ عَرَضَ لي فَشَدَّ عَلَيَّ لِيَقْطَعَ الصَّلاةَ عَلَيَّ فأَمْكَنَنِي اللهُ مِنْهُ فَذَعَتُّهُ، وَلَقَدْ هَمَمْتُ أَنْ أُوثِقَهُ إلى سارِيَةٍ حتَّى تُصْبِحُوا فَتَنْظُرُوا إلَيْهِ فَذَكَرْتُ قَوْلَ سُلَيْمانَ عَلَيْهِ السَّلامُ: ﴿وَهَبْ لِي مُلْكًا لَا يَنۢبَغِي لِأَحَدٍ مِّنۢ بَعْدِيٓ﴾ [الطور: ١٣] فَرَدَّهُ اللهُ خاسِئاً»: ثُمَّ قالَ النَّضْرُ بنُ شُمَيْلٍ: فَذَعَتُّهُ بالذَّالِ أيْ خَنَقْتُه وفَدَعَّتُّهُ مِنْ قَوْلِ اللهِ

1210. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ once offered the *Ṣalāt* (prayer) and said, "Satan came in front of me and tried to interrupt my *Ṣalāt* (prayer), but Allāh gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Sulaiman (Solomon) عليه السلام, 'My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me... (V.38:35).' Then Allāh made him (Satan) return with his head down (humiliated)."

تَعَالَى: ﴿يَوْمَ يُدَعُّونَ﴾ أيْ يُدْفَعُونَ. وَالصَّوَابُ الأَوَّلُ إلَّا أنَّهُ كَذا قالَ بِتَشْدِيدِ العَينِ وَالتَّاءِ. [راجع: ٤٦١]

(11) CHAPTER. If an animal runs away while one is in *Aṣ-Ṣalāt* (the prayer).

(١١) بابٌ إذَا انْفَلَتَتِ الدَّابَّةُ في الصَّلاةِ،

Qatāda said, "If a thief takes away the clothes of a person in *Ṣalāt* (prayer) then he can leave the *Ṣalāt* (prayer) and follow the thief."

وقالَ قَتادَةُ: إنْ أُخِذَ ثَوْبُهُ يَتْبَعُ السَّارِقَ وَيَدَعُ الصَّلاةَ.

1211. Narrated Al-Azraq bin Qais: We were at Al-Ahwāz fighting the Al-Harūrīya (tribe). While I was at the bank of a river a man was offering *Ṣalāt* (prayer) and the reins of his animal were in his hands and the animal was struggling and he was following the animal. (Shu'ba, a subnarrator, said that the man was Abū Barza Al-Aslamī). A man from the Khawārij said, "O Allāh! Be harsh to this Sheikh." And when the Sheikh (Abū Barza) finished his *Ṣalāt* (prayer), he said, "I heard your remark. No doubt, I participated with Allāh's Messenger ﷺ in six or seven or eight *Ghazawāt* (holy battles) and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble."

١٢١١ - حدَّثَنا آدَم: حدَّثَنا شُعْبَةُ قَالَ: حدَّثَنا الأزْرَقُ بنُ قَيْسٍ: كُنَّا بالأهْوَازِ نُقاتِلُ الحَرُورِيَّةَ فَبَيْنا أنا عَلى جُرُفِ نَهْرٍ إذَا رَجُلٌ يُصَلِّي وَإذَا لِجامُ دَابَّتِهِ بِيَدِهِ فَجَعَلَتِ الدَّابَّةُ تُنازِعُهُ، وَجَعَلَ يَتْبَعُها. قالَ شُعْبَةُ: هُوَ أبُو بَرْزَةَ الأسْلَمِيُّ، فَجَعَلَ رَجُلٌ مِنَ الخَوَارِجِ يَقُولُ: اللَّهُمَّ افْعَلْ بِهٰذا الشَّيْخِ. فَلَمَّا انْصَرَفَ الشَّيْخُ قالَ: إنِّي سَمِعْتُ قَوْلَكُمْ، وإنِّي غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ سِتَّ غَزَوَاتٍ أوْ سَبْعَ غَزَوَاتٍ أو ثَمانِياً وَشَهِدْتُ تَيْسِيرَهُ. وَإنِّي إنْ كُنْتُ أنْ أرْجِعَ مَعَ دَابَّتِي أحَبُّ إلَيَّ مِنْ أنْ أدَعَها تَرْجِعُ إلى مألَفِها فَيَشُقُّ عَلَيَّ». [انظر: ٦١٢٧]

1212. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once the sun eclipsed and Allāh's Messenger ﷺ stood up for the *Ṣalāt* (prayer) and recited a very long *Sūrah* and then bowed for a long while and then raised his head and started reciting another *Sūrah*. Then he bowed, and after finishing it (the *Surah*), he prostrated (twice) and did the same in the second *Rak'ā*

١٢١٢ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يُونُسُ: عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قالَ: قالَتْ عائِشَةُ: خَسَفَتِ الشَّمْسُ فَقامَ رَسُولُ اللهِ ﷺ فَقَرَأ سُورَةً طَوِيلَةً ثُمَّ رَكَعَ

and then said, "These (lunar and solar eclipses) are two signs from amongst the signs of Allāh; and if you see them, offer *Ṣalāt* till the eclipse has cleared. No doubt, while standing at this place I saw everything promised to me by Allāh and I saw (Paradise) and I wanted to pluck a bunch (of grapes) therefrom, at the time when you saw me stepping forward. No doubt, I saw Hell (with its different parts) destroying each other when you saw me retreating and in it I saw 'Amr bin Luhaī who started the tradition of *Aṣ-Ṣāwaib* (she-camels let loose for free pastures in the name of idols, and other false deities)."

فأطالَ، ثُمَّ رَفَعَ رَأسَهُ، ثُمَّ اسْتَفْتَحَ بِسُورَةٍ أخْرَى ثُمَّ رَكَعَ حتَّى قَضاها، وَسَجَدَ، ثُمَّ فَعَلَ ذٰلِكَ في الثَّانِيَةِ ثُمَّ قالَ: «إنَّهُما آيَتانِ مِنْ آياتِ اللهِ، فإذَا رَأيْتُمْ ذٰلِكَ فَصَلُّوا حتَّى يُفْرَجَ عَنْكُم. لَقَدْ رَأيْتُ في مَقامي هذَا كُلَّ شَيْءٍ وُعِدْتُهُ حتَّى لَقَدْ رَأيْتُ أُرِيدُ أنْ آخُذَ قِطْفاً مِنَ الجَنَّةِ حِينَ رأيْتُمُوني جَعَلْتُ أتَقَدَّمُ، وَلَقَدْ رَأيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُها بَعْضاً حِينَ رَأيتُمُوني تَأخَّرْتُ. ورَأيْتُ فِيها عَمْرَو بنَ لُحَيٍّ وَهُوَ الَّذي سَيَّبَ السوَائِبَ». [راجع: ١٠٤٤]

(12) CHAPTER. What is said about blowing and spitting while in *Aṣ-Ṣalāt* (the prayer).

(١٢) بابُ ما يَجُوزُ مِنَ البُصاقِ والنفْخِ في الصَّلاةِ،

And 'Abdullāh bin 'Amr narrated that the Prophet ﷺ during the eclipse *Ṣalāt* (prayer), blew during his prostration.

وَيُذْكَرُ عَنْ عَبْدِ اللهِ بنِ عَمْرٍو: نَفَخَ النَّبِيُّ ﷺ في سُجُودِهِ في كُسُوفٍ.

1213. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ saw some sputum on the wall facing the *Qiblah* of the mosque and became furious with the people of the mosque and said, "During the *Ṣalāt* (prayer), Allāh is in front of everyone of you and so he should not spit (or said, 'He should not expectorate')." Then he got down and scratched the sputum with his hand. Ibn 'Umar رَضِيَ اللهُ عَنْهُما said (after narrating), "If anyone of you has to spit during the *Ṣalāt* (prayer), he should spit to his left."

١٢١٣ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ رَأى نُخامَةً في قِبْلَةِ المَسْجِدِ، فَتَغَيَّظَ عَلى أهْلِ المَسْجِدِ وقالَ: «إنَّ اللهَ قِبَلَ أحَدِكُمْ إذَا كانَ في صَلاةٍ فَلا يَبْزُقَنَّ. أوْ قالَ: لا يَتَنَخَّعَنَّ» ثُمَّ نَزَلَ فَحَتَّها بِيَدِهِ. وَقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: إذَا بَزَقَ أحَدُكُمْ فَلْيَبْزُقْ عَلى يَسارِهِ. [راجع: ٤٠٦]

١٢١٤ - حدَّثَنَا مُحَمَّدٌ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ عَنْ أَنَسِ بنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا كانَ أَحَدُكُم في الصَّلاةِ فإنَّهُ يُناجِي رَبَّهُ فَلا يَبزُقَنَّ بَينَ يَدَيْهِ وَلا عَنْ يَمِينِهِ وَلكِنْ عَنْ شِمالِهِ تَحْتَ قَدَمِهِ اليُسْرَى». [راجع: ٢٤١]

1214. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whenever anyone of you is in *Ṣalāt* (prayer), he is speaking in private to his Lord (Allāh) and so, he should neither spit in front of him nor on his right side but to his left side under his left foot."

(١٣) بابٌ: مَنْ صَفَّقَ جاهِلاً مِنَ الرِّجالِ في صَلاتِهِ لَمْ تَفْسُدْ صَلاتُهُ،

فِيهِ سَهْلُ بنُ سَعْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

(13) CHAPTER. If a man claps during the *Ṣalāt* (prayer) because of ignorance, then his *Ṣalāt* (prayer) will not be invalid (rejected).

(This has been narrated by Sahl bin Sa'd on the authority of the Prophet ﷺ).

(١٤) بابٌ: إِذَا قِيلَ لِلمُصَلِّي تَقَدَّمْ أَوِ انْتَظِرْ فانْتَظَرَ فَلا بأسَ

١٢١٥ - حدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنا سُفْيانُ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّاسُ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ وَهُمْ عاقِدُو أُزْرِهِمْ مِنَ الصِّغَرِ عَلى رِقابِهِمْ، فَقِيلَ لِلنِّساءِ: «لا تَرْفَعْنَ رُؤُسَكُنَّ حتَّى يَسْتَوِيَ الرِّجالُ جُلُوساً». [راجع: ٣٦٢]

1215. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The people used to offer the *Ṣalāt* (prayer) with the Prophet ﷺ with their waist-sheets tied round their necks because of the shortness of the sheets and the women were ordered not to lift their heads till the men had sat straight.

(١٥) بابٌ: لا يَرُدُّ السَّلامَ في الصَّلاةِ

١٢١٦ - حدَّثَنَا عَبْدُ اللهِ بنُ أَبي شَيْبَةَ قالَ: حدَّثَنا ابنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ،

(15) CHAPTER. One should not return greetings during the *Ṣalāt* (prayer).

1216. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I used to greet the Prophet ﷺ while he was in *Aṣ-Ṣalāt* (the prayer) and he would return my greeting, but when we returned (from Ethiopia) I greeted the Prophet ﷺ (while

عَنْ عَبْدِ اللهِ قالَ: كُنْتُ أُسَلِّمُ عَلى النَّبِيِّ ﷺ وَهُوَ في الصَّلاةِ فَيَرُدُّ عَلَيَّ، فَلَمَّا رَجَعْنا سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ «وَقالَ: إنَّ في الصَّلاةِ شُغْلاً». [راجع: ١١٩٩]

he was offering *Ṣalāt*) but he did not return the greeting, and (after finishing the *Ṣalāt*) he said, "In *Aṣ-Ṣalāt* one is occupied (with a more serious matter)." (See H. No. 1199).

١٢١٧ - حدَّثَنا أبو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ، حدَّثَنا كَثِيرُ بنُ شِنْظِيرٍ، عَنْ عَطاءِ بنِ أبي رَباحٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ في حاجَةٍ لَهُ فانْطَلَقْتُ ثُمَّ رَجَعْتُ وَقَدْ قَضَيْتُها، فَأَتَيْتُ النَّبِيَّ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ فَوَقَعَ في قَلْبِي ما اللهُ أعْلَمُ بِهِ. فَقُلْتُ في نَفْسِي: لَعلَّ رَسُولَ اللهِ ﷺ وَجَدَ عَلَيَّ أنِّي أبْطَأْتُ عَلَيْهِ، ثُمَّ سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ في قَلْبِي أشَدُّ مِنَ المَرَّةِ الأُولى، ثُمَّ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ فَقالَ: «إنَّما مَنَعَني أنْ أرُدَّ عَلَيْكَ أنِّي كُنْتُ أُصَلِّي». وكانَ عَلى رَاحِلَتِهِ مُتَوَجِّهاً إلى غَيرِ القِبْلَةِ.

1217. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent me for some job and when I had finished it, I returned and came to the Prophet ﷺ and greeted him but he did not return my greeting. So, I felt so sorry that only Allāh knows it and I said to myself, 'Perhaps Allāh's Messenger ﷺ is angry because I did not come quickly,' then again I greeted him but he did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said, "The thing which prevented me from returning the greeting was that I was offering *Ṣalāt* (prayer)." And at that time he was on his *Rāḥila* (mount) and his face was not towards the *Qiblah*.

(١٦) بابُ رَفْعِ الأيْدِي في الصَّلاةِ لأمْرٍ يَنزِلُ بِهِ

(16) CHAPTER. To raise the hands in *Ṣalāt* (prayer) because of some necessity which one encounters during the *Ṣalāt* (prayer).

١٢١٨ - حدَّثَنا قُتَيْبَةُ، حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: بَلَغَ رَسُولَ اللهِ ﷺ أنَّ بَنِي عَمْرِو بنِ عَوْفٍ بِقُباءٍ كانَ بَيْنَهُمْ شَيْءٌ فَخَرَجَ يُصْلِحُ بَيْنَهُمْ

1218. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The news about the differences amongst the people of Banī 'Amr bin 'Aūf at Qubā' reached Allāh's Messenger ﷺ and so he went to them along with some of his Companions to effect a reconciliation. Allāh's Messenger ﷺ was delayed there and the time for the *Ṣalāt* (prayer) became due. Bilāl came to

Abū Bakr رَضِيَ اللهُ عَنْهُ and said, "O Abū Bakr! Allāh's Messenger is detained (there) and the time for the *Ṣalāt* (prayer) is due. Will you lead the people in *Ṣalāt* (prayer)?" Abū Bakr replied, "Yes, if you wish." So Bilāl pronounced the *Iqāma* and Abū Bakr went forward and said *Takbīr* for the people. In the meantime, Allāh's Messenger ﷺ came passing through the rows till he stood in the (first) row and the people started clapping. Abū Bakr رَضِيَ اللهُ عَنْهُ would never look hither and thither during the *Ṣalāt* (prayer) but when the people clapped much, he looked back and (saw) Allāh's Messenger ﷺ. The Prophet ﷺ beckoned him to carry on. Abū Bakr raised both his hands, praised and thanked Allāh and retreated till he stood in the (first) row. Allāh's Messenger ﷺ went forward and led the people in the *Ṣalāt* (prayer). When he had completed the *Ṣalāt* (prayer), he faced the people and said, "O people! Why did you start clapping when something happened to you in the *Ṣalāt* (prayer)? Clapping is for women. Whenever one is confronted with something unusual in the *Ṣalāt* (prayer) one should say, *'Subḥān Allāh'*." Then the Prophet ﷺ looked towards Abū Bakr and asked, "What prevented you from leading the *Ṣalāt* (prayer) when I beckoned you to carry on?" Abū Bakr replied, "It does not befit the son of Abī Quḥāfa to lead the *Ṣalāt* (prayer) in the presence of Allāh's Messenger ﷺ." (See H. No. 684 and 1234).

في أُناسٍ مِنْ أصحَابِهِ، فَحُبِسَ رَسُولُ اللهِ ﷺ وَحانَتِ الصَّلاةُ. فَجاءَ بِلالٌ إلى أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما فَقالَ: يا أبا بَكْرٍ، إنَّ رَسُولَ اللهِ ﷺ قَدْ حُبِسَ وَقَدْ حانَتِ الصَّلاةُ، فَهَلْ لكَ أنْ تَؤُمَّ النَّاسَ؟ قالَ: نَعَمْ، إنْ شِئْتَ. فأقامَ بِلالٌ الصَّلاةَ وَتَقَدَّمَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ وَكَبَّرَ النَّاسُ، وَجاءَ رَسُولُ اللهِ ﷺ يَمْشِي في الصُّفُوفِ يَشُقُّها شَقّاً حتَّى قامَ مِنَ الصَّفِّ، فأخَذَ النَّاسُ في التَّصْفِيحِ - قالَ سَهْلٌ: التَّصْفِيحُ هُوَ التَّصْفِيقُ - قالَ: وكانَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ لا يَلْتَفِتُ في صَلاتِهِ. فَلَمَّا أكْثَرَ النَّاسُ التَفَتَ فإذَا رَسُولُ اللهِ ﷺ فأشارَ إلَيْهِ يأْمُرُهُ أنْ يُصَلِّيَ فَرَفَعَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ يَدَهُ فَحَمِدَ اللهَ، ثُمَّ رَجَعَ القَهْقَرَى وَرَاءَهُ حتَّى قامَ في الصَّفِّ وَتَقَدَّمَ رَسُولُ اللهِ ﷺ وَصَلَّى للنَّاسِ، فَلَمَّا فَرَغَ أقْبَلَ عَلى النَّاسِ فَقالَ: «يا أيُّها النَّاسُ، ما لَكُمْ حِينَ نابَكُمْ شَيْءٌ في الصَّلاةِ أخَذْتُمْ بالتَّصْفِيحِ؟ إنَّما التَّصْفِيحُ للنِّساءِ، مَنْ نابَهُ شَيْءٌ في صَلاتِهِ فَلْيَقُلْ: سُبْحانَ اللهِ» ثُمَّ الْتَفَتَ إلى أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقالَ: «يا أبا بَكْرٍ، ما مَنَعَكَ أنْ تُصَلِّيَ حَيْثُ أشَرْتُ عَلَيْكَ؟» قالَ أبو بَكْرٍ: ما كانَ يَنْبغي لابنِ أبي قُحافَةَ أنْ يُصَلِّيَ بَيْنَ

يَدَيْ رَسُولِ اللهِ ﷺ. [راجع: ٦٨٤]

(17) CHAPTER. Keeping the hands on the hips during *Aṣ-Ṣalāt* (the prayers).

(١٧) بابُ الخَصْرِ في الصَّلاةِ

1219. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: It is forbidden to keep the hands on the hips during *Aṣ-Ṣalāt* (the prayer). (This is narrated by Abū Hurairah on the authority of the Prophet ﷺ).

١٢١٩ - حدَّثَنَا أبو النُّعْمانِ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نُهِيَ عَنِ الخَصْرِ في الصَّلاةِ. وَقالَ هِشامٌ وأبو هِلالٍ، عَنِ ابنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [انظر: ١٢٢٠]

1220. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: It is forbidden to offer *Ṣalāt* (prayer) with the hands over one's hips.

١٢٢٠ - حدَّثَنَا عَمْرُو بنُ عَلِيٍّ: حدَّثَنا يَحْيى: حدَّثَنا هِشامٌ: حدَّثَنا مُحَمَّدٌ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نُهِيَ أنْ يُصَلِّيَ الرَّجُلُ مُتَخَصِّراً. [راجع: ١٢١٩]

(18) CHAPTER. Thinking of something during *Aṣ-Ṣalāt* (the prayer).

(١٨) بابٌ: تفَكُّرِ الرَّجُلِ الشَّيْءَ في الصَّلاةِ،

'Umar رَضِيَ اللهُ عَنْهُ said, "I think of organizing my troops while I am in *Ṣalāt* (prayer)."

وَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: إنّي لأُجَهِّزُ جَيْشِي وأنا في الصَّلاةِ.

1221. Narrated 'Uqba bin Al-Ḥārith رَضِيَ اللهُ عَنْهُ: I offered the *'Aṣr* prayer with the Prophet ﷺ and after finishing the *Ṣalāt* (prayer) with *Taslīm* he got up quickly and went to some of his wives and then came out. He ﷺ noticed the signs of astonishment on the faces of the people caused by his speed. He then said, "I remembered while I was in my *Ṣalāt* (prayer) that a piece of gold was lying in my house and I disliked that it should remain with us throughout the night, and so I have ordered it to be distributed."

١٢٢١ - حدَّثَنَا إسْحاقُ بنُ مَنْصُورٍ: حدَّثَنا رَوْحٌ: حدَّثَنا عُمَرُ - هُوَ ابنُ سَعِيدٍ - قالَ: أخْبَرَني ابنُ أبي مُلَيْكَةَ، عَنْ عُقْبَةَ بنِ الحارِثِ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ العَصْرَ، فَلَمَّا سَلَّمَ قامَ سَرِيعاً دَخَلَ عَلى بَعْضِ نِسائِهِ، ثُمَّ خَرَجَ ورأى ما في وُجُوهِ القَوْمِ مِنْ تَعَجُّبِهِمْ لِسُرْعَتِهِ، فَقالَ: «ذَكَرْتُ وأنا في

الصَّلاةِ تِبْراً عِنْدَنا فَكَرِهْتُ أنْ يُمْسِيَ أوْ يَبِيتَ عِنْدَنا فَأمَرْتُ بِقِسْمَتِهِ». [راجع: ٨٥١]

1222. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the *Aḍhān* for the *Ṣalāt* (prayer) is pronounced, then Satan takes to his heels passing wind so that he may not hear the *Aḍhān* and when the *Mu'aḍh-ḍhin* finishes (the *Aḍhān*); he comes back; and when the *Iqāma* is pronounced he again takes to his heels. And when it is finished, he again comes back and continues reminding the person offering *Ṣalāt* (prayer) of things that he used not to remember when not in *Ṣalāt* (prayer), till he forgets how many *Rak'ā* he has offered."

Abū Salama bin 'Abdur-Raḥmān said, "If anyone of you encounters such a thing (forgetting the number of *Rak'ā* he has offered), he should perform two prostrations (of *Sahw* i.e. forgetfulness) while sitting." Abū Salama narrates this on the authority of Abū Hurairah.

١٢٢٢ - حدَّثَنا يَحْيى بنُ بُكَيرٍ قَالَ: حدَّثَنا اللَّيْثُ، عَنْ جَعْفَرٍ، عَنِ الأعْرَجِ قالَ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «إذَا أُذِّنَ بالصَّلاةِ أدْبَرَ الشَّيْطانُ لَهُ ضُرَاطٌ حتَّى لا يَسْمَعَ التَّأذينَ، فإذَا سَكَتَ المُؤَذِّنُ أقْبَلَ، فإذَا ثُوِّبَ أدْبَرَ، فإذَا سَكَتَ أقْبَلَ، فَلا يَزَالُ بالمَرْءِ يَقُولُ لَهُ: اذْكُرْ، ما لَمْ يَكُنْ يَذْكُرُ حتَّى لا يَدْرِي كَمْ صَلَّى». قالَ أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: إذَا فَعَلَ أحَدُكُمْ ذلكَ فَلْيَسْجُدْ سَجْدَتَينِ وَهُوَ قاعِدٌ. وسَمِعَهُ أبو سَلَمَةَ مِنْ أبي هُرَيْرَةَ. [راجع: ٦٠٨]

1223. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: People say that I narrate too many narrations of the Prophet ﷺ; once I met a man (during the lifetime of the Prophet ﷺ) and asked him, "Which *Sūrah* did Allāh's Messenger ﷺ recite yesterday in the *Iṣhā* (prayer)?" He said, "I do not know." I said, "Did you not attend the *Ṣalāt* (prayer)?" He said, "Yes, (I did)." I said, "I know. He recited such and such *Sūrah*."

١٢٢٣ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا عُثْمانُ بنُ عُمَرَ قالَ: أخْبَرَنا ابنُ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ قالَ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: يَقُولُ النَّاسُ أكْثَرَ أبو هُرَيْرَةَ، فَلَقِيتُ رَجُلاً فَقُلْتُ: بِمَ قَرأ رَسُولُ اللهِ ﷺ البارِحَةَ في العَتَمَةِ؟ فَقالَ: لا أدْرِي. فَقُلْتُ: لَمْ تَشْهَدْها؟ قالَ: بَلى. قُلْتُ: لٰكِنْ أنا أدْرِي، قَرأ سُورَةَ كَذَا وكَذَا.

22 - THE BOOK OF *AṢ-SAHW*
"*Sahw*": Forgetting (here it means forgetting how many *Rak'ā* a person has prayed, in which case he should perform two prostrations of *Sahw*).

٢٢ - كتاب السهو

(1) CHAPTER. What is said regarding the *Sahw*. If someone gets up (for the third *Rak'ā* without sitting) after the second *Rak'ā* of a compulsory *Ṣalāt* (prayer).

(١) بابٌ ما جاءَ في السَّهْوِ إذَا قامَ مِنْ رَكْعَتَيِ الفَرِيضَةِ

1224. Narrated 'Abdullāh bin Buḥaina رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ once led us in a *Ṣalāt* (prayer) and offered two *Rak'ā* and got up (for the third *Rak'ā*) without sitting (after the second *Rak'ā*). The people also got up with him, and when he was about to finish his *Ṣalāt* (prayer), we waited for him to finish the *Ṣalāt* (prayer) with *Talsīm* but he said *Takbīr* before Taslīm and performed two prostrations (of *Sahw* while sitting and then finished the *Ṣalāt* (prayer) with *Taslīm*.

١٢٢٤ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أخْبَرَنا مالِكُ بنُ أنَسٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ الأعْرَجِ، عَنْ عَبْدِ اللهِ بنِ بُحَيْنَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: صَلَّى لَنا رَسُولُ اللهِ ﷺ رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ ثُمَّ قامَ فَلَمْ يَجْلِسْ، فَقامَ النَّاسُ مَعَهُ فَلَمَّا قَضَى صَلاتَهُ وَنَظَرْنا تَسْلِيمَهُ كَبَّرَ قَبْلَ التَّسْلِيمِ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جالِسٌ ثُمَّ سَلَّمَ. [راجع: ٨٢٩]

1225. Narrated 'Abdullāh bin Buḥaina رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ got up after the second *Rak'ā* of the *Ẓuhr* prayer without sitting in between (the second and the third *Rak'ā*). When he finished the *Ṣalāt* (prayer) he performed two prostrations (of *Sahw*) and then finished the *Ṣalāt* (prayer) with *Taslīm*.

١٢٢٥ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أخْبَرَنا مالِكٌ، عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ الأعْرَجِ، عَنْ عَبْدِ اللهِ بنِ بُحَيْنَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: إنَّ رَسُولَ اللهِ ﷺ قامَ مِنِ اثْنَتَيْنِ مِنَ الظُّهْرِ لَمْ يَجْلِسْ بَيْنَهُما، فَلَمَّا قَضَى صَلاتَهُ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ بَعْدَ ذٰلِكَ. [راجع: ٨٢٩]

(2) CHAPTER. If one offers five *Rak'ā* (instead of four).

(٢) بابٌ: إذَا صَلَّى خَمْساً

1226. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ:

١٢٢٦ - حدَّثَنَا أبُو الوَلِيدِ،

Once Allāh's Messenger ﷺ offered five *Rak'ā* in the *Ẓuhr* prayer, and somebody asked him whether there was some increase in *Aṣ-Ṣalāt* (the prayer). Allāh's Messenger ﷺ said, "What is that?" He said, "You have offered five *Rak'ā*." So, Allāh's Messenger ﷺ performed two prostrations (of *Sahw*) after *Taslīm*.

حدَّثَنا شُعْبَةُ عَنِ الحَكَمِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ صَلَّى الظُّهْرَ خَمْساً، فَقِيلَ لَهُ: أزِيدَ في الصَّلاةِ؟ فَقالَ: «وَما ذَاكَ؟» قالَ: صَلَّيْتَ خَمْساً. فَسَجَدَ سَجْدَتَينِ بَعْدَما سَلَّمَ. [راجع: ٤٠١]

(3) CHAPTER. If one finishes his *Ṣalāt* (prayer) with *Taslīm* after offering two or three *Rak'ā* (by mistake), then he should perform two prostrations (of *Sahw*) like ordinary prostrations of the *Ṣalāt* (prayer), or longer.

(٣) بابٌ: إذَا سَلَّمَ في رَكْعَتَينِ أوْ في ثَلاثٍ سَجَدَ سَجْدَتَينِ مِثْلَ سُجُودِ الصَّلاةِ أوْ أطْوَلَ

1227. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led us in the *'Aṣr* prayer or the *Ẓuhr* prayer and finished it with *Taslīm*. *Ḏhul-Yadain* said to him, "O Allāh's Messenger! Has the *Ṣalāt* (prayer) been reduced?" The Prophet ﷺ asked his Companions, "Has he spoken the truth?" They replied in the affirmative. So, Allāh's Messenger ﷺ offered two more *Rak'ā* and then performed two prostrations (of *Sahw*).

١٢٢٧ - حدَّثَنا آدَمُ، حدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى بِنا النَّبِيُّ ﷺ الظُّهْرَ أوِ العَصْرَ فَسَلَّمَ، فَقالَ لَهُ ذُو اليَدَيْنِ: الصَّلاةُ يا رَسُولَ اللهِ أنَقَصَتْ؟ فَقالَ النَّبِيُّ ﷺ لأصحَابِهِ: «أحَقٌّ ما يَقُولُ؟» قالُوا: نَعَمْ، فَصَلَّى رَكْعَتَينِ أُخْرَيَيْنِ ثُمَّ سَجَدَ سَجْدَتَينِ. قالَ سَعْدٌ: وَرأيْتُ عُرْوَةَ بنَ الزُّبَيرِ صَلَّى مِنَ المَغْرِبِ رَكْعَتَينِ فَسَلَّمَ وَتَكَلَّمَ ثُمَّ صَلَّى ما بَقِيَ وَسَجَدَ سَجْدَتَينِ وَقالَ: هٰكَذَا فَعَلَ النَّبِيُّ ﷺ. [راجع: ٤٨٢]

Sa'd said, "I saw that 'Urwa bin Az-Zubair had offered two *Rak'ā* in the *Maghrib* prayer and finished it with *Taslīm*. He then talked (and when he was informed about it) he completed the rest of his *Ṣalāt* (prayer) and performed two prostrations (of *Sahw*), and said, 'The Prophet ﷺ offered *Ṣalāt* (prayer) like this.'"

(4) CHAPTER. Whoever did not recite *Tashah-hud* (*At-Tahiyyāt*) after the two prostrations of *Sahw*.

(٤) بابُ مَنْ لَمْ يَتَشَهَّدْ في سَجْدَتَيِ السَّهْوِ،

And Anas and Al-Ḥasan did not recite it. And Qatāda said that *Tashah-hud* should not be recited (after the prostrations of *Sahw*).

وَسَلَّمَ أنَسٌ والحَسَنُ وَلَمْ يَتَشَهَّدا. وَقالَ قَتادَةُ: لا يَتَشَهَّدُ.

١٢٢٨ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أخْبَرَنا مالكُ بنُ أنَسٍ، عَنْ أيُّوبَ ابنِ أبي تَمِيمَةَ السَّخْتِيانيِّ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ انْصَرَفَ مِن اثْنَتَيْنِ فَقالَ لَهُ ذُو اليَدَيْنِ: أقَصُرَتِ الصَّلاةُ أمْ نَسِيْتَ يا رَسُولَ اللهِ؟ قَالَ رَسُولُ اللهِ ﷺ: «أصَدَقَ ذُو اليَدَيْنِ؟» فَقالَ النَّاسُ: نَعَمْ، فَقامَ رَسُولُ اللهِ ﷺ فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أوْ أطْوَلَ، ثُمَّ رَفَعَ. [راجع: ٤٨٢] حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ سَلَمَةَ بنِ عَلْقَمَةَ قالَ: قُلْتُ لِمُحَمَّدٍ: في سَجْدَتَيِ السَّهْوِ تَشَهُّدٌ؟ قالَ: لَيْسَ في حَدِيثِ أبي هُرَيْرَةَ.

1228. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ offered two *Rak'ā* and finished his *Ṣalāt* (prayer). So *Ḍhul-Yadain* asked him, "Has the *Ṣalāt* (prayer) been reduced or have you forgotten?" Allāh's Messenger ﷺ said, "Has *Ḍhul-Yadain* spoken the truth?" The people replied in the affirmative. Then Allāh's Messenger ﷺ stood up and offered the remaining two *Rak'ā* and performed *Taslīm*, and then said *Takbīr* and performed two prostrations like his usual prostrations, or a bit longer, and then raised (his head) up [and finished his *Salāt* (prayer) with *Taslīm*].

Narrated Salama bin 'Alqama: I asked Muḥammad (bin Sīrīn) whether *Tashah-hud* should be recited after the two prostrations of *Sahw*. He replied, "It is not (mentioned) in Abū Hurairah's narration."

(٥) بابٌ: يُكَبِّرُ في سَجْدَتَيِ السَّهْوِ

(5) CHAPTER. To say *Takbīr* in the prostrations of *Sahw*.

١٢٢٩ - حدَّثَنا حَفْصُ بنُ عُمَرَ قَالَ: حدَّثَنا يَزِيدُ بنُ إبْراهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى النَّبِيُّ ﷺ إحْدَى صَلاتَيِ العَشِيِّ - قالَ مُحَمَّدٌ: وأكْثَرُ ظَنِّي أنَّها العَصْرُ - رَكْعَتَيْنِ. ثُمَّ سَلَّمَ، ثُمَّ قامَ إلى خَشَبَةٍ في مُقَدَّمِ المَسْجِدِ فَوَضَعَ يَدَهُ عَلَيْها وَفِيهِمْ أبو بَكْرٍ وعُمَرُ رَضِيَ اللهُ عَنْهُما، فَهابا أنْ يُكَلِّماهُ،

1229. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered one of the evening *Ṣalāt* (prayer) (the subnarrator Muḥammad said, "I think that it was most probably the *'Aṣr* prayer") and he finished it after offering two *Rak'ā* only. He then stood near a piece of wood in front of the mosque and put his hand over it. Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُما were amongst those who were present, but they dared not talk to him about that (because of excessive respect for him), and those who were in a hurry went out. They said, "Has the *Ṣalāt* (prayer) been reduced?" A man who was called *Ḍhul-Yadain* by the

Prophet ﷺ said (to the Prophet ﷺ), "Has the *Ṣalāt* (prayer) been reduced or have you forgotten?" He said, "Neither have I forgotten, nor has the *Ṣalāt* (prayer) been reduced." He said, "Certainly you have forgotten." So, the Prophet ﷺ offered two more *Rak'ā* and performed *Taslīm*, and then said *Takbīr* and performed a prostration (of *Sahw*), like his ordinary prostration or a bit longer and then raised his head and said *Takbīr* and then put his head down and performed a (second) prostration (of *Sahw*) like his ordinary prostration or a bit longer, and then raised his head up and said *Takbīr* (and then *Taslīm*).

1230. Narrated 'Abdullāh bin Buḥaina Al-Asdī رَضِيَ اللهُ عَنْهُ, the ally of Banī 'Abdul-Muṭṭalib: Allāh's Messenger ﷺ stood up for the *Ẓuhr* prayer and he should have sat (after the second *Rak'ā* but he stood up for the third *Rak'ā* without sitting for *Tashah-hud*) and when he finished the *Ṣalāt* (prayer) he performed two prostrations (of *Sahw*) and said *Takbīr* on each prostration while sitting, before ending (the *Ṣalāt*) with *Taslīm*; and the people too performed the two prostrations with him for that sitting which he forgot.

وَخَرَجَ سَرَعَانُ النَّاسِ فَقالُوا: أَقَصُرَتِ الصَّلاةُ؟ ورَجُلٌ يَدْعوهُ النَّبِيُّ ﷺ ذَا اليَدَيْنِ فَقالَ: أَنَسِيتَ أَمْ قَصُرَتْ؟ فَقالَ: «لَمْ أَنْسَ ولَمْ تُقْصَرْ». قالَ: بَلى قَدْ نَسِيتَ، فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَّرَ، ثُمَّ وَضَعَ رَأْسَهُ فَكَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ. [راجع: ٤٨٢]

١٢٣٠ - **حدَّثَنَا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللهِ بنِ بُحَيْنَةَ الأَسْدِيِّ حَلِيفِ بَنِي عَبْدِ المُطَّلِبِ: أَنَّ رَسُولَ اللهِ ﷺ قامَ في صَلاةِ الظُّهْرِ وعَلَيْهِ جُلُوسٌ فَلَمَّا أَتَمَّ صَلاتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ في كُلِّ سَجْدَةٍ وَهُوَ جالِسٌ قَبْلَ أَنْ يُسَلِّمَ وسَجَدَهُما النَّاسُ مَعَهُ مَكانَ ما نَسِيَ مِنَ الجُلُوسِ. تابَعَهُ ابنُ جُرَيْجٍ، عَنِ ابْنِ شِهابٍ في التَّكْبِيرِ.

(6) CHAPTER. When a person forgets whether he has offered three or four *Rak'ā* (then he should) perform two prostrations while sitting in his last *Rak'ā*.

(٦) بابٌ: إِذَا لَمْ يَدْرِ كَمْ صَلَّى ثَلاثاً أَوْ أَرْبعاً سَجَدَ سَجْدَتَيْنِ وَهُوَ جالِسٌ

1231. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the call for *Ṣalāt* (prayer) is made, Satan takes to his heels passing wind so that he may not hear the *Aḍhān*. And when the call is finished he comes back, and when the *Iqāma* is

١٢٣١ - **حدَّثَنَا** مُعاذُ بنُ فَضالَةَ: حدَّثَنا هِشامُ بنُ أَبي عَبْدِ اللهِ الدَّسْتَوائِيُّ، عَنْ يَحْيى بنِ أَبي كَثِيرٍ عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ

pronounced, Satan again takes to his heels; and when the *Iqāma* is finished he comes back again and tries to interfere with the person and his thoughts and say, 'Remember this and that (which he has not thought of before the *Ṣalāt*)', till the person offering *Ṣalāt* (prayer) forgets how much (*Rak'ā*) he has offered. If anyone of you does not remember whether he has offered three or four *Rak'ā* then he should perform two prostrations (of *Sahw*) while sitting.

اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذَا نُودِيَ بالصَّلاةِ أدْبَرَ الشَّيْطانُ وَلَهُ ضُرَاطٌ حتَّى لا يَسْمَعَ الأذانَ، فإذَا قُضِيَ الأذَانُ أقْبَلَ، فإذَا ثُوِّبَ بِها أدْبَرَ، فإذَا قُضِيَ التَّثْوِيبُ أقْبَلَ حتَّى يَخْطِرَ بَيْنَ المَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا وكَذَا، ما لَمْ يَكُنْ يَذْكُرُ حتَّى يَظَلَّ الرَّجُلُ إنْ يَدْرِي كَمْ صَلَّى، فإذَا لَمْ يَدْرِ أحَدُكُمْ كَمْ صَلَّى ثَلاثاً أوْ أرْبَعاً، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جالِسٌ». [راجع: ٦٠٨]

(7) CHAPTER. *Sahw* (i.e. forgetfulness) in compulsory *Ṣalāt* (prayers) and *Nawāfil*.

(٧) بابُ السَّهْوِ في الفَرْضِ والتَّطَوُّعِ،

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما performed two prostrations (of *Sahw*) after the *Witr* prayer.

وَسَجَدَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما سَجْدَتَيْنِ بَعدَ وِتْرِهِ.

1232. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When anyone of you stands for the *Ṣalāt* (prayer), Satan comes and puts him in doubts till he forgets how many *Rak'ā* he has offered. So, if this happens to anyone of you, he should perform two prostrations (of *Sahw*) while sitting.

١٢٣٢ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ، أخْبَرَنا مالِكٌ عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ ابنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ أحَدَكُمْ إذَا قامَ يُصَلِّي جاءَ الشَّيْطانُ فَلَبَسَ عَلَيْهِ حتَّى لا يَدْرِي كَمْ صَلَّى، فإذَا وَجَدَ ذلكَ أحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جالِسٌ». [راجع: ٦٠٨]

(8) CHAPTER. If a person speaks to a person offering *Ṣalāt* (prayer), and the latter beckons with his hand and listens.

(٨) بابٌ: إذَا كُلِّمَ وَهُوَ يُصَلِّي فأشارَ بِيَدِهِ واسْتَمَعَ

1233. Narrated Kuraib: I was sent to 'Āishah by Ibn 'Abbās, Al-Miswar bin Makhrama and 'Abdur-Raḥmān bin Azhar

١٢٣٣ - حدَّثَنَا يَحْيى بنُ سُلَيْمانَ قالَ: حدَّثَني ابنُ وَهْبٍ قالَ: أخْبَرَني

عَمْرٌو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ: أَنَّ ابنَ عَبَّاسٍ والمِسْوَرَ بنَ مَخْرَمَةَ وَعَبدَ الرَّحْمٰنِ ابنَ أَزْهَرَ رَضِيَ اللهُ عَنْهُمْ أَرْسَلُوهُ إلى عائِشَةَ رَضِيَ اللهُ عَنْها، فَقالُوا: اقْرَأْ عَلَيْها السَّلامَ مِنَّا جَمِيعاً وَسَلْها عَنِ الرَّكْعَتَينِ بَعْدَ صَلاةِ العَصْرِ، وَقُلْ لَها: إنَّا أُخْبِرْنا أنَّكِ تُصَلِّيَنَهُما. وَقَدْ بَلَغَنا أنَّ النَّبِيَّ ﷺ نَهَى عَنْها. وَقالَ ابنُ عَبَّاسٍ: وكُنْتُ أَضْرِبُ النَّاسَ مَعَ عُمَرَ بنِ الخَطَّابِ عَنْها. قالَ كُرَيْبٌ: فَدَخَلْتُ عَلى عائِشَةَ رَضِيَ اللهُ عَنْها فَبَلَّغْتُها ما أَرْسَلُونِي فَقالَتْ: سَلْ أُمَّ سَلَمَةَ فَخَرَجْتُ إلَيْهِمْ فأَخْبَرْتُهُمْ بِقَوْلِها فَرَدُّونِي إلى أُمِّ سَلَمَةَ بِمِثْلِ ما أَرْسَلُونِي بِهِ إلى عائِشَةَ. فَقالَتْ أُمُّ سَلَمَةَ رَضِيَ اللهُ عَنْها: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْها، ثُمَّ رأيْتُهُ يُصَلِّيهِما حينَ صَلَّى العَصْرَ ثُمَّ دَخَلَ عَلَيَّ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرامٍ مِنَ الأَنْصارِ. فأَرْسَلْتُ إلَيْهِ الجارِيَةَ فَقُلْتُ: قُومِي بِجَنْبِهِ قُولِي لَهُ: تَقُولُ لكَ أُمُّ سَلَمَةَ: يا رَسُولَ اللهِ سَمِعْتُكَ تَنْهَى عَنْ هاتَينِ وأَرَاكَ تُصَلِّيهِما، فإنْ أشارَ بِيَدِهِ فاسْتَأْخِرِي عَنْهُ، فَفَعَلَتِ الجارِيَةُ، فأشارَ بِيَدِهِ فاسْتأخَرَتْ عَنْهُ. فَلَمَّا انْصَرَفَ قالَ: «يا ابْنَةَ أبي أُمَيَّةَ، سألْتِ عَنِ الرَّكْعَتَينِ بَعْدَ العَصْرِ. وإنَّهُ

رَضِيَ اللهُ عَنْهُم. They told me to greet her on their behalf and to ask her about the offering of the two *Rak'ā* after the *'Aṣr* and to say to her, "We were informed that you offer those two *Rak'ā* and we were told that the Prophet ﷺ had forbidden offering them." Ibn 'Abbās said, "I along with 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ used to beat the people whenever they offered them."

Kuraib further said: I went to 'Āishah رَضِيَ اللهُ عَنْها and conveyed her that message. 'Āishah said, "Go and ask Umm Salama about them." So I returned and informed them about her statement. They then told me to go to Umm Salama with the same question with which they had sent me to 'Āishah. Umm Salama رَضِيَ اللهُ عَنْها replied, "I heard the Prophet ﷺ forbidding them. Later I saw him offering them immediately after he had offered the *'Aṣr*. He then entered my house at a time when some of the *Anṣārī* women from the tribe of Banī Ḥarām were sitting with me, so I sent my slave-girl to him having said to her, 'Stand beside him and tell him that Umm Salama says to you: "O Allāh's Messenger! I have heard you forbidding the offering of these (two *Rak'ā* after the *'Aṣr* prayer) but I have seen you offering them. If he waves his hand then wait for him.' The slave-girl did that. The Prophet ﷺ beckoned her with his hand and she waited for him. When he had finished the *Ṣalāt* (prayer) he said, 'O daughter of Abī Umaiyya! You have asked me about the two *Rak'ā* after the *'Aṣr* prayer. The people of the tribe of 'Abdul-Qais came to me and made me busy and I could not offer the two *Rak'āt* after the *Ẓuhr* prayer. These (two *Rak'ā* that I have just offered) are for those (missed) ones.'"

أتاني ناسٌ مِنْ عَبْدِ القَيْسِ فَشَغَلُوني عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ. فَهُما هاتانِ». [انظر: ٤٣٧٠]

(9) CHAPTER. Beckoning during the *Ṣalāt* (prayer) [by a person in *Ṣalāt*].

(٩) بابُ الإشارَةِ في الصَّلاةِ،

Narrated Kuraib: "Umm Salama said as above on the authority of the Prophet ﷺ.

قالَهُ كُرَيْبٌ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ.

1234. Narrated Sahl bin Sa'd Aṣ-Ṣā'idī رَضِيَ اللهُ عَنْهُ: The news about the differences amongst the people of Banī 'Amr bin 'Aūf reached Allāh's Messenger ﷺ and, so, he went to them along with some of his Companions to effect a reconciliation between them. Allāh's Messenger ﷺ was delayed there, and the time for the *Ṣalāt* (prayer) became due. Bilāl went to Abū Bakr رَضِيَ اللهُ عَنْهُ and said to him, "Allāh's Messenger ﷺ has been delayed (there) and the time of *Ṣalāt* (prayer) is due. So, will you lead the people in *Ṣalāt* (prayer)?" Abū Bakr said, "Yes, if you wish." Bilāl pronounced the *Iqāma* and Abū Bakr رَضِيَ اللهُ عَنْهُ went forward and said *Takbīr* for the people. In the meantime Allāh's Messenger ﷺ came passing through the rows (of the people offering *Ṣalāt*) and stood in the (first) row and the people started clapping. Abū Bakr رَضِيَ اللهُ عَنْهُ would never look hither and thither during his *Ṣalāt* (prayer) but when the people clapped much, he looked back and (saw) Allāh's Messenger ﷺ. The Prophet ﷺ beckoned him to carry on. Abū Bakr رَضِيَ اللهُ عَنْهُ raised both his hands, praised and thanked Allāh, and retreated till he stood in the (first) row. Allāh's Messenger ﷺ went forward and led the people in the *Ṣalāt* (prayer). When he completed the *Ṣalāt* (prayer) he faced the people and said, "O people! Why did you start clapping when

١٢٣٤ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ، حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ بَلَغَهُ أنَّ بَنِي عَمْرِو بنِ عَوْفٍ كانَ بَيْنَهُمْ شَيْءٌ فَخَرَجَ رَسُولُ اللهِ ﷺ يُصْلِحُ بَيْنَهُمْ في أُناسٍ مَعَهُ. فَحُبِسَ رَسُولُ اللهِ ﷺ وَحانَتِ الصَّلاةُ، فجاءَ بلالٌ إلى أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقالَ: يا أبا بَكْرٍ، إنَّ رَسُولَ اللهِ ﷺ قَدْ حُبِسَ وَقَدْ حانَتِ الصَّلاةُ، فَهَلْ لَكَ أنْ تَؤُمَّ النَّاسَ؟ قالَ: نَعَمْ، إنْ شِئْتَ. فأقامَ بِلالٌ وَتَقَدَّمَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَكَبَّرَ للنَّاسِ، وَجاءَ رَسُولُ اللهِ ﷺ يَمْشِي في الصُّفُوفِ حتَّى قامَ في الصَّفِّ فأخَذَ النَّاسُ في التَّصْفِيقِ، وكانَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ لا يَلْتَفِتُ في صَلاتِهِ، فَلَمَّا أكْثَرَ النَّاسُ الْتَفَتَ فإذَا رَسُولُ اللهِ ﷺ فأشارَ إلَيهِ رَسُولُ اللهِ ﷺ يأمُرُهُ أنْ يُصَلِّيَ، فَرَفَعَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ

something unusual happened to you in the *Ṣalāt* (prayer)? Clapping is only for women. So whenever one is confronted with something unusual in the *Ṣalāt* (prayer) one should say, *'Subḥān-Allāh'*, for there is none who will not turn round on hearing him saying *Subḥān-Allāh*. (Then turning towards Abū Bakr, he said) O Abū Bakr! What prevented you from leading the people in the *Ṣalāt* (prayer) when I beckoned you to do so?" Abū Bakr replied, "How dare the son of Abū Quḥāfa lead the *Ṣalāt* (prayer) in front of Allāh's Messenger ﷺ?" (See H. No. 684 and 1218).

يَدَيْهِ، فَحَمِدَ اللهَ وَرَجَعَ القَهْقَرَى وَرَاءَهُ حتَّى قامَ في الصَّفِّ. فَتَقَدَّمَ رَسُولُ اللهِ ﷺ فَصَلَّى للنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلى النَّاسِ وَقَالَ: «أيُّها النَّاسُ، ما لَكُمْ حِينَ نابَكُم شَيْءٌ في الصَّلاةِ أَخَذْتُمْ في التَّصْفِيقِ؟ إنَّما التَّصْفِيقُ للنِّساء. مَنْ نابَهُ شَيْءٌ في صَلاتِهِ فَلْيَقُلْ: سُبْحانَ اللهِ، فإنَّهُ لا يَسْمَعُهُ أحَدٌ حِينَ يَقُولُ: سُبْحانَ اللهِ، إلَّا الْتَفَتَ. يا أبا بَكْرٍ، ما مَنَعَكَ أنْ تُصَلِّيَ للنَّاسِ حِينَ أشَرْتُ إلَيْكَ؟» فَقالَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ: ما كانَ يَنْبَغي لابنِ أبي قُحافَةَ أنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ. [راجع: ٦٨٤]

1235. Narrated Asmā': I went to 'Āishah رَضِيَ اللهُ عَنْها and she was offering *Ṣalāt* (prayer) while standing and the people, too, were standing (offering *Ṣalāt*). So I said, "What is the matter with the people?" She beckoned with her head towards the sky. I said, "(Is there) a sign?" She nodded intending to say, "Yes."

١٢٣٥ - حدَّثَنا يَحْيى بنُ سُلَيْمانَ: حدَّثَني ابنُ وَهْبٍ قالَ: حدَّثَنا الثَّوْرِيُّ عَنْ هِشامٍ، عَنْ فاطِمَةَ، عَنْ أسْماءَ قالَتْ: دَخَلْتُ عَلى عائِشَةَ رَضِيَ اللهُ عَنْها وَهِيَ تُصَلِّي قائِمَةً والنَّاسُ قِيامٌ، فَقُلْتُ: ما شأنُ النَّاسِ؟ فأشارَتْ برأسِها إلى السَّماءِ، قُلْتُ: آيَةٌ؟ فأشارَتْ برأسِها أيْ: نَعَمْ. [راجع: ٨٦]

1236. Narrated 'Āishah رَضِيَ اللهُ عَنْها the wife of the Prophet ﷺ: Allāh's Messenger ﷺ during his illness offered *Ṣalāt* (prayer) in his house sitting, whereas some people followed him standing, but the Prophet ﷺ beckoned them to sit down. On completion of the *Ṣalāt* (prayer) he said, "The *Imām* is to be followed. So, bow when he bows, and raise

١٢٣٦ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ أنَّها قالَتْ: صَلَّى رَسُولُ اللهِ ﷺ في بَيْتِهِ وَهُوَ شاكٍ جالساً، وَصَلَّى

your head, when he raises his head." (See *Ḥadīṯ* No.689, Vol. I for taking the verdict).

وَرَاءَهُ قَوْمٌ قِياماً، فأشارَ إلَيْهِمْ أنِ اجْلِسُوا، فَلَمَّا انْصَرَفَ قالَ: «إنَّمَا جُعِلَ الإمامُ لِيُؤْتَمَّ بِهِ، فإذَا رَكَعَ فارْكَعُوا، وَإذَا رَفَعَ فارْفَعُوا».

[راجع: ٦٨٨]

23 - THE BOOK OF FUNERALS [*AL-JANĀ'IZ*]

٢٣ - كتاب الجنائز

(1) CHAPTER. What is said about funerals, and those whose last words were: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).

(١) **بابٌ**: وَمَنْ كانَ آخِرُ كَلامِهِ: لا إلٰهَ إلَّا اللهُ

Wahab bin Munabbih was asked, "Isn't the saying: *'Lā ilāha illallāh* (none has the right to be worshipped but Allāh)', the key of Paradise?" He replied in the affirmative, and said, "There is no key without teeth, and if you have the key which has teeth, it will open it for you, and if it is without teeth, then it will not open it for you."

وَقِيلَ لِوَهْبِ بنِ مُنَبِّهٍ: أَلَيْسَ مِفْتاحُ الجَنَّةِ؟ لا إلٰهَ إلَّا اللهُ قالَ: بَلى، وَلٰكِنْ لَيْسَ مِفْتاحٌ إلَّا لَهُ أَسْنانٌ، فإنْ جِئْتَ بمفتاحٍ لَهُ أَسْنانٌ فُتِحَ لَكَ وَإلَّا لَمْ يُفْتَحْ لَكَ.

1237. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Someone came to me from my Lord (Allah) and gave me the good tidings that whosoever of my followers dies worshipping none (in any way) along with Allāh, he will enter Paradise." I asked, "Even if he committed illegal sexual intercourse (adultery) and theft?" He replied, "Even if he committed illegal sexual intercourse (adultery) and theft."

١٢٣٧ - **حدَّثَنا** مُوسَى بنُ إسْماعِيلَ، حدَّثَنا مَهْدِيُّ بنُ مَيْمُونٍ، حدَّثَنا وَاصِلٌ الأحْدَبُ، عَنِ المَعْرورِ بنِ سُوَيْدٍ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أتاني آتٍ مِنْ رَبِّي فأخْبَرَني - أوْ قالَ: بَشَّرَنِي - أنَّهُ مَنْ ماتَ مِنْ أُمَّتِي لا يُشْرِكُ باللهِ شَيْئاً دَخَلَ الجَنَّةَ، فَقُلْتُ: وإنْ زَنى وإنْ سَرَقَ؟ قالَ: وإنْ زَنى وإنْ سَرَقَ». [انظر: ١٤٠٨، ٢٣٨٨، ٣٢٢٢، ٥٨٢٧، ٦٢٦٨، ٦٤٤٣، ٦٤٤٤، ٧٤٨٧]

1238. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whosoever dies worshipping others along with Allāh will definitely enter the Fire." I said, "Whosoever dies worshipping none along with Allāh will definitely enter Paradise."

١٢٣٨ - **حدَّثَنا** عُمَرُ بنُ حَفْصٍ، حدَّثَنا أبي قالَ: حدَّثَنا الأعْمَشُ، حدَّثَنا شَقِيقٌ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ ماتَ يُشْرِكُ باللهِ دَخَلَ النَّارَ». وقُلْتُ أنا: مَنْ ماتَ لا يُشْرِكُ باللهِ شَيْئاً دَخَلَ الجَنَّةَ. [انظر: ٤٤٩٧، ٦٦٨٣]

(2) CHAPTER. The order of following the funeral procession.

(٢) بابُ الأمْرِ باتِّباعِ الجَنائِزِ

1239. Narated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ordered us to do seven things and forbade us from doing other seven things. He ordered us:

(1) to follow the funeral procession,
(2) to visit the sick,
(3) to accept invitations,
(4) to help the oppressed,
(5) to fulfil the oaths,
(6) to return the greetings and
(7) to reply to the sneezer: [saying "*Yarhamu-ka-Allāh* (may Allāh be Merciful to you)," provided the sneezer says, "*Al-hamdu-lillah* (all the praises are for Allāh)"].

He forbade us to use silver utensils (and dishes) and to wear golden rings, silk (clothes), *Dībāj* (pure silk cloth), *Qussī* and *Istabraq* (two kinds of silk cloths).

١٢٣٩ - حدَّثَنا أبو الوَلِيدِ قَالَ: حدَّثَنا شُعْبَةُ، عَنِ الأشْعَثِ: سَمِعْتُ مُعاوِيَةَ ابْنَ سُوَيْدِ بنِ مُقَرِّنٍ، عَنِ البَرَاءِ بنِ عَازِبٍ رَضِيَ اللهُ عَنْهُ قالَ: أمَرَنا رَسُوْلُ اللهِ ﷺ بِسَبْعٍ ونَهانا عَنْ سَبْعٍ: أمَرَنا باتِّباعِ الجَنائِزِ، وَعيادَةِ المَرِيضِ، وَإجابَةِ الدَّاعي، وَنَصْرِ المَظْلُومِ، وَإبْرارِ القَسَمِ، وَرَدِّ السَّلامِ، وَتَشْمِيتِ العاطِسِ. ونَهانا عَنْ آنِيَةِ الفِضَّةِ، وَخاتَمِ الذَّهَبِ، والحَرِيرِ، والدِّيباجِ، والقَسِّيِّ، والإسْتَبْرَقِ». [انظر: ٢٤٤٥، ٥١٧٥، ٥٦٣٥، ٥٦٥٠، ٥٨٣٨، ٥٨٤٩، ٥٨٦٣، ٦٢٢٢، ٦٢٣٥، ٦٦٥٤]

1240. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "The rights of a Muslim on a Muslim are five:

(1) To return the greetings,
(2) to visit the sick,
(3) to follow the funeral processions,
(4) to accept invitation and
(5) to reply the sneezer. (See *Ḥadīth* No.1239).

١٢٤٠ - حدَّثَنا مُحَمَّدٌ: حدَّثَنا عَمْرُو ابنُ أبي سَلَمَةَ، عَنِ الأوْزَاعِيِّ قالَ: أخْبَرَني ابنُ شِهابٍ قالَ: أخْبَرَني سَعِيدُ ابنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «حَقُّ المُسْلِمِ عَلى المُسْلِمِ خَمْسٌ: رَدُّ السَّلامِ، وَعِيادَةُ المَرِيضِ، واتِّباعُ الجَنائِزِ، وإجابَةُ الدَّعْوَةِ، وَتَشْمِيتُ العاطِسِ». تابَعَهُ عَبْدُ الرَّزَّاقِ قالَ: أخْبَرَنا مَعْمَرٌ، وَرَواهُ سَلامَةُ بنُ رَوحٍ، عَنْ عُقَيْلٍ.

(3) CHAPTER. Visiting the deceased person after he has been put in his shroud.

1241, 1242. Narrated 'Āishah رَضِيَ اللهُ عَنها: Abū Bakr رَضِيَ اللهُ عَنْهُ came riding his horse from his dwelling place in Aṣ-Ṣunḥ. He got down from it, entered the mosque and did not speak with anybody till he came to me and went directly to the Prophet ﷺ, who was covered with a blanket with markings on it. Abū Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "Let my father and my mother be sacrificed for you, O Allāh's Prophet! Allāh will not combine two deaths on you. You have died the death which was written for you."

Narrated Abū Salama: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "Abū Bakr came out and 'Umar رَضِيَ اللهُ عَنْهُ was addressing the people, and Abū Bakr told him to sit down but 'Umar refused. Abū Bakr again told him to sit down but 'Umar again refused. Then Abū Bakr recited the *Tashah-hud* (i.e. none has the right to be worshipped but Allāh and Muḥammad ﷺ is Allāh's Messenger) and the people attended to Abū Bakr and left 'Umar. Abū Bakr said, *"Ammā ba'du*, whoever amongst you worshipped Muḥammad, then Muḥammad ﷺ is dead, but whoever worshipped Allāh, Allāh is Alive and will never die. Allāh تعالى said: Muḥammad ﷺ is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)?... (up to) are grateful.'" (V.3:144) (The narrator added, "By Allāh, it was as if the people never knew that Allāh had revealed this Verse before till Abū Bakr recited it and then whoever heard it, started reciting it.")

(٣) بابُ الدُّخولِ عَلى المَيِّتِ بَعْدَ المَوْتِ إذَا أُدْرِجَ في أَكْفَانِهِ

١٢٤١، ١٢٤٢ - حدَّثَنَا بِشْرُ بنُ مُحَمَّدٍ قَالَ: أَخْبَرَنا عَبْدُ اللهِ قالَ: أَخْبَرَني مَعْمَرٌ وَيُونُسُ عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني أبو سَلَمَةَ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها أَخْبَرَتْهُ قالَتْ: أَقْبَلَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ عَلى فَرَسِهِ مِنْ مَسْكَنِهِ بالسُّنْحِ حتَّى نَزَلَ فَدَخَلَ المَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حتَّى دَخَلَ عَلى عائِشَةَ رَضِيَ اللهُ عَنْها فَتَيَمَّمَ النَّبِيَّ ﷺ وَهُوَ مُسَجًّى بِبُرْدِ حِبَرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ، ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ ثُمَّ بَكى فَقالَ: بِأبي أنْتَ وَأُمِّي يا نَبِيَّ اللهِ، لا يَجْمَعُ اللهُ عَلَيْكَ مَوْتَتَينِ. أمَّا المَوْتَةُ الَّتي كُتِبَتْ عَلَيْكَ فَقَدْ مُتَّها.

قالَ أبو سَلَمَةَ: فَأَخْبَرَني ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ خَرَجَ وعُمَرُ رَضِيَ اللهُ عَنْهُ يُكَلِّمُ النَّاسَ فَقالَ: اجْلِس. فأَبى. فقال: اجْلِس. فأبى. فَتَشَهَّدَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ، فَمالَ إلَيْهِ النَّاسُ وَتَرَكُوا عُمَرَ. فَقالَ: أمّا بَعْدُ، فَمَنْ كانَ مِنْكُمْ يَعْبُدُ مُحَمَّداً ﷺ فإنَّ مُحَمَّداً ﷺ قَدْ ماتَ، وَمَنْ كانَ يَعْبُدُ اللهَ فإنَّ اللهَ حَيٌّ لا يَمُوتُ. قالَ اللهُ تَعالى: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ

مِن قَبْلِهِ ٱلرُّسُلُ﴾ إلى ﴿ٱلشَّٰكِرِينَ﴾ [آل عمران: ١٤٤]. فَوَاللهِ لَكأنَّ النَّاسَ لَمْ يكُونُوا يَعْلَمُونَ أنَّ اللهَ أنْزَلَ الآيَة حتَّى تَلاها أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَتَلَقَّاها مِنْهُ النَّاسُ فَمَا يُسْمَعُ بَشَرٌ إلا يَتْلُوها».

[الحديث: ١٢٤١ - انظر: ٣٦٦٧، ٣٦٦٩، ٤٤٥٢، ٤٤٥٥، ٥٧١٠]

[الحديث: ١٢٤٢ - انظر: ٣٦٦٨، ٣٦٧٠، ٤٤٥٣، ٤٤٥٤، ٤٤٥٧، ٥٧١١]

١٢٤٣ - حدَّثَنَا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَن ابنِ شِهابٍ قالَ: أخْبرَني خارِجَةُ بنُ زَيْدِ بنِ ثابِتٍ أنَّ أُمَّ العَلاءِ، امْرأةً مِنَ الأنْصَارِ، بايَعَتِ النَّبِيَّ ﷺ. أخْبرَتْهُ أنَّهُ اقْتُسِمَ المُهاجِرُونَ قُرْعةً، فَطارَ لَنا عُثْمانُ بنُ مَظْعُونٍ فأنْزَلْناهُ في أبْياتِنا، فَوَجِعَ وَجَعَهُ الَّذي تُوُفِّيَ فِيهِ. فَلَمَّا تُوُفِّيَ وغُسِّلَ وكُفِّنَ في أثْوابِهِ دَخَلَ رَسُولُ اللهِ ﷺ فَقُلْتُ: رَحْمَةُ اللهِ عَلَيْكَ أبا السَّائِبِ فَشَهادتي عَلَيْكَ، لَقَدْ أكْرَمَكَ اللهُ. فَقالَ النَّبِيُّ ﷺ: «وَما يُدْرِيكِ أنَّ اللهَ قد أكْرَمَهُ؟» فَقُلْتُ: بِأبي أنْتَ يا رَسُولَ اللهِ فَمَنْ يُكْرِمُهُ اللهُ؟ فَقالَ عَلَيْهِ السَّلامُ: «أمَّا هُوَ فَقَد جاءَهُ اليَقِينُ، وَاللهِ إنِّي لأرْجُو لَهُ الخَيْرَ، واللهِ ما أدْرِي وأنا رَسُولُ اللهِ ما يُفْعَلُ بي». قالَتْ:

1243. Narrated Khārija bin Zaid bin Thabit: Umm Al-'Ala', an *Anṣārī* woman who gave the *Bai'āh* (pledge) to the Prophet ﷺ said to me, "The emigrants were distributed amongst us by drawing lots and we got in our share 'Uthmān bin Maẓ'ūn. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes, Allāh's Messenger ﷺ came, I said, 'May Allāh be Merciful to you, O Abū Aṣ-Ṣā'ib! I testify that Allāh has honoured you'. The Prophet ﷺ said, 'How do you know that Allāh has honoured him?' I replied, 'O Allāh's Messenger! Let my father be sacrificed for you! On whom else shall Allāh bestow His Honour?' The Prophet ﷺ said, 'No doubt, death came to him. By Allāh, I too wish him good, but by Allāh, I do not know what Allāh will do with me though I am Allāh's Messenger'. She said, "By Allāh, I will never attest the piety of anyone after that."

فَوَاللهِ لا أُزَكِّي أحَداً بَعْدَهُ أبَداً.
حدَّثَنا سَعِيدُ بنُ عُفَيْرٍ قَالَ: حدَّثَنا اللَّيْثُ مِثْلَهُ. وَقالَ نافِعُ بنُ يَزِيدَ، عَنْ عُقَيْلٍ: «ما يُفْعلُ بِهِ». وتابَعَهُ شُعَيْبٌ وعَمْرُو بنُ دينارٍ وَمَعْمَرٌ. [انظر: ٢٦٨٧، ٣٩٢٩، ٧٠٠٣، ٧٠٠٤، ٧٠١٨]

1244. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet ﷺ did not forbid me. Then my aunt Fāṭima began weeping and the Prophet ﷺ said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field)."

١٢٤٤ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قَالَ: حدَّثَنا غُنْدَرٌ قَالَ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ مُحَمَّدَ ابنَ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قُتِلَ أبي جَعَلْتُ أكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ أبْكي وَيَنْهَونِي والنَّبِيُّ ﷺ لا يَنْهاني. فَجَعَلَتْ عَمَّتِي فاطِمَةُ تَبْكي. فَقالَ النَّبِيُّ ﷺ: «تَبْكِينَ أوْ لا تَبْكِينَ، فَمَا زَالَتِ المَلائِكَةُ تُظِلُّهُ بأجْنحَتها حتَّى رَفَعْتُمُوهُ». تابَعَهُ ابنُ جُرَيْجٍ، أخْبرَني مُحَمَّدُ بنُ المُنكَدِرِ: سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ. [انظر: ١٢٩٣، ٢٨١٦، ٤٠٨٠]

(4) CHAPTER. A man who informs the relatives of the deceased person (of his death) by himself.

(٤) **بابُ الرَّجُلِ يَنْعَى إلى أهْلِ المَيِّتِ بِنَفْسِهِ**

1245. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ informed (the people) about the death of An-Najāshī on the very day he died. He went towards the *Muṣallā* [place for offering *Ṣalāt* (prayer)] and the people stood behind him in rows. He said four *Takbīr*[1] (i.e., offered the funeral *Ṣalāt*).

١٢٤٥ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ نَعَى النَّجاشِيَّ في اليَوْمِ الَّذِي ماتَ فِيهِ، خَرَجَ إلى المُصَلَّى فَصَفَّ بِهِمْ

(1) (H.1245) See the footnote of chapter 64 and *Hadith* No. 1333.

وَكَبَّرَ أَرْبَعاً. [انظر: ١٣١٨، ١٣٢٧، ١٣٢٨، ١٣٣٣، ٣٨٨٠، ٣٨٨١]

1246. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Zaid took over the flag and was martyred. Then it was taken by Ja'far who was martyred as well. Then 'Abdullāh bin Rawāḥa took the flag but he too was martyred — and at that time the eyes of Allāh's Messenger ﷺ were overflowing with tears. Then Khālid bin Al-Walīd took the flag without being nominated as a chief (beforehand) and was blessed with victory."

١٢٤٦ - حدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيوبُ، عَنْ حُمَيْدِ ابنِ هِلالٍ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَخَذَ الرَّايَةَ زَيْدٌ فأُصِيبَ، ثُمَّ أَخَذَها جَعْفَرٌ فأُصِيبَ، ثُمَّ أَخَذَها عَبْدُ اللهِ بنُ رَوَاحَةَ فأُصِيبَ»، وَإِنَّ عَيْنَيْ رَسُولِ اللهِ ﷺ لَتَذْرِفانِ، «ثُمَّ أَخَذَها خالِدُ بنُ الوَلِيدِ مِنْ غَيْرِ إِمْرَةٍ فَفُتِحَ لَهُ». [انظر: ٢٧٩٨، ٣٠٦٣، ٣٦٣٠، ٣٧٥٧، ٤٢٦٢]

(5) CHAPTER. What is said regarding conveying the news of the funeral (procession).

(٥) بابُ الإذْنِ بالجَنازَةِ،

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ said (regarding a deceased person), "Why did you not inform me (about her or his death)?"

وَقالَ أبو رَافِعٍ: عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «ألا كُنْتُمْ آذَنْتُمُوني؟».

1247. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A person died and Allāh's Messenger ﷺ used to visit him. He died at night and (the people) buried him at night. In the morning they informed the Prophet ﷺ about his death. He said, "What prevented you from informing me?" They replied, "It was night and it was a dark night and so we disliked to trouble you." The Prophet ﷺ went to his grave and offered the (funeral) prayer.

١٢٤٧ - حدَّثَنا مُحَمَّدٌ: أخْبَرَنا أبو مُعاوِيَةَ، عَنْ أبي إسحاقَ الشَّيبانيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: ماتَ إنْسانٌ كانَ رَسُولُ اللهِ ﷺ يَعُودُهُ فَماتَ باللَّيْلِ فَدَفَنُوهُ لَيْلاً، فَلَمَّا أصْبَحَ أخْبَرُوهُ فَقالَ: «ما مَنَعَكُمْ أنْ تُعْلِمُوني؟» قالُوا: كانَ اللَّيْلُ فَكَرِهْنا، وكانَتْ ظُلْمَةٌ، أنْ نَشُقَّ عَلَيْكَ. فأتى قَبرَهُ فَصَلَّى عَلَيْهِ. [راجع: ٨٥٧]

(6) CHAPTER. The superiority of the person whose child dies and he faces the event with patience hoping for Allāh's reward.

And the Statement of Allāh عَزَّ وَجَلَّ: ...Give glad tidings to *Aṣ-Ṣābirūn* (the patient). (V.2:155)

(٦) بابُ فَضْلِ مَنْ ماتَ لَهُ وَلَدٌ فاحْتَسَبَ،

وَقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَبَشِّرِ ٱلصَّٰبِرِينَ﴾ [البقرة: ١٥٥].

1248. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A Muslim whose three children die before the age of puberty will be granted Paradise by Allāh due to His Mercy for them."

١٢٤٨ - حدَّثَنَا أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «ما مِنَ النَّاسِ مِنْ مُسْلِمٍ يُتَوَفَّى لَهُ ثلاثَةٌ لَمْ يَبْلُغُوا الحِنْثَ إلَّا أدْخَلَهُ اللهُ الجَنَّةَ بِفَضْلِ رَحْمَتِهِ إيَّاهُمْ».

[انظر: ١٣٨١]

1249. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The women requested the Prophet ﷺ, "Please fix a day for us (to preach)." So the Prophet ﷺ preached them and said, "A woman whose three children died would be screened from the (Hell) Fire by them," Hearing that, a woman asked, "If two died?" The Prophet ﷺ replied, "Even two would screen her from the (Hell) Fire."

١٢٤٩ - حدَّثَنَا مُسْلِمٌ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ الأصْبهانِيِّ، عَنْ ذَكْوَانَ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ: أنَّ النِّساءَ قُلْنَ للنَّبِيِّ ﷺ: اجْعَلْ لَنا يَوْماً. فَوَعَظَهُنَّ فَقالَ: «أيُّما امْرَأةٍ ماتَ لَهَا ثلاثَةٌ مِنَ الوَلَدِ كانُوا لَهَا حِجاباً مِنَ النَّارِ». قالَتِ امْرَأةٌ: وَاثْنانِ؟ قالَ: «وَاثْنانِ».

[راجع: ١٠١]

1250. And Abū Hurairah added, "Those children should be below the age of puberty."

١٢٥٠ - وقالَ شَرِيكٌ، عَنِ ابنِ الأَصْبَهانِيِّ: حدَّثَني أبو صَالِحٍ، عَنْ أبي سَعِيدٍ وأبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، قالَ أبو هُرَيْرَةَ: «لَمْ يَبْلُغُوا الحِنْثَ».

[راجع: ١٠٢]

1251. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No Muslim whose three children died will go to the (Hell) Fire except for Allāh's Oath (i.e. everyone has to pass over the bridge on the Hell-fire)."

١٢٥١ - حدَّثَنَا عَلِيٌّ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ

And Abū Abdullāh said: There is not one of you but will pass over it (Hell) ..." (V.19:71)

رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَمُوتُ لِمُسْلِمٍ ثَلاثَةٌ مِنَ الوَلَدِ فَيَلِجَ النَّارَ إلَّا تَحِلَّةَ القَسَمِ». [انظر: ٦٦٠٦]

(7) CHAPTER. The saying of a man to a woman at the grave, "Be patient."

(٧) بابُ قَوْلِ الرَّجُلِ لِلْمَرأةِ عِنْدَ القَبرِ: اصْبِرِي

1252. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by a woman who was sitting and weeping beside a grave and said to her, "Fear Allāh and be patient."

١٢٥٢ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا ثابِتٌ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: مَرَّ النَّبِيُّ ﷺ بامْرأةٍ عِنْدَ قَبرٍ وَهِيَ تَبْكي، فَقالَ: «اتَّقِي اللهَ وَاصْبِرِي». [انظر: ١٢٨٣، ١٣٠٢، ٧١٥٤]

(8) CHAPTER. The bath of a dead (Muslim) and his ablution with water and *Sidr* (lote-tree leaves).

And Ibn 'Umar applied *Ḥanūṭ* (a kind of scent) to the dead body of the son of Sa'īd bin Zaid and carried it and then offered the funeral prayers, but he did not perform ablution. Ibn 'Abbās said, "A Muslim never becomes *Najas* (impure) whether dead or alive." And Sa'd said, "If he had been impure then I would not have touched him." And the Prophet ﷺ said, "A faithful believer never becomes *Najas* (impure)."

(٨) بابُ غُسْلِ المَيِّتِ وَوُضُوئِهِ بالمَاءِ والسِّدْرِ،

وَحَنَّطَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما ابْناً لسَعيدِ بنِ زَيْدٍ وحَمَلَهُ وَصَلَّى وَلَمْ يَتَوَضَّأْ. وَقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: المُسْلِمُ لا يَنْجُسُ حَيّاً وَلا مَيِّتاً. وقالَ سَعْدٌ: لَوْ كانَ نَجِساً ما مَسِسْتُهُ. وَقالَ النَّبِيُّ ﷺ: «المُؤْمِنُ لا يَنْجُسُ».

1253. Narrated Umm 'Atīyya Al-Anṣārīya رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ came to us when his daughter died and said, "Wash her, three, or five times or more, if you see it necessary, with water and *Sidr* (lote-tree leaves) and then apply camphor, or some camphor at the end; and when you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

١٢٥٣ - حدَّثَنا إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي مالِكٌ عَنْ أيُّوبَ السَّخْتِيانِيِّ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الأنْصارِيَّةِ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ عَلَيْنا رَسُولُ اللهِ ﷺ حِينَ تُوُفِّيَتِ ابْنَتُهُ فَقالَ: «اغْسِلْنَها ثَلاثاً أوْ خَمْساً أوْ أكْثَرَ مِنْ ذلكَ إنْ رَأيْتُنَّ ذلكَ بِماءٍ وَسِدْرٍ، وَاجْعَلْنَ في

الآخِرَةِ كافُوراً أوْ شَيْئاً مِنْ كافُورٍ، فإذَا فَرَغْتُنَّ فآذِنَّنِي». فَلَما فَرَغْنا آذَنَّاهُ فأعْطانا حِقْوَهُ فَقالَ: «أشْعِرْنَها إيَّاها». تَعْنِي: إزَارَهُ. [راجع: ١٦٧]

(٩) بابُ ما يُسْتَحَبُّ أنْ يُغْسَلَ وِتْراً

(9) CHAPTER. It is desirable to wash (the dead body) for an odd number of times.

١٢٥٤ - حدَّثَنا مُحَمَّدٌ: حدَّثَنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ عَلَيْنا رَسُولُ اللهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقالَ: «اغْسِلْنَها ثَلاثاً أوْ خَمْساً أوْ أكثرَ مِنْ ذلكَ بِماءٍ وسِدْرٍ، واجْعَلْنَ في الآخِرَةِ كافُوراً. فإذَا فَرَغْتُنَّ فَآذِنَّنِي»، فَلَمَّا فَرَغْنا آذَنَّاهُ فألْقَى إلَيْنا حِقْوَه فَقالَ: «أشْعِرْنَها إيَّاهُ». [راجع: ١٦٧]

فَقالَ أيُّوبُ: وحدَّثَتْني حَفْصَةُ بِمِثْلِ حَدِيثِ مُحَمَّدٍ. وكانَ في حَدِيثِ حَفْصَةَ: «اغْسِلْنها وِتْراً»، وكانَ فيهِ: «ثَلاثاً أوْ خَمْساً أوْ سَبْعاً». وكانَ فِيهِ: أنَّهُ قالَ: «ابدَأْنَ بمَيامِنِها بِمَوَاضِعِ الوُضُوءِ مِنها». وكانَ فيهِ: أنَّ أُمَّ عَطِيَّةَ قالَتْ: وَمَشَطْناها ثَلاثَةَ قُرُونٍ.

1254. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ came to us and we were giving a bath to his (dead) daughter and said, "Wash her three, five or more times with water and *Sidr* (*Nabiq* – lote-tree leaves) and sprinkle camphor on her at the end; and when you finish, notify me." So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it.

Ayyūb said that Ḥafṣa narrated to him a narration similar to that of Muḥammad in which it was said that the bath was to be given for an odd number of times, and the numbers 3, 5 or 7 were mentioned. It was also said that they were to start with the right side and with the parts which were washed in ablution, and that Umm 'Aṭīyya also mentioned, "We combed her hair and divided them in three braids."

(١٠) بابٌ: يُبْدَأُ بِمَيامِنِ المَيِّتِ

(10) CHAPTER. To start from the right side while giving a bath to a dead body.

١٢٥٥ - حدَّثَنا عليُّ بنُ عَبْدِ اللهِ: حدَّثَنا إسمَاعِيلُ بنُ إبْراهِيمَ:

1255. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ, concerning his (dead) daughter's bath, said, "Start with the right

side, and the parts which are washed in ablution."

حدَّثَنا خالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ في غَسْلِ ابْنَتِهِ: «ابْدأنَ بِمَيامِنِها وَمَواضِعِ الوُضُوءِ مِنها». [راجع: ١٦٧]

(11) CHAPTER. (To start with) the parts of the dead body which are washed in ablution.

(١١) بابٌ مَواضِعِ الوُضُوءِ مِنَ المَيِّتِ

1256. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْها: When we washed the deceased daughter of the Prophet ﷺ, he said to us, while we were washing her, "Start the bath from the right side and from the parts which are washed in ablution."

١٢٥٦ - حدَّثَنا يَحْيى بنُ مُوسَى: حدَّثَنا وَكِيعٌ، عَنْ سُفْيانَ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا غَسَّلْنا ابْنَةَ النَّبِيِّ ﷺ قالَ لَنا وَنَحْنُ نَغْسِلُها: «ابْدَؤُا بِمَيامِنِها ومَواضِعِ الوُضُوءِ». [راجع: ١٦٧]

(12) CHAPTER. Can a woman be shrouded in the waist-sheet of a man?

(١٢) بابٌ: هَلْ تُكَفَّنُ المَرْأةُ في إزارِ الرَّجُلِ؟

1257. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْها: The daughter of the Prophet ﷺ expired, and he said to us, "Wash her three, or five times, or more if you see it necessary, and when you finish, notify me." So, (when we finished) we informed him and he unfastened his waist-sheet and told us to shroud her in it.

١٢٥٧ - حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ حَمَّادٍ: أخبرَنا ابنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: تُوُفِّيَتْ بِنْتُ النَّبِيِّ ﷺ فَقالَ لَنا: «اغْسِلْنها ثَلاثاً أوْ خَمْساً أوْ أكْثَرَ مِنْ ذلكَ إنْ رَأيْتُنَّ، فإذَا فَرَغْتُنَّ فآذِنَّنِي» فَآذَنَّاهُ فَنَزَعَ مِنْ حِقْوِهِ إزَارَهُ وقالَ: «أشْعِرْنَها إيَّاهُ». [راجع: ١٦٧]

(13) CHAPTER. To sprinkle camphor on the dead body as the last thing (before shrouding).

(١٣) بابٌ: يَجْعَلُ الكافُورَ في الأخِيرَةِ

1258. Narrated Muḥammad: Umm 'Aṭīyya رَضِيَ اللهُ عَنْها said, "One of the daughters of the Prophet ﷺ died and he

١٢٥٨ - حدَّثَنا حامِدُ بنُ عُمَرَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ

came out and said, 'Wash her three, or five times or more, if you think it necessary, with water and *Sidr* (*Nabiq* — lot tree leaves), and last of all sprinkle camphor (or some camphor over her before shrouding) and when you finish, inform me.'" Umm 'Aṭīyya added, "When we finished we informed him and he gave us his waist-sheet and said, 'Shroud her in it.'"

مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: تُوُفِّيَتْ إحْدَى بَناتِ النَّبِيِّ ﷺ فَخَرَجَ فَقالَ: «اغْسِلْنَها ثَلاثاً أوْ خَمْساً أوْ أكْثَرَ مِنْ ذلكَ إنْ رَأيْتُنَّ بِماءٍ وسِدْرٍ. واجْعَلْنَ في الآخِرَةِ كافُوراً أوْ شَيْئاً مِنْ كافُورٍ. فإذَا فَرَغْتُنَّ فآذِنَّنِي». قالَتْ: فَلَمَّا فَرَغْنا آذَنَّاهُ فألْقى إلَيْنا حِقْوَهُ فَقالَ: «أشْعِرْنَها إيَّاهُ». وعَنْ أيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا بِنَحْوِهِ. [راجع: ١٦٧]

1259. Umm 'Aṭīyya (in another narration) added, "The Prophet ﷺ said, 'Wash her three, five or seven times or more, if you think it necessary.'" Ḥafṣa said that Umm 'Aṭīyya had also said, "We entwined her head-hair into three braids."

١٢٥٩ - وقالَتْ: إنَّهُ قالَ: «اغْسِلْنَها ثَلاثاً أوْ خَمْساً أوْ سَبْعاً أوْ أكْثَرَ مِنْ ذلكَ إنْ رَأيْتُنَّ». قالَتْ حَفْصَةُ: قالَتْ أُمُّ عَطِيَّةَ: وَجَعَلْنا رَأسَها ثَلاثَةَ قُرُونٍ. [راجع: ١٦٧]

(14) CHAPTER. To undo the hair of a (dead) female.

(١٤) **بابُ نَقْضِ شَعْرِ المَرْأةِ،**

And Ibn Sīrīn said, "There is no harm in undoing the hair of a (dead) female."

وقالَ ابنُ سِيرِينَ: لا بَأسَ أنْ يُنْقَضَ شَعْرُ المَيِّتِ.

1260. Narrated Ḥafṣa bint Sīrīn: Umm 'Aṭīyya said that they had entwined the head-hair of the daughter of Allāh's Messenger ﷺ in three braids. They first undid her hair, washed and then entwined it in three braids."

١٢٦٠ - **حدَّثَنا** أحْمَدُ قالَ: حدَّثَنا عَبْدُ اللهِ بنُ وَهْبٍ: أخْبَرَنا ابنُ جُرَيْجٍ: قالَ أيُّوبُ: وسَمِعْتُ حَفْصَةَ بِنْتَ سِيرِينَ قالَتْ: حدَّثَتْنا أُمُّ عَطِيَّةَ رَضِيَ اللهُ عَنْها: أنَّهُنَّ جَعَلْنَ رَأسَ بِنْتِ رَسُولِ اللهِ ﷺ ثَلاثَةَ قُرُونٍ، نَقَضْنَهُ ثُمَّ غَسَلْنَهُ ثُمَّ جَعَلْنَهُ ثَلاثَةَ قُرُونٍ. [راجع: ١٦٧]

(15) CHAPTER. How to shroud a dead body.

(١٥) **بابٌ: كَيْفَ الإشْعارُ للمَيِّتِ؟**

And Al-Ḥasan said, "The fifth piece of cloth is for tying the thighs and hips and it

وقالَ الحَسَنُ: الخِرْقَةُ الخامِسَةُ

should be outside the shroud."

يَشُدُّ بِها الفَخِذَيْنِ وَالْوَرِكَينِ تَحْتَ الدِّرْعِ.

1261. Narrated Ibn Sīrīn: Umm 'Aṭīyya [an *Anṣārī* woman who gave the *Bai'ah* (pledge) to the Prophet ﷺ] came to Baṣrah to visit her son, but she could not find him. She narrated to us, "The Prophet ﷺ came to us while we were giving bath to his (dead) daughter, he said, 'Wash her three times, five times or more, if you think it necessary, with water and *Sīdr* (*Nabiq* — lote-tree leaves), and last of all put camphor, and when you finish, notify me.'" Umm 'Aṭīyya added, "After finishing, we informed him and he gave us his waist-sheet and told us to shroud her in it and did not say more than that."

١٢٦١ - **حدَّثَنا** أحْمَدُ: حدَّثَنا عَبْدُ اللهِ بنُ وَهْبٍ: أخْبَرَنا ابنُ جُرَيْجٍ أنَّ أيُّوبَ أخْبَرَهُ قالَ: سَمِعْتُ ابنَ سِيرِينَ يَقُولُ: جاءَتْ أمُّ عَطِيَّةَ رَضِيَ اللهُ عَنْها - امْرَأةٌ مِنَ الأنْصَارِ مِنَ اللَّاتِي بايَعْنَ - قَدِمَتِ البَصْرَةَ. تُبادِرُ ابْناً لَهَا فَلَمْ تُدْرِكْهُ. فَحَدَّثَتْنا قالَتْ: دَخَلَ عَلَيْنا النَّبِيُّ ﷺ ونَحْنُ نَغْسِلُ ابْنَتَهُ. فَقالَ: «اغْسِلْنَها ثَلاثاً أوْ خَمْساً أوْ أكْثَرَ مِنْ ذلكَ إنْ رَأيْتُنَّ ذلكَ بِماءٍ وسِدْرٍ، واجْعَلْنَ في الآخِرَةِ كافُوراً. فإذَا فَرَغْتُنَّ فآذِنَّنِي». قالَتْ: فَلَمَّا فَرَغْنا ألْقَى إلَيْنا حِقْوَهُ فَقالَ: «أشْعِرْنَها إيَّاهُ». ولَمْ يَزِدْ عَلى ذلكَ. وَلا أدْرِي أيُّ بَناتِهِ. وَزَعَمَ أنَّ الإشْعارَ: الفُفْنها فِيهِ. وكَذلكَ كانَ ابنُ سِيرِينَ يَأْمُرُ بالمَرْأةِ أنْ تُشْعَرَ وَلا تُؤْزَرَ. [راجع: ١٦٧]

(16) CHAPTER. To entwine the head-hair of a (dead) woman in three braids.

(١٦) بابٌ: يُجْعَلُ شَعْرُ المَرْأةِ ثَلاثَةَ قُرُونٍ

1262. Narrated Umm 'Atīyya رَضِيَ اللهُ عَنْها: We entwined the head-hair of the dead daughter of the Prophet ﷺ into three braids.

Waki' said that Sufyān said, "One braid was entwined in front and the other two were entwined on the sides of the head."

١٢٦٢ - **حدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أُمِّ الهُذَيْلِ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: ضَفَرْنا شَعْرَ بِنْتِ النَّبِيِّ ﷺ. تَعْني: ثَلاثَةَ قُرُونٍ. وَقالَ وَكِيعٌ: قالَ سُفْيانُ: ناصِيَتَها وَقَرْنَيْها. [راجع: ١٦٧]

(17) CHAPTER. To make the hair of a (dead) woman fall at her back.

(١٧) بابٌ: يُلْقَى شَعْرُ المَرْأةِ خَلْفَها

1263. Narrated Umm 'Aṭiyya رَضِيَ اللهُ عَنْها: One of the daughters of the Prophet ﷺ expired and he came to us and said, "Wash her with (water and) *Sidr* (*Nabiq* — lote-tree leaves) for odd number of times, i.e., three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me." So when we finished we informed him. He gave his waist-sheet to us (to shroud her). We entwined the head-hair (of the deceased girl) in three braids and made them fall at her back.

١٢٦٣ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيى ابنُ سَعِيدٍ، عَنْ هِشامِ بنِ حَسَّانٍ قالَ: حدَّثَتْنا حَفْصَةُ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: تُوُفِّيَتْ إحْدَى بَناتِ النَّبِيِّ ﷺ فأتانا النَّبِيُّ ﷺ فقالَ: «اغْسِلْنَها بالسِّدْرِ وِتْراً ثَلاثاً أوْ خَمْساً أوْ أكْثَرَ مِنْ ذٰلكَ إنْ رَأيْتُنَّ ذلكَ. وَاجْعَلْنَ في الآخِرَةِ كافُوراً أوْ شَيْئاً مِنْ كافُورٍ، فإذَا فَرَغْتُنَّ فآذِنَّنِي». فَلَمَّا فَرَغْنا آذَنَّاهُ فَألْقى إلَيْنا حِقْوَهُ فَضَفَرْنا شَعْرَها ثَلاثَةَ قُرُونٍ وَألْقَيْناها خَلْفَها. [راجع: ١٦٧]

(18) CHAPTER. White cloth for the shroud.

(١٨) بابُ الثِّيابِ البِيضِ للكَفَنِ

1264. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ was shrouded in three Yemenite white *Saḥūlīyya* (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban."

١٢٦٤ - **حدَّثَنا** مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أنَّ رَسُولَ اللهِ ﷺ كُفِّنَ في ثَلاثَةِ أثْوابٍ يَمانِيَةٍ بِيضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهِنَّ قَمِيصٌ وَلا عِمامَةٌ. [انظر: ١٢٧١، ١٢٧٢، ١٢٧٣، ١٢٨٧]

(19) CHAPTER. Shrouding in two pieces of cloth.

(١٩) بابُ الكَفَنِ في ثَوْبَينِ

1265. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While a man was riding (his mount) at 'Arafāt, he fell down from it (his mount) and broke his neck or his neck was crushed by it (and died). The Prophet ﷺ said, "Wash him with water and *Sidr* (*Nabiq* — lote-tree

١٢٦٥ - **حدَّثَنا** أبُو النُّعْمانِ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قالَ: بَيْنما رَجُلٌ وَاقِفٌ بِعَرَفَةَ

leaves), and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, *'Labbaik,'* (i.e. like a pilgrim)."

إذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ - أوْ قالَ: فأوْقَصَتْهُ - قالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِماءٍ وَسِدْرٍ وكَفِّنُوهُ في ثَوْبَينِ ولاَ تُحَنِّطُوهُ وَلا تُخَمِّرُوا رَأسَهُ، فإنَّهُ يُبْعَثُ يَوْمَ القِيامَةِ مُلَبِّياً». [انظر: ١٢٦٦، ١٢٦٧، ١٢٦٨، ١٨٣٩، ١٨٤٩، ١٨٥٠، ١٨٥١]

(20) CHAPTER. The perfuming of a dead body with *Ḥanūṭ* (a kind of perfume).

(٢٠) بابُ الحَنُوطِ للمَيِّتِ

1266. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While a man was at 'Arafāt (for *Ḥajj*) with Allāh's Messenger ﷺ, he fell down from his mount and broke his neck or his neck was crushed by it (and he died). So Allāh's Messenger ﷺ said, "Wash him with water and *Sidr* (*Nabiq* — lote-tree leaves) and shroud him in two pieces of cloth and neither perfume him, nor cover his head, for Allāh will resurrect him on the Day of Resurrection and he will be saying *Labbaik.*'"

١٢٦٦ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بَيْنما رَجُلٌ وَاقِفٌ مَعَ رَسُولِ اللهِ ﷺ بِعَرَفَةَ إذْ وَقَعَ مِنْ رَاحِلَتِهِ فَأقْصَعَتْهُ - أوْ قالَ: فأقْعَصَتْهُ - فَقالَ رَسُولُ اللهِ ﷺ: «اغْسِلُوهُ بِماءٍ وَسِدْرٍ، وَكَفِّنُوهُ في ثَوْبَينِ، وَلا تُحَنِّطُوهُ وَلا تُخَمِّرُوا رَأسَهُ فإنَّ اللهَ يَبْعَثُهُ يَوْمَ القِيامَةِ مُلَبِّياً».

(21) CHAPTER. How to shroud a *Muḥrim* (one assuming the *Iḥram* state for *Ḥajj* or *'Umra*).

(٢١) بابٌ: كَيفَ يُكَفَّنُ المُحْرِمُ؟

1267. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man was killed by his camel while we were with the Prophet ﷺ and he was a *Muḥrim.* So the Prophet ﷺ said, "Wash him with water and *Sidr*, and shroud him in two pieces of cloth; and neither perfume him nor cover his head, for Allāh will resurrect him on the Day of Resurrection and he will be saying *Labbaik*."

١٢٦٧ - حدَّثَنا أبُو النُّعْمانِ: أخْبرَنا أبُو عَوَانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَجُلاً وَقَصَهُ بَعِيرُه ونَحْنُ مَعَ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ فَقالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِماءٍ وسِدْرٍ وكَفِّنُوهُ في ثَوْبَينِ وَلا تُمِسُّوهُ طِيباً وَلا

تُخَمِّرُوا رَأْسَهُ فإنَّ اللهَ يَبْعَثُهُ يَوْمَ القِيامَةِ مُلَبِّياً».

1268. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man fell from his mount (and died) while he was with the Prophet ﷺ at 'Arafāt. The Prophet ﷺ said, "Wash him with water and *Sidr* and shroud him in two pieces of cloth and neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection saying *Labbaik*."

١٢٦٨ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا حَمَّادُ ابنُ زَيْدٍ عَنْ عَمْرٍو، وأيُّوبَ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، قالَ: كانَ رَجُلٌ وَاقِفاً مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ فَوَقَعَ عَنْ رَاحِلَتِهِ. قالَ أيُّوبُ: فَوَقَصَتْهُ، وقالَ عَمْرٌو: فأقْصَعَتْهُ، فماتَ فَقالَ: «اغْسِلُوهُ بِماءٍ وَسِدْرٍ، وكَفِّنُوهُ في ثَوْبَينِ، وَلا تُحَنِّطُوهُ وَلا تُخَمِّرُوا رَأسَهُ، فإنَّهُ يُبْعَثُ يَوْمَ القِيامَةِ مُلَبِّياً». قالَ أيُّوبُ: «يُلَبِّي». وقالَ عَمْرٌو: «مُلَبِّياً».

(22) CHAPTER. To shroud one in a shirt, stitched or unstitched.

(٢٢) بابُ الكَفَنِ في القَمِيصِ الَّذِي يُكَفُّ أوْ لا يُكَفُّ

1269. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When 'Abdullāh bin Ubaī (the chief of hypocrites) died, his son came to the Prophet ﷺ and said, "O Allāh's Messenger! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allāh's forgiveness for him." So, Allāh's Messenger ﷺ gave his shirt to him and said, "Inform me (when the funeral is ready) so that I may offer the funeral prayer." So, he informed him and when the Prophet ﷺ intended to offer the funeral prayer, 'Umar took hold of his hand and said, "Has Allāh not forbidden you to offer the funeral prayer for the hypocrites?" The Prophet ﷺ said, "I have been given the choice, for Allāh تعالى says: 'Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not for forgiveness for

١٢٦٩ - **حدَّثَنا** مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى بنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ عَبْدَ اللهِ بنَ أُبَيٍّ لَمَّا تُوُفِّي جاءَ ابْنُهُ إلى النَّبِيِّ ﷺ فَقالَ: أعْطِني قَمِيصَكَ أُكَفِّنْهُ فِيهِ، وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ. فَأعْطاهُ النَّبِيُّ ﷺ قَمِيصَهُ فَقالَ: «آذِنِّي أُصَلِّي عَلَيْهِ» فآذَنَهُ. فَلَمَّا أرَادَ أنْ يُصَلِّيَ عَلَيْهِ جَذَبَهُ عُمَرُ رَضِيَ اللهُ عَنْهُ فَقالَ: أليْسَ اللهُ نَهاكَ أنْ تُصَلِّيَ عَلى المُنافِقِينَ؟ فَقالَ: «أنا بَينَ خِيرَتَينِ، قالَ اللهُ

them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them..." (V.9:80) So the Prophet ﷺ offered the funeral prayer and on that the revelation came: "And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (i.e. hypocrites) who dies..." (V.9:84).

تعالى: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ﴾ [التوبة: ٨٠]» فَصَلَّى عَلَيْهِ فَنَزَلَتْ ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا﴾ [التوبة: ٨٤]. [انظر: ٤٦٧٠، ٤٦٦٢، ٥٧٩٦]

1270. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came to (the grave of) 'Abdullāh bin Ubaī after his body was buried. The body was brought out and then the Prophet ﷺ put his saliva over the body and clothed it in his shirt.

١٢٧٠ - **حدَّثَنَا** مالكُ بنُ إسمَاعِيلَ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو: سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ قالَ: أَتَى النَّبِيُّ ﷺ عَبْدَ اللهِ بنَ أُبَيٍّ بَعْدَ ما دُفِنَ فأخْرَجَهُ فَنَفَثَ فِيهِ مِنْ رِيقِهِ، وَأَلْبَسَهُ قَمِيصَهُ. [انظر: ١٣٥٠، ٣٠٠٨، ٥٧٩٥]

(23) CHAPTER. To shroud (a dead) body without using a shirt.

(٢٣) بابُ الكَفَنِ بِغَيرِ قَمِيصٍ

1271. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ was shrouded in three pieces of cloth which were made of *Suḥūl* (a type of cotton), and neither a shirt nor a turban were used.

١٢٧١ - **حدَّثَنَا** أبُو نُعَيم: حدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُفِّنَ النَّبِيُّ ﷺ في ثَلاثَةِ أثْوابٍ سُحُولٍ كُرْسُفٍ، لَيْسَ فِيها قَمِيصٌ وَلا عِمامَةٌ. [راجع: ١٢٦٤]

1272. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ was shrouded in three pieces of cloth and neither a shirt nor a turban were used.

١٢٧٢ - **حدَّثَنَا** مُسَدَّدٌ: حدَّثَنا يَحْيى؛ عَنْ هِشامٍ: حَدَّثَني أبي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ كُفِّنَ في ثَلاثَةِ أثْوابٍ لَيْسَ فِيها قَمِيصٌ وَلَا عِمامَةٌ. [راجع: ١٢٦٤]

(24) CHAPTER. Using no turban in shrouding.

(٢٤) بابُ الكَفَنِ بِلَا عِمامَةٍ

1273. Narrated 'Āishah رَضِيَ اللهُ عَنْها:

١٢٧٣ - **حدَّثَنَا** إسمَاعِيلُ قالَ:

Allāh's Messenger ﷺ was shrouded in three pieces of cloth which were made of white *Suḥūl* and neither a shirt nor a turban were used.

حدَّثني مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ كُفِّنَ في ثَلاثَةِ أثْوابٍ بِيضٍ سَحُولِيَّةٍ لَيْسَ فِيها قَمِيصٌ وَلَا عِمامَةٌ. [راجع: ١٢٦٤]

(25) CHAPTER. To shroud one with (the price of) all of one's property.

(٢٥) بابٌ: الكَفَنُ مِنْ جَمِيعِ المَالِ،

And this is said by 'Aṭā, 'Aẓ-Ẓuhrī, and 'Amr bin Dīnār and Qatāda. 'Amr bin Dīnār added, "Also *Ḥanūt* is to be taken from his property." And Ibrāhīm said, "Start with the shroud first then pay his debts, then follow his will." And Sufyān said, "The payment for the grave (digging etc.), and for washing the body is also included in the shroud expenses."

وَبِهِ قالَ عَطاءٌ وَالزُّهْرِيُّ وَعَمْرُو بنُ دِينارٍ وَقَتادَةُ. وقَالَ عَمْرُو بنُ دِينارٍ: الحَنُوطُ مِنْ جَمِيعِ المَالِ. وقَالَ إبْرَاهِيمُ: يُبْدَأُ بالكَفَنِ، ثُمَّ بالدَّيْنِ، ثُمَّ بالوَصِيَّةِ. وقَالَ سُفْيانُ: أجْرُ القَبرِ وَالغَسْلِ هُوَ مِنَ الكَفَنِ.

1274. Narrated Sa'd that his father said, "Once the meal of 'Abdur-Raḥmān bin 'Auf رَضِيَ اللهُ عَنْهُ was brought in front of him, and he said, 'Muṣ'ab bin 'Umair was martyred and he was better than I, and he had nothing except his *Burda* (a black square narrow dress) to be shrouded in. Ḥamza or another person was martyred and he was also better than I and he had nothing to be shrouded in except his *Burda*. No doubt, I fear that the rewards of my deeds might have been given early in this world." Then he started weeping.

١٢٧٤ - **حدَّثَنَا** أحْمَدُ بنُ مُحَمَّدٍ المَكِّيُّ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ سَعْدٍ، عَنْ أبيهِ قالَ: أُتِيَ عَبْدُ الرَّحْمٰنِ ابنُ عَوْفٍ رَضِيَ اللهُ عَنْهُ يَوْماً بِطَعَامِهِ فَقَالَ: قُتِلَ مُصْعَبُ بنُ عُمَيرٍ وكانَ خَيراً مِنِّي فَلَمْ يُوجَدْ لَهُ ما يُكَفَّنُ فِيهِ إلَّا بُرْدَةٌ. وقُتِلَ حَمْزَةُ أوْ رَجُلٌ آخَرُ خَيرٌ مِنِّي، فَلَمْ يُوجَدْ لَهُ ما يُكَفَّنُ فِيهِ إلَّا بُرْدَهُ. لَقَدْ خَشِيتُ أن تَكُوْنَ قَدْ عُجِّلَتْ لَنا طَيِّباتُنا في حَيَاتِنا الدُّنْيا، ثُمَّ جَعَلَ يَبْكي. [انظر: ١٢٧٥، ٤٠٤٥]

(26) CHAPTER. If there is nothing except one piece of cloth (for shrouding).

(٢٦) بابٌ: إذَا لَمْ يُوجَدْ إلَّا ثَوْبٌ وَاحِدٌ

1275. Narrated Ibrāhīm رَضِيَ اللهُ عَنْهُ: Once a meal was brought to 'Abdur-Raḥmān bin

١٢٧٥ - **حدَّثَنَا** محمدُ بنُ

'Aūf رَضِيَ اللهُ عَنْهُ and he was fasting. He said, "Muṣ'ab bin 'Umair was martyred and he was better than I and was shrouded in his *Burda* and when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Ḥamza was martyred and was better than I. Now the worldly wealths have been bestowed upon us (or said a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world." Then he started weeping and left his food.

مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سعدِ ابنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ إِبْرَاهِيمَ، أَنَّ عَبْدَ الرَّحْمٰنِ بن عَوْفٍ رَضِيَ اللهُ عَنْهُ أُتِيَ بِطَعَامٍ وكانَ صَائِماً فَقالَ: قُتِلَ مُصْعَبُ بنُ عُمَيرٍ وَهُوَ خَيرٌ مِنِّي، كُفِّنَ في بُرْدِهِ، إِنْ غُطِّيَ رَأْسُهُ بَدَتْ رِجْلاهُ، وَإِنْ غُطِّيَ رِجْلَاهُ بَدَا رَأْسُهُ. وَأُرَاهُ قالَ: وَقُتِلَ حَمْزَةُ وَهُوَ خَيرٌ مِنِّي ثُمَّ بُسِطَ لَنا مِنَ الدُّنْيا ما بُسِطَ. أَوْ قَالَ: أُعْطِيْنا مِنَ الدُّنْيا ما أُعْطِيْنا وَقَدْ خَشِينْا أَنْ تَكُونَ حَسَناتُنا عُجِّلَتْ لَنا. ثُمَّ جَعَلَ يَبْكِي حتَّى تَرَكَ الطَّعامَ». [راجع: ١٢٧٤]

(27) CHAPTER. If sufficient cloth for the shroud is not available but only that much which covers the head or the feet, then the head is to be covered.

(٢٧) بابٌ إذا لم يَجِدْ كَفَناً إِلَّا ما يُوَارِي رَأْسَهُ أَوْ قَدَمَيْهِ غَطَّى بِهِ رَأْسَهُ

1276. Narrated Khabbāb رَضِيَ اللهُ عَنْهُ: We emigrated with the Prophet ﷺ in Allāh's Cause, and so our reward was then surely incumbent on Allāh. Some of us died and they did not take anything from their rewards in this world, and amongst them was Muṣ'ab bin 'Umair; and the others were those who got their rewards. Muṣ'ab bin 'Umair was martyred on the day of the battle of Uḥud and we found nothing to shroud him in except his *Burda*. And when we covered his head his feet became bare and vice versa. So the Prophet ﷺ ordered us to cover his head only and to put *Iḏẖkẖir* (a kind of shrub) over his feet.

١٢٧٦ - **حدَّثَنَا** عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَنا شَقِيقٌ: حدَّثَنا خَبَّابٌ رَضِيَ اللهُ عَنْهُ قالَ: هاجَرْنا مَعَ النَّبِيِّ ﷺ نَلْتَمِسُ وَجْهَ اللهِ، فَوَقَعَ أَجْرُنا عَلى اللهِ. فَمِنَّا مَنْ ماتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئاً، مِنْهُمْ مُصْعَبُ بنُ عُمَيْرٍ، ومِنَّا مَنْ أَيْنَعَتْ لهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُها قُتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ ما نُكَفِّنُهُ بِهِ إِلَّا بُرْدَةً إِذَا غَطَّيْنا بِها رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وإِذَا غَطَّيْنا رِجْلَيْهِ خَرَجَ رَأْسُهُ فَأَمَرَنَا النَّبِيُّ ﷺ أَنْ نُغَطِّيَ رَأْسَهُ، وأَنْ نَجْعَلَ عَلَى رِجْلَيْهِ

مِنَ الإِذْخِرِ. [انظر: ٣٨٩٧، ٣٩١٣، ٣٩١٤، ٤٠٤٧، ٤٠٨٢، ٦٤٣٢، ٦٤٤٨]

(28) CHAPTER. (If) somebody prepared his shroud (before his death) (in the lifetime of the Prophet ﷺ and the Prophet ﷺ did not object to that).

(٢٨) بابُ مَنِ اسْتَعَدَّ الكفَنَ في زَمَنِ النَّبِيِّ ﷺ فَلَمْ يُنْكَرْ عَلَيْه

1277. Narrated Sahl رَضِيَ اللهُ عَنْهُ: A woman brought a woven *Burda* (sheet) having frilled border to the Prophet ﷺ. Then Sahl رَضِيَ اللهُ عَنْهُ asked them whether they knew what is *Burda*, they said that *Burda* is a cloak and Sahl confirmed their reply. Then the woman said, "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet ﷺ accepted it, and at that time he was in need of it. So he (ﷺ) came out wearing it as his waist-sheet. A man praised it and said, "Will you give it to me? How nice it is!" The other people said, "You have not done the right thing as the Prophet ﷺ is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied, "By Allāh, I have not asked for it to wear it but to make it my shroud." Later he was shrouded in it.

١٢٧٧ - **حدَّثَنَا** عَبْدُ اللهِ بنُ مَسْلَمَةَ قَالَ: حدَّثَنا ابنُ أبي حازِمٍ، عَنْ أبِيهِ، عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ: أنَّ امْرَأَةً جاءَتِ النَّبِيَّ ﷺ بِبُرْدَةٍ مَنْسُوجَةٍ فِيها حاشِيَتُها. أتَدْرُونَ ما البُرْدَةُ؟ قالُوا: الشَّمْلَةُ. قالَ: نَعَمْ. قالَتْ: نَسَجْتُها بِيَدِي فجِئْتُ لأكْسُوَكَها، فأخَذَها النَّبِيُّ ﷺ مُحْتاجاً إلَيْها فَخَرَجَ إلَيْنا وَإنَّها إزَارُهُ، فَحَسَّنها فُلانٌ فَقالَ: اكْسُنِيها ما أحْسَنَها. قالَ القَوْمُ: ما أحْسَنْتَ، لَبِسَها النَّبِيُّ ﷺ مُحْتاجاً إلَيْها ثُمَّ سَألْتَهُ وَعَلِمْتَ أنَّهُ لا يَرُدُّ. قالَ: إنِّي وَاللهِ ما سَألْتُهُ لأَلْبَسَهَا، إنَّما سَألْتُهُ لِتَكُونَ كَفَني. قالَ سَهْلٌ: فَكانَتْ كَفَنَهُ. [انظر: ٥٨١٠، ٦٠٣٦]

(29) CHAPTER. (Is it permissible for) women to accompany the funeral procession?

(٢٩) بابُ اتِّباعِ النِّساءِ الْجَنَازَةَ

1278. Narrated Umm 'Aṭiyya رَضِيَ اللهُ عَنْها: We were forbidden to accompany funeral processions but not strictly.

١٢٧٨ - **حدَّثَنَا** قَبِيصَةُ بنُ عُقْبَةَ: حدَّثَنا سُفْيانُ، عَنْ خالِدٍ الحذَّاءِ عَنْ أُمِّ الهُذَيْلِ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: نُهِينا عَنِ اتِّباعِ الجَنائِزِ ولَمْ يُعْزَمْ عَلَيْنا. [راجع: ٣١٣]

(30) CHAPTER. The mourning of a woman for a dead person other than her husband.

(٣٠) بابُ إحْدَادِ المَرْأةِ عَلى غَيرِ زَوْجِها

1279. Narrated Muḥammad bin Sīrīn: One of the sons of Umm 'Aṭiyya رَضِيَ اللهُ عَنْها died, and when it was the third day, she asked for a yellow perfume and put it over her body, and said, "We were forbidden to mourn for more than three days except for our husbands."

١٢٧٩ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا بِشْرُ ابنُ المُفَضَّلِ: حدَّثَنا سَلَمَةُ بنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بنِ سِيرِينَ قالَ: تُوُفِّيَ ابنٌ لأُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها. فَلَمَّا كانَ يَوْمُ الثَّالِثُ دَعَتْ بِصُفْرَةٍ فَتَمَسَّحَتْ بِهِ وَقالَتْ: نُهِينا أنْ نُحِدَّ أكْثَرَ مِنْ ثَلاثٍ إلَّا بِزَوْجٍ.

[راجع: ٣١٣]

1280. Narrated Zainab bint Abī Salama: When the news of the death of Abū Sufyān reached from Sham, Umm Ḥabība رضى الله عنها on the third day, asked for a yellow perfume and scented her cheeks and forearms and said, "No doubt, I would not have been in need of this, had I not heard the Prophet ﷺ saying: 'It is not legal for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days."

١٢٨٠ - **حدَّثَنا** الحُمَيديُّ: حدَّثَنا سُفْيانُ قالَ: حدَّثَنا أيُّوبُ بنُ مُوسَى قالَ: أخْبَرَنِي حُمَيْدُ بنُ نافِعٍ، عَنْ زَيْنَبَ بِنْتِ أبي سَلَمَةَ قالَتْ: لَمَّا جاء نَعْيُ أبي سُفْيانَ مِنَ الشَّامِ دَعَتْ أُمُّ حَبِيبَةَ رَضِيَ اللهُ عَنْها بِصُفْرَةٍ في اليَوْمِ الثَّالِثِ، فَمَسَحَتْ عارِضَيْها وَذِرَاعَيْها وَقالَتْ: إنِّي كُنْتُ عَنْ هذَا لَغَنِيَّةً لَوْلا أنِّي سمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا يَحِلُّ لامْرَأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أنْ تُحِدَّ عَلى مَيِّتٍ فَوْقَ ثَلاثٍ إلَّا عَلى زَوْجٍ فإنَّها تُحِدُّ عَلَيهِ أرْبَعَةَ أشْهُرٍ وعَشْراً». انظر: ١٢٨١، ٥٣٣٤، ٥٣٣٩، ٥٣٤٥]

1281. Narrated Zainab bint Abī Salama: I went to Umm Ḥabība رَضِيَ اللهُ عَنْها, the wife of Prophet ﷺ, who said, "I heard the Prophet ﷺ saying, 'It is not legal for a woman who believes in Allāh and the Last Day to mourn for any dead person for more than three days

١٢٨١ - **حدَّثَنا** إسْمَاعِيلُ: حدَّثَني مالِكٌ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرِ بنِ مُحَمَّدِ بنِ عَمْرِو بنِ حَزْمٍ، عَنْ حُمَيْدِ بنِ نافِعٍ، عَنْ زَيْنَبَ بِنْتِ

except for her husband, (for whom she should mourn) for four months and ten days.'"

أبي سَلَمَةَ، أخْبَرَتْهُ قالَتْ: دَخَلْتُ عَلى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ فَقالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا يحلُّ لامْرَأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ تُحِدُّ عَلى مَيِّتٍ فَوْقَ ثَلاثٍ إلَّا عَلى زَوْجٍ أرْبَعَةَ أشْهُرٍ وَعَشْراً». [راجع: ١٢٨٠]

1282. Later I went to Zainab bint Jaḥsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent, but I heard Allāh's Messenger ﷺ saying, 'It is not legal for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.'"

١٢٨٢ - ثُمَّ دَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ حِينَ تُوُفِّيَ أخُوها فَدَعَتْ بِطِيبٍ فَمَسَّتْ بِهِ ثُمَّ قالَتْ: ما لي بالطِّيبِ مِنْ حاجَةٍ غَيْرَ أنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ على المِنْبَرِ يَقُوْلُ: «لا يَحِلُّ لامْرَأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ تُحِدُّ عَلى مَيِّتٍ فَوْقَ ثَلاثٍ إلَّا علىٰ زَوْجٍ أرْبَعَةَ أشْهُرٍ وَعَشْراً». [انظر: ٥٣٣٥]

(31) CHAPTER. Visiting the graves.

(٣١) بابُ زِيارَةِ القُبُورِ

1283. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by a woman who was weeping beside a grave. He told her to fear Allāh and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet ﷺ. So she went to the house of the Prophet ﷺ and there she did not find any guard. Then she said to him, "I did not recognize you." He ﷺ said, "Verily, the patience is at the first stroke of a calamity."

١٢٨٣ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا ثابِتٌ عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: مَرَّ النَّبِيُّ ﷺ بامرَأةٍ تَبْكِي عِنْدَ قَبْرٍ، فَقالَ: «اتَّقِي اللهَ وَاصْبِرِي»، قالَتْ: إلَيْكَ عَنِّي، فإنَّكَ لَمْ تُصَبْ بِمُصِيبَتِي، ولَمْ تَعْرِفْهُ. فَقِيلَ لَها: إنَّهُ النَّبِيُّ ﷺ. فَأتَتْ بابَ النَّبِيِّ ﷺ فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ. فَقالَتْ: لَمْ أعْرِفْكَ. فَقالَ: «إنَّما الصَّبْرُ عِنْدَ الصَّدْمَةِ الأولى». [راجع: ١٢٥٢]

(32) CHAPTER. The statement of the Prophet ﷺ: "The deceased is punished because of the weeping (with wailing) of

(٣٢) بابُ قَوْلِ النَّبِيِّ ﷺ: «يُعَذَّبُ المَيِّتُ بِبَعْضِ بُكاءِ أهْلِهِ عَلَيْهِ» إذَا

some of his relatives, if wailing was the custom of that dead person."

This is in agreement with the Statement of Allāh تعالى "...Ward off yourself and your families against a Fire (Hell) whose fuel is men and stones..." (V.66:6). And the Prophet ﷺ said, "All of you are guardians and responsible for your wards." If that (wailing) was not his custom, as 'Āishah رَضِيَ اللهُ عَنْها (quoting the Qur'ān) said: "And no bearer of burdens shall bear the burden of another." (V.6:164) "And if one heavily laden calls another to (bear) his load, nothing of it will be lifted..." (V.35:18). And what is said regarding the permission of weeping without wailing, and the Prophet ﷺ said, "Not a person is murdered unjustly but the first son of Ādam (who did this crime first of all) will have a share of the crime of his murdering because he was the first to start the tradition of murdering."

1284. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: The daughter of the Prophet ﷺ sent (a messenger) to the Prophet ﷺ requesting him to come as her child was dying (or was gasping), but the Prophet ﷺ returned the messenger and told him to convey his greeting to her and say: "Whatever Allāh takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allāh's Reward." She again sent for him, swearing that he should come. The Prophet ﷺ got up, and so did Sa'd bin 'Ubāda, Mu'ādh bin Jabal, Ubaī bin Ka'b, Zaid bin Thābit رضى الله عنهم and some other men. The child was brought to Allāh's Messenger ﷺ while his breath was disturbed in his chest (the sub-narrator thinks that Usāma added:) as if it was a leather water-skin. On that the eyes of the Prophet ﷺ started shedding tears. Sa'd said, "O

كانَ النَّوْحُ مِنْ سُنَّتِهِ،

لِقَوْلِ اللهِ تَعالى: ﴿قُوٓاْ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾ [التحريم: ٦] وقالَ النَّبِيُّ ﷺ: «كُلُّكُمْ رَاعٍ ومَسْؤُلٌ عَنْ رَعِيَّتِهِ». فإذَا لَمْ يَكُنْ مِنْ سُنَّتِهِ فَهُوَ كما قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [الأنعام: ١٦٤] وَهُوَ كَقَولِهِ: ﴿وَإِن تَدْعُ مُثْقَلَةٌ﴾ ذُنُوباً ﴿إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ﴾ [فاطر: ١٨] وما يُرَخَّصُ مِنَ البُكاءِ في غَيْرِ نَوْحٍ. وقالَ النَّبِيُّ ﷺ: «لا تُقْتَلُ نَفْسٌ ظُلْماً إلَّا كانَ عَلى ابنِ آدَمَ الأوَّلِ كِفْلٌ مِنْ دَمِها». وَذلكَ لأنَّهُ أوَّلُ مَنْ سَنَّ القَتْلَ.

١٢٨٤ - حدَّثَنا عَبْدَانُ ومُحَمَّدٌ قالَا: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا عاصِمُ بنُ سُلَيْمانَ، عَنْ أبي عُثْمانَ قالَ: حدَّثَنِي أُسامَةُ بنُ زَيْدٍ رَضِيَ اللهُ عَنْهُما قالَ: أرْسَلَت بِنْتُ النَّبِيِّ ﷺ إلَيْهِ: إنَّ ابْناً لي قُبِضَ فائْتِنا. فأرْسَلَ يُقْرِئُ السَّلامَ ويَقولُ: «إنَّ للهِ ما أخَذَ وَلَهُ ما أعْطَى وكُلٌّ عِنْدَهُ بأجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ. فأرْسَلَتْ إلَيْهِ تُقْسِمُ عَلَيْهِ لَيَأتِيَنَّها. فَقامَ وَمَعَهُ سَعْدُ بنُ عُبادَةَ وَمُعاذُ ابنُ جَبَلٍ وأُبَيُّ بنُ كَعْبٍ وَزَيْدُ بنُ ثابِتٍ وَرِجالٌ، فرُفِعَ إلى رَسُولِ اللهِ ﷺ الصَّبِيُّ وَنَفْسُهُ تَتَقَعْقَعُ، قالَ: حَسِبْتُ أنَّهُ

Allāh's Messenger! What is this?" He replied, "It is mercy which Allāh has lodged in the hearts of His slaves, and Allāh is merciful only to those of His slaves who are merciful (to others)."

قالَ: كأنَّها شَنٌّ فَفاضَتْ عَيْناهُ، فَقالَ سَعْدٌ: يا رَسُولَ اللهِ ما هٰذا؟ فَقالَ: «هٰذِهِ رَحْمَةٌ جَعَلَهَا اللهُ في قُلُوبِ عِبادِهِ، وإنَّمَا يَرْحَمُ اللهُ مِنْ عِبادِهِ الرُّحَماءَ». [انظر: ٥٦٥٥، ٦٦٠٢، ٦٦٥٥، ٧٣٧٧، ٧٤٤٨]

1285. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We were (in the funeral procession) of one of the daughters of the Prophet ﷺ and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not have sexual relation with his wife last night?" Abū Ṭalḥa replied in the affirmative. And so the Prophet ﷺ told him to get down in the grave. And so he got down in her grave.

١٢٨٥ - **حدَّثَنَا** عَبْدُ اللهِ بنُ مُحَمَّدٍ قَالَ: حدَّثَنا أبو عامِرٍ قَالَ: حدَّثَنا فُلَيْحُ ابنُ سُلَيْمانَ، عَنْ هِلالِ بنِ عَلِيٍّ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: شَهِدْنا بِنْتاً لِلنَّبِيِّ ﷺ قالَ: ورَسُولُ اللهِ ﷺ جالِسٌ عَلى القَبْرِ. قالَ: فَرأيْتُ عَيْنَيْهِ تَدْمَعانِ. قالَ: فَقالَ: «هَلْ مِنْكُمْ رَجُلٌ لَمْ يُقارِفِ اللَّيْلَةَ؟» فَقالَ أبو طَلْحَةَ: أنا. قالَ: «فانْزِلْ»، قالَ: فَنَزَلَ في قَبْرِها. [انظر: ١٣٤٢]

1286. Narrated 'Abdullāh bin 'Ubaidullāh bin Abī Mulaika: One of the daughters of 'Uthman رَضِيَ اللهُ عَنْهُ died at Makkah. We went to attend her funeral procession. Ibn 'Umar رَضِيَ اللهُ عَنْهُما and Ibn 'Abbās رَضِيَ اللهُ عَنْهُما were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me). 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said to 'Amr bin 'Uthmān, "Will you not prohibit crying as Allāh's Messenger ﷺ has said, 'The dead person is tortured by the crying of his relatives.'?"

١٢٨٦ - حَدَّثَنا عَبْدَانُ: حدَّثَنا عَبْدُ اللهِ: أخْبَرَنا ابنُ جُرَيْجٍ قالَ: أخْبَرَني عَبْدُ اللهِ ابنُ عُبَيْدِ اللهِ بنِ أبي مُلَيْكَةَ قالَ: تُوُفِّيَتْ بِنْتٌ لِعُثْمانَ رَضِيَ اللهُ عَنْهُ بِمَكَّةَ وَجِئْنا لِنَشْهَدَها وحَضَرَها ابنُ عُمَرَ وَابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، وإنِّي لَجالِسٌ بَيْنَهُما أوْ قالَ: جَلَسْتُ إلى أحَدِهِما ثُمَّ جاءَ الآخَرُ فَجَلَسَ إلى جَنْبِي، فَقالَ عَبْدُ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما لِعَمْرِو بنِ عُثْمانَ أَلَا تَنْهَى عَنِ البُكاءِ؟ فإنَّ

رَسُولَ اللهِ ﷺ قالَ: «إنَّ المَيِّتَ لَيُعَذَّبُ ببُكاءِ أهْلِهِ عَلَيْهِ».

1287. Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "'Umar رَضِيَ اللهُ عَنْهُ used to say so." Then he added narrating, "I accompanied 'Umar رَضِيَ اللهُ عَنْهُ on a journey from Makkah till we reached Al-Baidā'. There, he saw some travellers in the shade of a *Samura* (a kind of forest tree). He said (to me), 'Go and see who those travellers are.' So I went and saw that one of them was Ṣuhaib. I informed 'Umar about that, who then asked me to call him. So I went back to Ṣuhaib and said to him, 'Depart and proceed to the chief of the faithful believers.' Later, when 'Umar was stabbed, Ṣuhaib came weeping and saying, 'O my brother, O my friend!' On this 'Umar رَضِيَ اللهُ عَنْهُ said to him: O Ṣuhaib! Are you weeping for me while the Prophet ﷺ said, 'The deceased is punished because of the weeping (with loud wailing) of some of his relatives?"

١٢٨٧ - فَقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: قَدْ كانَ عُمَرُ رَضِيَ اللهُ عَنْهُ يَقُولُ بَعْضَ ذٰلِكَ ثُمَّ حَدَّثَ فَقالَ: صَدرْتُ مَعَ عُمَرَ رَضِيَ اللهُ عَنْهُ مِنْ مَكَّةَ حَتَّى إذَا كُنَّا بالبَيْدَاءِ إذَا هُوَ بِرَكْبٍ تَحْتَ ظِلِّ سَمُرَةٍ، فَقالَ: اذْهَبْ فانْظُرْ مَنْ هٰؤُلاءِ الرَّكْبُ. قالَ: فَنَظَرْتُ فإذَا صُهَيْبٌ، فأخْبَرْتُهُ فَقالَ: ادْعُهُ لي، فَرَجَعْتُ إلى صُهَيْبٍ فَقُلْتُ: ارْتَحِلْ فالْحَقْ بِأَمِيرِ المُؤْمِنِينَ. فَلَمَّا أُصِيبَ عُمَرُ دَخَلَ صُهَيْبٌ يَبْكِي يَقُولُ: وَا أخاهُ وا صَاحِباهُ. فَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: يا صُهَيْبُ، أتَبْكِي عَلَيَّ وَقَدْ قالَ رَسُولُ اللهِ ﷺ: «إنَّ المَيِّتَ يُعَذَّبُ ببَعْضِ بُكاءِ أهْلِهِ عَلَيْهِ»؟.

[انظر: ١٢٩٠، ١٢٩٢]

1288. Ibn 'Abbās رَضِيَ اللهُ عَنْهُما added, "When 'Umar رَضِيَ اللهُ عَنْهُ died I told that to 'Āishah and she said, 'May Allāh be Merciful to 'Umar. By Allāh, Allāh's Messenger ﷺ did not say that a believer is punished by the weeping (crying aloud) of his relatives. But he said, 'Allāh increases the punishment of a disbeliever because of the weeping (crying aloud) of his relatives.'" 'Āishah further added, "The Qur'ān is sufficient for you (to clear up this point) as Allāh has stated: '...No bearer of burdens shall bear the burden of another...'" (V.6:164). Ibn 'Abbās رَضِيَ اللهُ عَنْهُما then said, "Only Allāh makes to whom He wills laugh and makes (to

١٢٨٨ - قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: فَلَمَّا ماتَ عُمَرُ ذَكَرْتُ ذٰلِكَ لعائِشَةَ رَضِيَ اللهُ عَنْها، فَقالَتْ: يَرْحَمُ اللهُ عُمَرَ، وَاللهِ ما حَدَّثَ رَسُولُ اللهِ ﷺ إنَّ اللهَ لَيُعَذِّبُ المُؤْمِنَ ببُكاءِ أهْلِهِ عَلَيْهِ، وَلٰكِنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ اللهَ لَيَزِيدُ الكافِرَ عَذَاباً ببُكاءِ أهْلِهِ عَلَيْهِ». وقالَتْ: حَسْبُكُمُ القرآنُ ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [الأنعام: ١٦٤] قالَ ابنُ عَبَّاسٍ رَضِيَ

whom He wills) weep." Ibn 'Umar رَضِيَ اللهُ عَنْهُما did not say anything after that.

اللهُ عَنْهُما عِنْدَ ذلكَ: وَاللهُ هُوَ أَضْحَكَ وأَبْكَى. قالَ ابنُ أبي مُلَيْكَةَ: وَاللهِ ما قالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما شَيْئاً». [انظر: ١٢٨٩، ٣٩٧٨]

1289. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Once, Allāh's Messenger ﷺ passed by (the grave of) a Jewess whose relatives were weeping over her. He said, "They are weeping (crying aloud) over her and she is being tortured in her grave".

١٢٨٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرنا مالِكٌ عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ عَنْ أبيهِ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ أنَّها أَخْبَرَتْهُ أنَّها سَمِعَتْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ تَقُولُ: إنَّمَا مَرَّ رَسُولُ اللهِ ﷺ عَلَى يَهُودِيَّةٍ يَبْكِي عَلَيْها أَهْلُها فَقالَ: «إنَّهُمْ يَبْكُوْنَ عَلَيْها وإنَّها لَتُعَذَّبُ في قَبْرِها». [راجع: ١٢٨٨]

1290. Narrated Abū Burda that his father said: When 'Umar رَضِيَ اللهُ عَنْهُ was stabbed, Ṣuhaib started crying: "O my brother!" 'Umar said, "Don't you know that the Prophet ﷺ said, 'The deceased is tortured for the weeping (with wailing) of the living'?"

١٢٩٠ - حدَّثَنا إسْماعِيلُ بنُ خَلِيلٍ: حدَّثَنا عَلِيُّ بنُ مُسْهِرٍ: حدَّثَنا أبو إسْحاقَ وَهُوَ الشَّيْبانِيُّ، عَنْ أبي بُرْدَةَ، عَنْ أبِيهِ قالَ: لَمَّا أُصِيبَ عُمَرُ رَضِيَ اللهُ عَنْهُ جَعَلَ صُهَيْبٌ يَقُولُ: وا أخاهُ. فَقالَ عُمَرُ: أما عَلِمْتَ أنَّ النَّبِيَّ ﷺ قالَ: «إنَّ المَيِّتَ لَيُعَذَّبُ بِبُكاءِ الحَيِّ»؟. [راجع: ١٢٨٧]

(33) CHAPTER. What (sort of) wailing over a deceased is disliked.

(٣٣) بابُ ما يُكْرَهُ مِنَ النِّياحَةِ عَلى المَيِّتِ،

'Umar said, "Let them weep for Abū Sulaimān (Khālid bin Al-Walīd) provided that they do not throw dust on their heads or cry loudly."

وقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: دَعْهُنَّ يَبْكِينَ عَلى أبي سُلَيْمانَ ما لَمْ يَكُنْ نَقْعٌ أوْ لَقْلَقَةٌ. والنَّقْعُ: التُّرابُ عَلى الرأسِ، واللَّقْلَقَةُ: الصَّوْتُ.

1291. Narrated Al-Mughīra رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Ascribing false

١٢٩١ - حدَّثَنا أبو نُعَيْمٍ قالَ:

things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-fire." Al-Mughīra added: I heard the Prophet ﷺ saying, "The deceased who is wailed over is tortured for that wailing."

حدَّثَنا سَعِيدُ بنُ عُبَيدٍ، عَنْ عَلِيِّ بنِ رَبِيعَةَ، عَنِ المُغِيرَةِ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنَّ كَذِباً عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأ مَقْعَدَهُ مِنَ النَّارِ». سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ نِيحَ عَلَيْهِ يُعَذَّبُ بِمَا نِيحَ عَلَيهِ».

1292. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The deceased is tortured in his grave for the wailing done over him."

Narrated Shu'ba رَضِيَ اللهُ عَنْهُ: The deceased is tortured for the wailing of the living ones over him.

١٢٩٢ - حدَّثَنَا عَبْدَانُ قالَ: أخْبَرَني أبي، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ سَعِيدِ ابنِ المُسَيَّبِ، عَنِ ابنِ عُمَرَ، عَنْ أبِيهِ، رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «المَيِّتُ يُعَذَّبُ في قَبْرِهِ بِمَا نِيحَ عَلَيْهِ». تَابَعَهُ عبدُ الأعلى: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ قالَ: حدَّثَنا سَعِيدٌ: حدَّثَنا قَتادَةُ. وقالَ آدَمُ عَنْ شُعْبَةَ: «المَيِّتُ يُعَذَّبُ بِبُكاءِ الحَيِّ عَلَيْهِ». [راجع: ١٢٨٧]

(34) CHAPTER.

(٣٤) بابٌ:

1293. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day of the battle of Uḥud, my father was brought and he had been mutilated and was placed in front of Allāh's Messenger ﷺ, and a sheet was over him. I went (forward) intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allāh's Messenger ﷺ gave his order and he was shifted away. At that time he (ﷺ) heard the voice of a crying woman and asked, "Who is that?" They said, "It is the daughter or the sister of 'Amr." He said, "Why does she weep? (or said: "Don't weep"), for the angels had been shading

١٢٩٣ - حدَّثَنَا عليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا ابنُ المُنْكَدِرِ قالَ: سَمِعْتُ جابرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: جيءَ بأبي يَوْمَ أُحدٍ قَدْ مُثِّلَ بِهِ حتَّى وُضِعَ بَيْنَ يَدَي رَسُولِ اللهِ ﷺ وَقَدْ سُجِّيَ ثَوْباً، فَذَهَبْتُ أُرِيدُ أنْ أكْشِفَ عَنْهُ فَنهاني قَوْمي، ثُمَّ ذَهَبْتُ أكْشِفُ عَنْهُ فَنَهاني قَوْمي. فأمَرَ رَسُولُ اللهِ ﷺ فَرُفِعَ فَسَمِعَ صَوْتَ صَائِحَةٍ فَقالَ: «مَنْ

him with their wings till he (i.e. the body of the martyr) was shifted away."

هٰذِهِ؟» فَقالُوا: ابْنَةُ عَمْرٍو، أوْ أخْتُ عَمْرٍو. قالَ: «فَلِمَ تَبْكِي؟» أوْ: «لا تَبْكِي فَمَا زَالَتِ المَلَائِكَةُ تُظِلُّهُ بأجْنِحَتِها حتَّى رُفِعَ». [راجع: ١٢٤٤]

(35) CHAPTER. He who tears off his clothes (when afflicted with a calamity) is not from us.

(٣٥) بابٌ: لَيْسَ مِنَّا مَنْ شَقَّ الجُيُوبَ

1294. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "He who slaps (his) cheeks, tears (his) clothes and calls to (or follows) the ways and traditions of the Days of Ignorance is not one of us." (See H. No. 1297).

١٢٩٤ - حدَّثَنَا أبو نُعَيْم: حدَّثَنا سُفْيانُ: حدَّثَنا زُبَيْدٌ اليامِيُّ، عَنْ إبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لَيْسَ مِنَّا مَنْ لَطَمَ الخُدُودَ وَشَقَّ الجُيُوبَ، وَدَعا بدَعْوَى الجاهِلِيَّةِ». [انظر: ١٢٩٧، ١٢٩٨، ٣٥١٩]

(36) CHAPTER. The sorrow of the Prophet ﷺ for Sa'd bin Khaula.

(٣٦) بابُ رِثاءِ النَّبِيِّ ﷺ سَعْدَ بنَ خَوْلَةَ

1295. Narrated Sa'd bin Abī Waqqās رضى الله عنه: In the year of the last *Ḥajj* of the Prophet ﷺ I became seriously ill and the Prophet ﷺ visited me enquiring about my health. I told him, "I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter. Should I give two-third of my property in charity?" He said, "No." I asked, "Half?" He said, "No." then he added, "One-third, and even one third is much. You'd better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allāh's sake, even for what you put in your wife's mouth." I said, "O Allāh's Messenger! Will I be left alone after my companions have gone?" He said, "If you are left behind, whatever good deeds you will do will up-grade you and raise you high. And perhaps you will have a long

١٢٩٥ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عامِرِ بنِ سَعْدِ بنِ أبي وقَّاصٍ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ يَعُودُني عامَ حَجَّةِ الوَدَاعِ مِنْ وَجَعٍ اشْتَدَّ بِي، فَقُلْتُ: إنِّي قَدْ بَلَغَ بي مِنَ الوَجَعِ وَأنا ذُو مالٍ، وَلَا يَرِثُنِي إلَّا ابْنَةٌ. أفأتَصَدَّقُ بِثُلُثَيْ مالي؟ قالَ: «لا». فَقُلْتُ: بالشَّطْرِ؟ فَقالَ: «لا»، ثُمَّ قالَ: «الثُّلُثُ والثُّلُثُ كَبِيرٌ أوْ كَثِيرٌ. إنَّكَ أنْ تَذَرَ وَرَثَتَكَ أغْنياءَ خَيْرٌ مِنْ أنْ تَذَرَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ، وَإنَّكَ لَنْ تُنْفِقَ

life, so that some people will be benefitted by you while others will be harmed by you. O Allāh! Complete the emigration of my Companions and do not turn them renegades." But, Allāh's Messenger ﷺ felt sorry for poor Sa'd bin Khaula as he died in Makkah." (But Sa'd bin Abi Waqqāṣ lived long after the Prophet ﷺ).

نَفَقَةً تَبْتَغِي بِها وَجْهَ اللهِ إِلَّا أُجِرْتَ بِها حتَّى ما تَجْعَلُ في فِي امْرَأَتِكَ». قُلْتُ: يا رَسُولَ اللهِ، أُخَلَّفُ بَعْدَ أصحابِي؟ قالَ: «إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً صالحاً إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً. ثُمَّ لَعَلَّكَ أنْ تُخَلَّفَ حتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ، ويُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أمْضِ لأصحَابي هِجْرَتَهُم. ولا تَرُدَّهُمْ عَلى أعْقابِهِمْ. لَكِنِ البائسُ سَعْدُ بنُ خَوْلَةَ» يَرْثِي لَهُ رَسُولُ اللهِ ﷺ أنْ ماتَ بِمَكَّةَ.

(37) CHAPTER. Shaving the head on the falling of a calamity is forbidden.

(٣٧) بابُ ما يُنْهَى مِنَ الحَلْقِ عِنْدَ المُصِيبَةِ

1296. Narrated Abū Burda bin Mūsā رَضِيَ اللهُ عَنْهُ: Abū Mūsā got seriously ill, fainted and could not reply to his wife while he was lying with his head in her lap. When he came to his senses, he said, "I am innocent of those, of whom Allāh's Messenger ﷺ was innocent. Allāh's Messenger ﷺ is innocent of a woman who cries aloud (or slaps her face) who shaves her head and who tears off her clothes (on the falling of a calamity)."

١٢٩٦ - وقَالَ الحَكَمُ بنُ مُوسَى: حدَّثَنا يَحْيَى بنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ جابِرٍ أنَّ القاسِمَ بنَ مُخَيْمِرَةَ حدَّثَهُ قالَ: حدَّثَني أبو بُرْدَةَ بنُ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: وَجِعَ أبُو مُوسَى وَجَعاً فَغُشِيَ عَلَيْهِ وَرَأْسُهُ في حَجْرِ امْرَأةٍ مِنْ أهْلِهِ فَلَمْ يَسْتَطِعْ أن يَرُدَّ عَلَيْهَا شَيْئاً. فَلَمَّا أفاقَ قالَ: أنا بَرِيءٌ مِمَّنْ بَرِئَ مِنْهُ مُحَمَّدٌ ﷺ. إنَّ رَسُولَ اللهِ ﷺ بَرِئَ مِنَ الصَّالِقَةِ وَالحَالِقَةِ والشَّاقَّةِ».

(38) CHAPTER. He who slaps his cheeks is not from us.

(٣٨) بابٌ: لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ

1297. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "He who slaps (his) cheeks, tears (his) clothes and calls to (or follows) the

١٢٩٧ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ: حدَّثَنا سُفْيانُ،

tradition of the Days of Ignorance is not from us."

عَنِ الأعمَشِ، عَنْ عَبْدِ اللهِ بنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ، وَشَقَّ الجُيُوبَ، وَدَعا بِدَعْوَى الجاهِلِيَّةِ». [راجع: ١٢٩٤]

(39) CHAPTER. Prohibition of wailing and following the traditions of the Days of Ignorance when afflicted with a calamity.

(٣٩) بابُ ما يُنهَى مِنَ الوَيْلِ وَدَعْوَى الجاهِلِيَّةِ عِنْدَ المُصِيبَةِ

1298. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "He who slaps cheeks, tears (his) clothes and calls to or follows the traditions of the Days of Ignorance is not from us."

١٢٩٨ - حدَّثَنا عُمَرُ بنُ حَفْصٍ قالَ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ، عَنْ عَبْدِ اللهِ بنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رسُولُ اللهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ، وَشَقَّ الجُيُوبَ، وَدَعا بِدَعْوَى الجاهِلِيَّةِ». [راجع: ١٢٩٤]

(40) CHAPTER. Whoever sat down and looked sad when afflicted with a calamity.

(٤٠) بابُ مَنْ جَلَسَ عِنْدَ المُصِيبَةِ يُعْرَفُ فِيهِ الحُزْنُ

1299. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ got the news of the death of (Zaid) Ibn Ḥāritha, Ja'far and Ibn Rawāḥa, he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja'far. The Prophet ﷺ ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet ﷺ said, "Forbid them." So, again he went and came back for the third time and said, "O Allāh's Messenger! By Allāh, they did not listen to us at all." ('Āishah added): Allāh's Messenger ﷺ ordered him to go and put dust in their mouths. I said (to that man), "May Allāh stick your nose in the dust (i.e. humiliate

١٢٩٩ - حدَّثَنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثَنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى قالَ: أخْبَرَتْنِي عَمْرَةُ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا جاءَ النَّبِيَّ ﷺ قَتْلُ ابنِ حارِثَةَ وَجَعْفَرٍ وابنِ رَوَاحَةَ جَلَسَ يُعْرَفُ فِيهِ الحُزْنُ وَأنا أنْظُرُ مِنْ صائِرِ البابِ - شَقِّ البابِ - فأتاهُ رَجُلٌ فَقالَ: إنَّ نِساءَ جَعْفَرٍ، وَذَكَرَ بُكاءَهُنَّ. فأمَرَهُ أنْ يَنهاهُنَّ. فَذَهَبَ ثُمَّ أتاهُ الثَّانِيَةَ لَمْ يُطِعْنَهُ. فَقالَ:

you)! You could neither (persuade the women to) fulfil the order of Allāh's Messenger ﷺ nor did you relieve Allāh's Messenger ﷺ from (his) distress."

«انْهَضْ». فأتاهُ الثَّالِثَةَ قالَ: واللهِ غَلَبْتَنا يا رَسُولَ اللهِ. فَزَعَمَتْ أَنَّهُ قالَ: «فاحْثُ في أفْوَاهِهِنَّ التُّرابَ». فَقُلْتُ: أرْغَمَ اللهُ أنْفَكَ، لَمْ تَفْعَلْ ما أمَرَكَ رَسُولُ اللهِ ﷺ وَلَمْ تَتْرُكْ رَسُولَ اللهِ ﷺ مِنَ العَناءِ». [انظر: ١٣٠٥، ٤٢٦٣]

1300. Narrated Anas رَضِيَ اللهُ عَنْهُ: When *Al-Qurrā'* [the reciters of the Qur'ān (by heart)] were martyred, Allāh's Messenger ﷺ recited *Qunūt* for one month, and I never saw him (i.e. Allāh's Messenger ﷺ) so sad as he was on that day.

١٣٠٠ - **حدَّثَنا** عَمْرُو بنُ عليٍّ: حدَّثَنا مُحَمَّدُ بنُ فُضَيْلٍ: حدَّثَنا عاصِمٌ الأحْوَلُ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَنَتَ رَسُولُ اللهِ ﷺ شَهْراً حِينَ قُتِلَ القُرَّاءُ فَما رَأيْتُ رَسُولَ اللهِ ﷺ حَزِنَ حُزْناً قَطُّ أشَدَّ مِنْهُ. [راجع: ١٠٠١]

(41) CHAPTER. Whoever shows no signs of grief and sorrow on the falling of a calamity.

(٤١) **بابُ** مَنْ لَمْ يُظْهِرْ حُزْنَهُ عِنْدَ المُصِيبَةِ،

And Muḥammad bin Ka'b Al-Qurazī said, "Impatience means a bad saying or a bad thought," and Prophet Ya'qūb (Jacob) عليه السلام said, "I only complain of my grief and sorrow to Allāh..." (V.12:86)

وقالَ مُحَمَّدُ بنُ كَعْبٍ القُرَظِيُّ: الجَزَعُ القَوْلُ السَّيِّئُ، والظَّنُّ السَّيِّئُ. وقالَ يَعْقُوبُ عَلَيْهِ السَّلامُ: ﴿إِنَّمَآ أَشْكُواْ بَثِّي وَحُزْنِيٓ إِلَى ٱللَّهِ﴾ [يوسف: ٨٦].

1301. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: One of the sons of Abū Ṭalḥa (became sick and) died and Abū Ṭalḥa at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abū Ṭalḥa came, he asked, "How is the boy?" She said, "The child is quiet and I hope he is in peace." Abū Ṭalḥa thought that she had spoken the truth. Abū Ṭalḥa passed the night and in the

١٣٠١ - **حدَّثَنا** بِشْرُ بنُ الحَكَمِ: حدَّثَنا سُفْيانُ بنُ عُيَيْنَةَ: أخْبَرَنا إسحاقُ ابنُ عَبْدِ اللهِ بنِ أبي طَلْحَةَ أنَّهُ سَمِعَ أنَسَ ابنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: اشْتَكَى ابنٌ لأبي طَلْحَةَ قالَ: فماتَ وأبُو طَلْحَةَ خارِجٌ. فَلَمَّا رَأتِ امْرَأتُهُ أنَّهُ قَدْ ماتَ هَيَّأتْ شَيْئاً وَنَحَّتْهُ

morning took a bath and when he intended to go out, she told him that his son had died. Abū Ṭalḥa offered the (morning) *Ṣalāt* (prayer) with the Prophet ﷺ and informed the Prophet ﷺ of what had happened to them. Allāh's Messenger ﷺ said, "May Allāh bless you both concerning your night." (That is, may Allāh bless you with good offspring).

Sufyān said, "A man from the *Anṣār* said, 'They (i.e., Abū Ṭalḥa and his wife) had nine sons and all of them became reciters of the Qur'ān (by heart).'"

في جانِبِ البَيتِ. فَلَمَّا جاءَ أَبُو طَلْحَةَ قالَ: كَيْفَ الغُلامُ؟ قالَتْ: قَدْ هَدَأَتْ نَفْسُهُ وَأَرْجُو أَنْ يَكُونَ قَدِ اسْتراحَ. وَظَنَّ أَبُو طَلْحَةَ أَنَّها صَادِقَةٌ، قالَ: فَباتَ فَلَمَّا أَصْبَحَ اغْتَسَلَ فَلَمَّا أَرَادَ أَنْ يَخْرُجَ أَعْلَمَتْهُ أَنَّهُ قَدْ مَاتَ. فَصَلَّى مَعَ النَّبِيِّ ﷺ ثُمَّ أَخْبَرَ النَّبِيَّ ﷺ بِما كانَ مِنْهُما، فَقالَ رَسُولُ اللهِ ﷺ: «لَعَلَّ اللهَ أَنْ يُبارِكَ لَكُما في لَيْلَتِكُما». قالَ: سُفيانُ: فَقالَ رَجُلٌ مِنَ الأَنْصَارِ: فَرَأَيْتُ لَهَا تِسْعَةَ أَوْلَادٍ كُلُّهُمْ قَدْ قَرَأَ القُرْآنَ.

[انظر: ٥٤٧٠]

(42) CHAPTER. Patience is to be observed at the first stroke of a calamity.

'Umar رَضِيَ اللهُ عَنْهُ said, "How good the two equals are and how good the reward is for those who when afflicted with calamity, say: *Innā lil-lāhi wa innā ilaihi rāji'ūn* (...Truly! To Allāh we belong and truly, to Him we shall return). They are those on whom are the *Ṣalawāt* (i.e. who are blessed and will be forgiven) from their Lord and (they are those who) receive His Mercy, and it is they who are the guided-ones." (V.2:156,157). And the Statement of Allāh تعالى: "And seek help in patience and *Aṣ-Ṣalāt* (the prayer) and truly, it is extremely heavy and hard except for the *Al-Khaṣhi'ūn*, [i.e. true believers in Allāh – those who obey Allāh with full submission, fear much from His Punishment and believe in His promise (Paradise) and in His Warning (Hell)] (V.2:45).

(٤٢) بابُ الصَّبرِ عِنْدَ الصَّدْمَةِ الأُولى،

وقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: نِعْمَ العِدْلانِ، ونِعْمَ العِلاوَةُ ﴿الَّذِينَ إِذَآ أَصَـٰبَتْهُم مُّصِيبَةٌ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾ أُوْلَـٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُوْلَـٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾﴾ [البقرة: ١٥٦ - ١٥٧]. وَقَوْلُه تَعالى: ﴿وَٱسْتَعِينُواْ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَـٰشِعِينَ ﴿٤٥﴾﴾ [البقرة: ١٤٥].

1302. Narrated Anas رَضِيَ اللهُ عَنْهُ The Prophet ﷺ said, "The real patience is at the first stroke of a calamity."

١٣٠٢ - **حدَّثَنَا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنَا غُنْدَرٌ: حدَّثَنَا شُعْبَةُ، عَنْ ثابِتٍ قالَ: سَمِعْتُ أنَساً رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الصَّبرُ عِنْدَ الصَّدْمَةِ الأولى». [راجع: ١٢٥٢]

(43) CHAPTER. The saying of the Prophet ﷺ (at the death of his son Ibrāhīm) " Indeed we are grieved by your separation."

And Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "The Prophet ﷺ said, 'The eyes shed tears and the heart grieves.'"

(٤٣) بابُ قَوْلِ النَّبِيِّ ﷺ: «إنَّا بِكَ لمحْزُونُونَ»،

وقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ: «تَدْمَعُ العَينُ وَيَحْزَنُ القَلْبُ».

1303. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We went with Allāh's Messenger ﷺ to the blacksmith Abū Saif, and he was the husband of the wet-nurse of Ibrāhīm (the son of the Prophet ﷺ). Allāh's Messenger ﷺ took Ibrāhīm and kissed him and smelled him. Later we entered Abū Saif's house and at that time Ibrāhīm was in his last breaths, and the eyes of Allāh's Messenger ﷺ started shedding tears. 'Abdur Raḥmān bin 'Aūf said, "O Allāh's Messenger, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord (Allah), O Ibrāhīm! Indeed we are grieved by your separation."

١٣٠٣ - **حدَّثَنِي** الحَسَنُ بنُ عَبْدِ العَزِيزِ: حَدَّثَنِي يَحْيَى بنُ حَسَّانَ: حدَّثَنَا قُرَيْشٌ هُوَ ابنُ حَيَّانَ، عَنْ ثابِتٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: دَخَلْنا مَعَ رَسُولِ اللهِ ﷺ عَلى أبي سَيْفٍ القَينِ، وكانَ ظِئْراً لإبْرَاهِيمَ فَأخَذَ رَسُولُ اللهِ ﷺ إبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلْنا عليهِ بَعْدَ ذلكَ وَإبْرَاهِيمُ يَجُودُ بِنَفْسِهِ. فَجَعَلَتْ عَيْنا رَسُولِ اللهِ ﷺ تَذْرِفانِ. فَقالَ لَهُ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ رَضِيَ اللهُ عَنْهُ: وَأنْتَ يا رَسُولَ اللهِ؟ فَقالَ: «يا ابنَ عَوْفٍ، إنَّها رَحْمَةٌ» ثُمَّ أتْبَعَها بأخْرَى. فَقالَ ﷺ: «إنَّ العينَ تَدْمَعُ، وَالقَلْبَ يَحْزَنُ، وَلا نَقُولُ إلَّا ما يَرْضَى رَبُّنا وَإنَّا بِفِرَاقِكَ يا إبْرَاهِيمُ لَمَحْزُونُونَ». رَوَاهُ مُوسَى، عَنْ سُلَيْمانَ بنِ المُغِيرَةِ، عَنْ ثابِتٍ،

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

(44) CHAPTER. To weep near a patient.

1304. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Sa'd bin 'Ubāda became sick and the Prophet ﷺ along with 'Abdur Raḥmān bin 'Aūf, Sa'd bin Abī Waqqāṣ and 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُم visited him to enquire about his health. When he came to him, he found him surrounded by his household and he asked, "Has he died?" They said, "No, O Allāh's Messenger." The Prophet ﷺ wept and when the people saw the weeping of Allāh's Messenger ﷺ they all wept. He said, "Will you listen? Allāh does not punish or bestows His Mercy for shedding tears, nor for the grief of the heart, but He punishes because of this," and he pointed to his tongue and added, "The deceased is punished for the wailing of his relatives over him." 'Umar used to beat with a stick and throw stones and put dust over the faces (of those who used to wail over the dead).

(٤٤) بابُ البُكاءِ عِنْدَ المَرِيضِ

١٣٠٤ - حدَّثَنَا أَصْبَغُ، عَنِ ابنِ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرٌو، عَنْ سَعِيدِ ابنِ الحَارِثِ الأَنْصَارِيِّ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: اشْتَكَى سَعْدُ ابنُ عُبادَةَ شَكْوَى لَهُ فأتاهُ النَّبِيُّ ﷺ يَعُودُهُ مَعَ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ وَسَعْدِ بنِ أبي وَقَّاصٍ وَعَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُمْ، فَلَمَّا دَخَلَ عَلَيْهِ فَوَجَدَهُ في غاشِيَةِ أَهْلِهِ فَقالَ: «قَدْ قَضَى»؟ فَقالُوا: لا يا رَسُولَ اللهِ. فَبَكَى النَّبِيُّ ﷺ فَلَمَّا رَأَى القَوْمُ بُكاءَ رَسولِ اللهِ ﷺ بَكَوْا، فَقالَ: «ألا تَسْمَعُونَ؟ إنَّ اللهَ لا يُعَذِّبُ بِدمْعِ العَينِ وَلا بِحُزْنِ القلبِ، وَلٰكِنْ يُعَذِّبُ بِهٰذَا - وَأشارَ إلى لِسانِهِ - أوْ يَرْحَمُ. وَإنَّ المَيِّتَ يُعَذَّبُ بِبُكاءِ أَهْلِهِ عَلَيْهِ». وكانَ عُمَرُ رَضِيَ اللهُ عَنْهُ يَضْرِبُ فِيهِ بالعَصَا وَيَرْمِي بالحِجارَةِ وَيَحْثِي بالتُّرَابِ.

(45) CHAPTER. The forbiddance of wailing and crying aloud; and scolding those who practise them.

1305. Narrated 'Aishah رَضِيَ اللهُ عَنْها: When the news of the martyrdom of Zaid bin Hāritha, Ja'far and 'Abdullāh bin Rawāḥa came, the Prophet ﷺ sat down looking sad, and I was looking through the chink of the door. A man came and said, 'O Allāh's

(٤٥) بابُ ما يُنهَى مِنَ النَّوْحِ والبُكاءِ والزَّجْرِ عَنْ ذلكَ

١٣٠٥ - حدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ حَوْشَبٍ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا يَحْيى ابنُ سَعِيدٍ قالَ: أَخْبَرَتْنِي عَمْرَةُ قالَتْ: سَمِعْتُ

Messenger! The women of Ja'far," and then he mentioned their crying. The Prophet ﷺ ordered him to stop them from crying. The man went and came back and said, "I tried to stop them but they disobeyed". The Prophet ﷺ ordered him for the second time to forbid them. He went again and came back and said, "They did not listen to me (or "us", the sub-narrator Muḥammad bin Ḥaushab is in doubt as to which is right)." 'Āishah added: The Prophet ﷺ said, "Put dust in their mouths." I said (to that man), "May Allāh stick your nose in the dust (i.e., humiliate you). By Allāh, you could neither (stop the women from crying) fulfil the order, nor did you relieve Allāh's Messenger ﷺ from (his) distress."

عائِشَةَ رَضِيَ اللهُ عَنْها تَقُولُ: لَمَّا جاءَ قَتْلُ زَيْدِ بنِ حارِثَةَ وَجَعْفَرٍ وَعَبْدِ اللهِ بنِ رَوَاحَةَ جَلَسَ النَّبِيُّ ﷺ يُعْرَفُ فِيهِ الحُزْنُ، وَأنا أَطَّلِعُ مِنْ شَقِّ البابِ فأتاهُ رَجُلٌ فَقالَ: أي رَسُولَ اللهِ، إنَّ نِساءَ جَعْفَرٍ، وَذَكَرَ بُكاءَهُنَّ فَأَمَرَهُ بأنْ يَنهاهُنَّ فَذَهَبَ الرَّجُلُ ثُمَّ أتَى فَقالَ: قَدْ نَهَيْتُهُنَّ، وَذَكَرَ أنَّهُ لَمْ يُطِعْنَهُ. فَأَمَرَهُ الثَّانِيَةَ أنْ يَنهاهُنَّ فَذَهَبَ ثُمَّ أتَى فَقالَ: واللهِ لَقَدْ غَلَبْنَني - أوْ غَلَبْنَنا، الشَّكُّ مِنْ مُحَمَّدِ بنِ عَبْدِ اللهِ بْنِ حَوْشَبٍ - فَزَعَمَتْ أنَّ النَّبِيَّ ﷺ قالَ: «فاحْثُ في أفْوَاهِهِنَّ التُّرابَ». فَقُلْتُ: أرْغَمَ اللهُ أنْفَكَ، فَوَاللهِ ما أنْتَ بِفاعِلٍ وَما تَرَكْتَ رَسُولَ اللهِ ﷺ مِنَ العَناءِ. [راجع: ١٢٩٩]

1306. Narrated Umm 'Aṭiyya رَضِيَ اللهُ عَنْها: At the time of giving the *Bai'ah* (pledge) to the Prophet ﷺ one of the conditions was that we would not wail, but it was not fulfilled except by five women, and they were, Umm Sulaim, Umm Al-'Alā' – the daughter of Abī Sabra, the wife of Mu'ādh, and two other women; or the daughter of Abī Sabra and the wife of Mu'ādh and another woman.

١٣٠٦ - حَدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا حَمَّادُ: حدَّثَنا أيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: أخَذَ عَلَيْنَا النَّبِيُّ ﷺ عِنْدَ البَيْعَةِ أنْ لا نَنُوحَ، فَمَا وَفَتْ مِنَّا امْرَأةٌ غَيرُ خَمْسِ نِسْوَةٍ: أُمِّ سُلَيْمٍ، وأُمِّ العَلاءِ، وابْنَةِ أبي سَبْرَةَ امْرأةِ مُعاذٍ، وَامْرأتَيْنِ أوِ ابْنَةُ أبي سَبْرَةَ، وَامْرأةُ مُعاذٍ، وَامْرأةٌ أُخْرَى. [انظر: ٤٨٩٢، ٧٢١٥]

(46) CHAPTER. Standing for the funeral procession.

1307. Narrated 'Āmir bin Rabī'a رَضِيَ اللهُ

(٤٦) بابُ القِيامِ للْجَنازَةِ

١٣٠٧ - حَدَّثَنا عليُّ بنُ عَبْدِ

عَنْهُ : The Prophet ﷺ said, "Whenever you see a funeral procession, stand up till the procession goes ahead of you." Al-Ḥumaidī added, "Till the coffin leaves you behind or is put down."

اللهِ: حدَّثَنا سُفْيَانُ: حدَّثَنا الزُّهْرِيُّ عَنْ سالِمٍ، عَنْ أبيهِ، عَنْ عامِرِ بنِ رَبيعَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا رَأَيْتُمُ الجَنازَةَ فَقُومُوا حتَّى تُخَلِّفَكُمْ». قالَ: سُفْيانُ: قَال الزُّهْرِيُّ: أخْبرَني سالِمٌ، عَنْ أبيهِ قالَ: أخْبرَنا عامرُ بنُ رَبيعَةَ عَنِ النَّبِيِّ ﷺ، زَادَ الحُمَيْدِيُّ: «حتَّى تُخَلِّفَكُمْ أوْ تُوضَعَ». [انظر: ١٣٠٨]

(47) CHAPTER. When should one sit after standing for the funeral procession?

(٤٧) بابٌ: مَتى يَقْعُدُ إذَا قامَ للْجَنازَةِ؟

1308. Narrated 'Āmir bin Rabī'a رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ said, "If anyone of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him."

١٣٠٨ - حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ، حدَّثَنا اللَّيْثُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، عَنْ عامِرِ بنِ رَبيعَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا رأى أحَدُكُمْ جَنازَةً، فإنْ لَمْ يَكُنْ ماشياً مَعَها فَلْيَقُمْ حتَّى يُخَلِّفَها أوْ تُخَلِّفَهُ، أوْ تُوضَعَ منْ قَبْلِ أنْ تُخَلِّفَهُ». [راجع: ١٣٠٧]

1309. Narrated Sa'īd Al-Maqburī that his father said, "While we were accompanying a funeral procession, Abū Hurairah رَضِيَ اللهُ عَنْهُ caught hold of the hand of Marwān and they sat down before the coffin was put down. Then Abū Sa'īd came and took hold of Marwān's hand and said, 'Get up. By Allāh, no doubt this (i.e., Abū Hurairah) knows that the Prophet ﷺ forbade us to do that.' Abū Hurairah said, 'He (Abū Sa'īd) has spoken the truth.'

١٣٠٩ - حدَّثَنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنْ سَعيدٍ المَقْبُرِيِّ، عَنْ أبيهِ قالَ: كُنَّا في جَنازَةٍ فأخَذَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ بيَدِ مَرْوَانَ فَجَلَسا قَبْلَ أنْ تُوضَعَ، فَجاءَ أبو سَعيدٍ رَضِيَ اللهُ عَنْهُ فأخَذَ بيَدِ مَرْوَانَ فَقالَ: قُمْ، فَوَاللهِ لَقَدْ عَلِمَ هٰذَا أنَّ النَّبِيَّ ﷺ نَهانا عَنْ ذٰلكَ. فَقالَ أبو هُرَيْرَةَ: صَدَقَ. [انظر: ١٣١٠]

(48) CHAPTER. Whoever accompanies a funeral procession should not sit till the

(٤٨) بابٌ مَنْ تَبِعَ جَنازَةً فَلا يَقْعُدُ

coffin is put down from the shoulders of men, and if someone sits before this, then he is to be ordered to stand up.

1310. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When you see a funeral procession, you should stand up, and whoever accompanies it should not sit till the coffin is put down."

حتَّى تُوضَعَ عَنْ مَناكِبِ الرجالِ، فإنْ قَعَدَ أُمِرَ بالقيامِ

١٣١٠ - حدَّثَنَا مُسْلِمٌ، حدَّثَنا هِشامٌ: حدَّثَنا يَحْيى، عَنْ أبي سَلَمَةَ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إذَا رأيْتُمُ الجَنازَةَ فَقُومُوا فَمَنْ تَبِعَهَا فَلا يَقْعُدْ حتَّى تُوضَعَ». [راجع: ١٣٠٩]

(49) CHAPTER. Standing for the funeral procession of a Jew.

(٤٩) **بابُ** مَنْ قامَ لِجَنازَةِ يَهُودِيٍّ

1311. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: A funeral procession passed in front of us and the Prophet ﷺ stood up and we too stood up. We said, "O Allāh's Messenger! This is the funeral procession of a Jew." He said, "Whenever you see a funeral procession, you should stand up."(1)

١٣١١ - حدَّثَنَا مُعاذُ بنُ فَضَالَةَ: حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ عُبَيْدِ اللهِ ابنِ مِقْسَم، عَنْ جابر بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: مَرَّ بنا جَنازَةٌ فَقامَ النَّبِيُّ ﷺ فَقُمْنَا فَقُلْنا: يا رَسُولَ اللهِ إنَّها جَنازَةُ يَهُودِيٍّ، قالَ: «إذَا رأيْتُمُ الجَنازَةَ فَقُومُوا».

1312. Narrated 'Abdur Raḥmān bin Abī Lailā: Sahl bin Ḥunaif and Qais bin Sa'd were sitting in the city of Al-Qādisiya. A funeral procession passed in front of them and they stood up. They were told that that funeral procession was of one of the inhabitants of the land, i.e., of a disbeliever, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet ﷺ and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a human being?" [See the footnote of H. No.1311].

١٣١٢ - حدَّثَنَا آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا عَمْرُو بنُ مُرَّةَ قالَ: سَمِعْتُ عَبدَ الرَّحْمٰنِ ابنَ أبي لَيْلىٰ قالَ: كانَ سَهْلُ بنُ حُنَيْفٍ وَقَيْسُ بنُ سَعْدٍ قاعِدَيْنِ بالقادِسِيَّةِ، فَمَرُّوا عَلَيْهِما بِجَنازَةٍ فَقاما، فَقِيلَ لَهُما: إنَّها مِنْ أهْلِ الأرْضِ، أيْ مِنْ أهْلِ الذِّمَّةِ. فَقالا: إنَّ النَّبِيَّ ﷺ مَرَّتْ بِهِ جَنازَةٌ فَقامَ، فَقِيلَ لَهُ: إنَّها جَنازَةُ يَهُودِيٍّ، فَقالَ: «أليْسَتْ نَفْساً؟».

(1) (H.1311) This order was cancelled by last action according to the *Ḥadīṯ* narrated by 'Ali in *Ṣaḥiḥ Muslim.* See *Fath Al-Bārī,*.

1313. As above.

١٣١٣ - وَقالَ أبو حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ عَمْرٍو، عَنِ ابن أبي لَيْلى قالَ: كُنْتُ مَعَ قَيْسٍ وَسَهْلٍ رَضِيَ اللهُ عَنْهُما فَقالاَ: كُنَّا مَعَ النَّبِيِّ ﷺ. وَقالَ زَكَرِيَّاءُ، عَنِ الشَّعْبِيِّ، عَنِ ابن أبي لَيْلَى: كانَ أبو مَسْعُودٍ وَقَيْسٌ يَقُومانِ لِلْجَنازَةِ.

(50) CHAPTER. Men, and not women, are to carry the coffin.

(٥٠) **بابُ** حَمْلِ الرِّجالِ الجنازَةَ دُونَ النِّساءِ

1314. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, 'Present me (hurriedly)', and if he was not righteous, it will say, 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except mankind, and if he heard it he would fall unconscious."

١٣١٤ - **حدَّثَنا** عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا اللَّيْثُ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبيهِ: أنهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا وُضِعَتِ الجنازَةُ وَاحْتَمَلَها الرِّجالُ عَلى أعْناقِهِمْ فإنْ كانَتْ صَالِحَةً قالَتْ: قَدِّمُوني. وإنْ كانَتْ غَيرَ صَالِحَةٍ قالَتْ: يا وَيْلَها أيْنَ تَذْهَبُوْنَ بِها؟ يَسْمَعُ صَوْتَها كُلُّ شَيْءٍ إلَّا الإنْسانَ. وَلَوْ سَمِعَهُ صَعِقَ». [انظر: ١٣١٦، ١٣٨٠]

(51) CHAPTER. Hurrying up with the coffin.

(٥١) **بابُ** السُّرْعَةِ بالجَنازَةِ،

And Anas said, "Whenever you accompany a funeral procession, you should go in front, behind, to the right and to the left of the coffin." Someone else also (said the same and) added, "Close to it."

وَقالَ أنَسٌ: أنْتمْ مُشَيِّعُونَ، فَامْشِ بَينَ يَدَيْها وَخَلْفَها وَعَنْ يَمِينِها وَعَنْ شِمالِهَا. وَقَالَ غَيْرُهُ: قَرِيباً مِنْها.

1315. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Hurry up with the

١٣١٥ - **حدَّثَنا** عَلي بنُ عَبْدِ اللهِ:

dead body for if it was righteous, you are forwarding it to a good thing and if it was otherwise (not righteous), then you are putting off an evil thing down your necks."

حدَّثَنا سُفْيانُ قالَ: حَفِظْناهُ مِنَ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «أسْرِعُوا بالجَنازَةِ فَإنْ تَكُ صَالِحَةً فخَيرٌ تُقَدِّمُونَها إلَيْهِ، وَإنْ تَكُ سِوَى ذٰلِكَ فَشَرٌّ تَضَعونَهُ عَنْ رِقابِكُمْ».

(52) CHAPTER. The saying of the deceased while he is being carried on the bier, "Take me quickly."

(٥٢) بابُ قَوْلِ المَيِّتِ وَهُوَ على الجنازَةِ: قَدِّمُوني

1316. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When a funeral is ready and the men carry it (the deceased) on their shoulders, if it was pious then it will say, 'Present me quickly (or take me ahead)', and if it was not pious, then it will say, 'Woe to it (me), where are they taking it (me)?' And its voice is audible to everything except a human being and if he heard it he would fall unconscious."

١٣١٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قَالَ: حدَّثَنا سَعِيدٌ، عَنْ أبيهِ أنَّهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَقُولُ: «إذا وُضِعَتِ الجنازَةُ فاحْتَمَلَها الرِّجالُ عَلى أعْناقِهِمْ، فإنْ كانَتْ صَالِحَةً قالَتْ: قَدِّمُوني، وإنْ كانَتْ غَيرَ ذٰلِكَ قالَتْ لأهْلِها: يا وَيْلَها أينَ يَذْهَبُونَ بِها؟ يَسْمَعُ صَوْتَها كُلُّ شَيْءٍ إلَّا الإنْسانَ، وَلَوْ سَمِعَ الإنْسانُ لَصَعِقَ». [راجع: ١٣١٤]

(53) CHAPTER. Whoever aligned in two or three rows behind the *Imām* for a funeral *Ṣalāt* (prayer).

(٥٣) بابُ مَنْ صَفَّ صَفَّينِ أوْ ثَلاثَةً على الجنازَةِ خَلْفَ الإمامِ

1317. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ offered the funeral prayer for An-Najāshi and I was in the second or third row.

١٣١٧ - حدَّثَنا مُسَدَّدٌ، عَنْ أبي عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ عَطاءٍ، عَنْ جابِرِ ابن عبدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ صَلَّى عَلى النَّجاشِيِّ فكُنْتُ في الصَّفِّ الثَّاني أوِ الثَّالِثِ. [انظر: ١٣٢٠، ١٣٣٤، ٣٨٧٧، ٣٨٧٨، ٣٨٧٩]

(54) CHAPTER. The rows for funeral prayer.

1318. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ informed his Companions about the death of An-Najāshī and then he went ahead (to lead the funeral prayer) and the people lined up behind him in rows and he said four *Takbīr*.

1319. Narrated Ash-Shaibānī: Ash-Sha'bī said, "I was informed by a man who saw the Prophet ﷺ coming to a grave that was separate from the other graves. He aligned the people in rows and said four *Takbīr*." I said, "O Abū 'Amr! Who narrated (that) to you?" He said, "Ibn 'Abbās رَضِيَ اللهُ عَنْهُما."

1320. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Today a pious man from Ethiopia (i.e. An-Najāshī) has expired, come on to offer the funeral prayer." (Jābir said): We lined up in rows and the Prophet ﷺ offered the funeral prayer for him, and we were in rows. Jābir added, "I was in the second row."

(55) CHAPTER. The lining up of boys in rows with men in the funeral prayer.

1321. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ passed by a grave of a deceased who had been buried at night. He asked, "When was this (deceased) buried?" The people said, "Yesterday." He said,

(٥٤) بابُ الصُّفُوفِ على الجنازَةِ

١٣١٨ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نَعَى النَّبِيُّ ﷺ إلى أصحابِهِ النَّجاشِيَّ ثُمَّ تَقَدَّمَ فَصَفُّوا خَلْفَهُ فَكَبَّرَ أرْبَعاً. [راجع: ١٢٤٥]

١٣١٩ - حدَّثَنا مُسْلِمٌ: حدَّثَنا شُعْبَةُ: حدَّثَنا الشَّيْبانيُّ، عَنِ الشَّعْبي قالَ: أخْبرني مَنْ شَهِدَ النَّبِيَّ ﷺ أتى عَلى قَبرٍ مَنْبُوذٍ فَصَفَّهُمْ وكَبَّرَ أرْبَعاً، قُلْتُ يا أبَا عَمْرٍو: مَنْ حدَّثَكَ؟ قالَ: ابنُ عَبَّاسٍ. [راجع: ٨٥٧]

١٣٢٠ - حدَّثَنا إبْراهِيمُ بنُ مُوسَى: أخْبرَنا هِشامُ بنُ يُوسُفَ أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ قالَ: أخْبرَني عَطاءٌ أنَّهُ سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ النَّبِيُّ ﷺ: «قَدْ تُوُفِّيَ اليَوْمَ رَجُلٌ صَالِحٌ مِنَ الحَبَشِ فَهَلُمَّ فَصَلُّوا عَلَيْهِ». قالَ: فَصَفَفْنا فَصَلَّى النَّبِيُّ ﷺ عَلَيْهِ. قالَ أبو الزبَيرِ عَنْ جابِرٍ: كُنْتُ في الصَّفِّ الثَّاني. [راجع: ١٣١٧]

(٥٥) بابُ صُفُوفِ الصِّبْيانِ مَعَ الرِّجالِ فِي الجَنائِزِ

١٣٢١ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الشَّيْبانيُّ، عَنْ عامِرٍ، عَنِ ابنِ عَبَّاسٍ

"Why did you not inform me?" They said, "We buried him when it was dark and so we disliked to wake you up." He (ﷺ) stood up and we lined up behind him. (Ibn 'Abbās said): I was one of them, and the Prophet ﷺ offered the funeral prayer.

رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ مَرَّ بقَبْرٍ قَدْ دُفِنَ لَيْلاً فَقالَ: «مَتى دُفِنَ هٰذا؟» فَقالُوا: البارِحَةَ، قالَ: «أفَلا آذَنْتُمُوني؟» قالُوا: دَفَنَّاهُ في ظُلْمَةِ اللَّيْلِ فَكَرِهْنا أنْ نُوقِظَكَ، فَقامَ فَصَفَفْنا خَلْفَهُ. قالَ ابنُ عَبَّاسٍ: وأنا فِيهِمْ فَصَلَّى عَلَيْهِ. [راجع: ٨٥٧]

(56) CHAPTER. The legal way of offering the funeral prayer.

(٥٦) بابُ سُنَّةِ الصَّلاةِ عَلى الجَنائِزِ،

And the Prophet ﷺ said, "Whoever offered the funeral prayer," and also said, "Offer the funeral prayer for your friend." And also said, "Offer the funeral prayer for An-Najāshī." He called it a *Ṣalāt* (prayer) although there is neither bowing, prostration, nor loud recitation in it, and there are *Takbīr* and *Taslīm*. Ibn 'Umar رضي الله عنه never offered the (funeral) *Ṣalāt* (prayer) without ablution, nor at sunrise or at sunset and used to raise both his hands (at the time of saying *Takbīr*). Al-Ḥasan (Al-Baṣrī) said, "I noticed the people (i.e. the Prophet's Companions) regarding as the most deserving man to lead the funeral *Ṣalāt* (prayer) the one whom they were satisfied with to lead them in compulsory *Ṣalāt* (prayer). If a person has *Ḥadath* on the *'Eid* Day (during the *'Eid* prayer), or during the funeral prayer, he should look for water (to do ablution) and should not perform *Tayammum*. If anyone happens to pass by a funeral and the people are offering the (funeral) prayer, then it is advisable for him to join them by saying *Takbīr*. Ibn Al-Musaiyab said, "(In funeral prayers) there are four *Takbīr*, whether the *Ṣalāt* (prayer) is offered at night or by day, in journey or at home." Anas said, "One *Takbīr* for starting

وَقالَ النَّبِيُّ ﷺ: «مَنْ صَلَّى عَلى الجَنازَةِ». وَقالَ: «صَلُّوا عَلى صَاحِبِكُمْ». وَقالَ: «صَلُّوا عَلى النَّجاشِي»، سَمَّاها صَلاةً لَيْسَ فِيها رُكُوعٌ وَلا سُجُودٌ وَلا يُتَكَلَّمُ فِيها. وَفِيها تَكْبِيرٌ وَتَسْلِيمٌ. وكَانَ ابنُ عُمَرَ لا يُصَلِّي إلا طاهراً، وَلا يُصَلَّى عِنْدَ طُلُوعِ الشَّمْسِ وَلا غُرُوبِهَا. وَيَرْفَعُ يَدَيْهِ. وَقالَ الحَسَنُ: أدْرَكْتُ النَّاسَ وأحَقُّهُمْ عَلى جَنائِزِهِمْ مَنْ رَضُوهُ لفَرَائِضِهِمْ. وَإذَا أحْدَثَ يَوْمَ العِيدِ أوْ عِنْدَ الجَنازَةِ يَطْلُبُ المَاءَ وَلَا يَتَيَمَّمُ. وَإذَا انْتَهَى إلى الجَنازَةِ وَهُمْ يُصَلُّونَ يَدْخُلُ مَعَهُمْ بتَكْبِيرَةٍ. وَقالَ ابنُ المُسَيَّبِ: يُكَبِّرُ باللَّيْلِ والنَّهارِ والسَّفَرِ والحَضَرِ أرْبَعاً. وَقالَ أنَسٌ رَضِيَ اللهُ عَنْهُ: تَكْبِيرَةُ الوَاحِدَةِ اسْتِفْتاحُ الصَّلاةِ. وَقالَ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا﴾ [التوبة: ٨٤]. وَفِيهِ

the *Ṣalāt* (prayer)," and quoting Qur'ān he said, "And never (O Muḥammad ﷺ) pray (funeral prayer) anyone of them (hypocrites) who dies, (V.9:84)..." And in the funeral prayer there are rows and *Imām*.

صُفُوفٌ وإمامٌ.

1322. Narrated Ash-Shaibānī: Ash-Sha'bī said, "Somebody who passed along with your Prophet ﷺ by a grave that was separate from the other graves informed me (saying), "The Prophet ﷺ led us (in the funeral prayer) and we aligned behind him." We said, "O Abū 'Amr! who told you this narration?" He replied, "Ibn 'Abbās رَضِيَ اللهُ عَنْهُما."

١٣٢٢ - **حدَّثَنا** سُلَيْمَانُ بنُ حَرْبٍ قَالَ: حدَّثَنا شُعْبَةُ، عَنِ الشَّيْبانيِّ، عَنِ الشَّعْبِيِّ قالَ: أخْبرَني مَنْ مَرَّ مَعَ نَبِيِّكُمْ ﷺ عَلى قَبرٍ مَنْبُوذٍ فأمَّنا فَصَفَفْنا خَلْفَهُ فَقُلْنا: يا أبا عَمْرٍو وَمَنْ حَدَّثَكَ؟ قالَ: ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما. [راجع: ٨٥٧]

(57) CHAPTER. Superiority of accompanying funeral processions;

(٥٧) باب فَضْلِ اتِّباعِ الجَنائِزِ،

And Zaid bin Thābit رَضِيَ اللهُ عَنْهُ said, "If you have offered (the funeral prayer) then you have paid what was due on you." Ḥumaid bin Hilāl said, "We do not think that it is necessary to take the permission of the relatives of the deceased to return from the funeral procession. But whoever returns after the funeral prayer will have a reward equal to one *Qīrāṭ* (it is a great reward)."

وقَالَ زَيْدُ بنُ ثابِتٍ رَضِيَ اللهُ عَنْهُ: إذَا صَلَّيْتَ فَقَدْ قَضَيْتَ الَّذِي عَلَيْكَ. وَقالَ حُمَيْدُ بنُ هِلالٍ: ما عَلِمْنا عَلى الجَنازَةِ إذْناً، وَلَكِنْ مَنْ صَلَّى ثُمَّ رَجَعَ فَلَهُ قِيراطٌ.

1323. Narrated Nāfi': Ibn 'Umar was told that Abū Ḥurairah رَضِيَ اللهُ عَنْهُ said, "Whoever accompanies the funeral procession will have a reward equal to one *Qīrāṭ*." Ibn 'Umar said, "Abū Ḥurairah talks of an enormous reward."

١٣٢٣ - **حدَّثَنا** أبو النُّعْمانِ: حدَّثَنا جَرِيرُ بنُ حازِمٍ قالَ: سَمِعْتُ نافِعاً يَقُولُ: حُدِّثَ ابْنُ عُمَرَ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُم يَقُولُ: مَنْ تَبِعَ جَنازَةً فَلَهُ قِيراطٌ، فَقالَ: أكْثَرَ أبو هُرَيْرَةَ عَلَيْنا. [راجع: ٤٧]

1324. 'Āishah (رضي الله عنها) attested Abū Hurairah's narration and said, "I heard Allāh's Messenger ﷺ saying like that." Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "Indeed we have lost numerous *Qīrāṭ*."

١٣٢٤ - فَصَدَّقَتْ - يَعْنِي عائِشَةَ - أبا هُرَيْرَةَ وَقالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُهُ. فَقالَ ابنُ عُمَرَ رَضِيَ

اللهُ عَنْهُما: لَقَدْ فَرَّطْنا في قَرَارِيطَ كَثِيرَةٍ. فَرَّطْتُ: ضَيَّعْتُ، مِنْ أمْرِ اللهِ.

(58) CHAPTER. Whoever waits till the deceased is buried.

(٥٨) بابُ مَنِ انْتَظَرَ حتَّى تُدْفَنَ

1325. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that Allāh's Messenger ﷺ said, "Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one *Qīrāṭ*, and whoever accompanies it till burial, will get a reward equal to two *Qīrāṭ*." It was asked, "What are two *Qīrāṭ?*" He replied, "Like two huge mountains."

١٣٢٥ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ قالَ: قَرأتُ عَلى ابنِ أبي ذِئْبٍ، عَنْ سَعِيدِ بنِ أبي سَعِيدٍ المَقْبُرِيِّ، عَنْ أبِيهِ أنَّهُ سألَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ. ح [راجع: ٤٧]

حدَّثَنا أحْمَدُ بنُ شَبِيبِ بنِ سَعِيدٍ قالَ: حدَّثَنِي أبي: حدَّثَنا يُونُسُ: قالَ ابنُ شِهابٍ ح وحدَّثَنِي عَبْدُ الرَّحْمٰنِ الأعْرَجُ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ شَهِدَ الجَنازَةَ حتَّى يُصَلِّيَ فَلَهُ قِيرَاطٌ وَمَنْ شَهِدَ حتَّى تُدْفَنَ كانَ لَهُ قِيرَاطانِ». قِيلَ: وَما القِيرَاطانِ؟ قالَ: «مِثْلُ الجَبَلَينِ العَظِيمَينِ».

(59) CHAPTER. The offering of the funeral *Ṣalāt* (prayer) by boys along with the men.

(٥٩) بابُ صَلاةِ الصِّبْيانِ مَعَ النَّاسِ عَلى الجَنائِزِ

1326. Narrated 'Āmir: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (who was at that time a boy) said, "Allāh's Messenger ﷺ came to a grave and the people said, 'He or she was buried yesterday.'" Ibn 'Abbās added, "We aligned behind the Prophet ﷺ and he offered the funeral prayer for the deceased."

١٣٢٦ - حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا يَحْيى بنُ أبي بُكَيْرٍ: حدَّثَنا زَائِدَةُ: حدَّثَنا أبو إسْحَاقَ الشَّيْبانِي، عَنْ عامِرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أتَى رَسُولُ اللهِ ﷺ قَبراً فَقالُوا: هٰذَا دُفِنَ أوْ دُفِنَتِ البارِحَةَ. قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ

عَنْهُما: فَصَفَفْنَا خَلْفَهُ ثُمَّ صَلَّى عَلَيْها. [راجع: ٨٥٧]

(60) CHAPTER. To offer the funeral *Ṣalāt* (prayer) at a *Muṣallā* and in the mosque.

(٦٠) بابُ الصَّلاةِ عَلى الجَنائِزِ بالمُصَلَّى والمَسْجِدِ

1327. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ informed about the news of the death of An-Najāshī (King of Ethiopia) on the day he expired. He said, "Ask Allāh's forgiveness for your brother."

١٣٢٧ - حدَّثَنا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ وأبي سَلَمَةَ: أنَّهُما حدَّثاهُ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نَعَى لَنا رَسُولُ اللهِ ﷺ النَّجاشِيَّ صَاحِبَ الحَبَشَةِ اليَوْمَ الَّذِي ماتَ فِيهِ، فَقالَ: «اسْتَغْفِرُوا لأخِيكُمْ». [راجع: ١٢٤٥]

1328. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ made them align in rows at the *Muṣallā* and said four *Takbīr* (offered the funeral prayer for him).

١٣٢٨ - وَعَنِ ابنِ شِهابٍ قالَ: حدَّثَنِي سَعِيدُ بنُ المُسَيَّبِ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: إنَّ النَّبِيَّ ﷺ صَفَّ بهِمْ بالمُصَلَّى فَكَبَّرَ عَلَيْهِ أرْبَعاً. [راجع: ١٢٤٥]

1329. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Jews brought to the Prophet ﷺ a man and a woman from amongst them who have committed illegal sexual intercourse (adultery). He ordered both of them to be stoned (to death), near the place of offering the funeral prayer beside the mosque."

١٣٢٩ - حدَّثَنا إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا أبو ضَمْرَةَ قالَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ اليَهُودَ جاؤُا إلى النَّبِيِّ ﷺ بِرَجُلٍ مِنْهُمْ وامْرَأةٍ زَنَيا، فأمَرَ بِهِما فَرُجِما قَرِيباً مِنْ مَوْضِعِ الجَنائِزِ عِنْدَ المَسْجِدِ. [انظر: ٣٦٣٥، ٤٥٥٦، ٦٨١٩، ٦٨٤١، ٧٣٣٢، ٧٥٤٣]

(61) CHAPTER. What is disliked of establishing places for worship (mosques) over the graves.

(٦١) بابُ ما يُكْرَهُ مِن اتِّخاذِ المَساجِدِ عَلى القُبُورِ،

When Al-Ḥasan bin Al-Ḥasan bin 'Alī expired, his wife pitched a tent on his grave and it remained there for one year and then was demolished. They heard a voice saying, "Have they found what they lost?" A second voice replied, "No, they returned in despair."

وَلَمَّا ماتَ الحَسَنُ بنُ الحَسَنِ بنِ عَلِيٍّ رَضِيَ اللهُ عَنْهُمْ ضَرَبَتِ امْرَأَتُهُ القُبَّةَ عَلى قَبرِهِ سَنَةً ثُمَّ رُفِعَتْ. فَسَمِعُوا صَائحاً يَقُولُ: ألا هَلْ وَجَدُوا ما فَقَدُوا؟ فأجابه آخَرُ: بَلْ يَئِسُوا فانْقَلَبُوا.

1330. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْها said, "The Prophet ﷺ in his fatal illness said, 'Allāh cursed the Jews and the Christians because they took the graves of their Prophets as places for worship (mosques).'" 'Āishah added, "Had it not been for that the grave of the Prophet ﷺ would have been made prominent, but I am afraid it might be taken (as a) place for worship (mosque)."

١٣٣٠ - حدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ شَيْبانَ، عَنْ هِلالٍ هُوَ الوزَّانُ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ قالَ في مَرَضِهِ الَّذِي ماتَ فِيهِ: «لَعَنَ اللهُ اليَهُودَ والنَّصَارَى، اتَّخَذُوا قُبُورَ أنْبِيائِهِمْ مَسْجِداً». قالَتْ: وَلَولا ذٰلِكَ لأُبْرِزَ قَبرُهُ غَيْرَ أنِّي أخْشَى أنْ يُتَّخَذَ مَسْجِداً. [راجع: ٤٣٥]

(62) CHAPTER. The offering of the funeral *Ṣalāt* of a woman who died during the delivery (of a child).

(٦٢) **بابُ الصَّلاةِ عَلى النُّفَساءِ إذَا ماتَتْ في نِفاسِها**

1331. Narrated Samura bin Jundab رَضِيَ اللهُ عَنْهُ: I offered the funeral *Ṣalāt* (prayer) behind the Prophet ﷺ for a woman who had died during childbirth and he stood up by the middle of the coffin.

١٣٣١ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا حُسَينٌ: حدَّثَنا عَبْدُ اللهِ ابنُ بُرَيْدَةَ قَالَ، عَنْ سَمُرَةَ بْنُ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلى امْرَأةٍ ماتَتْ في نِفاسِها فَقامَ عَلَيْها وَسَطَها. [راجع: ٣٣٢]

(63) CHAPTER. Where should the *Imām* stand while leading the funeral prayer of a female or a male?(1)

(٦٣) **بابٌ**: أينَ يَقُومُ مِنَ المَرأةِ والرَّجُلِ؟

1332. Narrated Samura bin Jundab رَضِيَ اللهُ

١٣٣٢ - حدَّثَنَا عِمْرَانُ بنُ

(1) (Ch.63) For a male, *Imām* should stand by the head of the deceased's coffin, and for a female *Imām* should stand by the middle of the coffin.

مَيْسَرَةَ: حدَّثَنا عَبْدُ الوَارِثِ، حدَّثَنا حُسَينٌ، عَنِ ابنِ بُرَيْدَةَ قَالَ: حدَّثَنا سَمُرَةُ بنُ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ على امْرأةٍ ماتَتْ في نِفَاسِها فَقامَ عَلَيْها وَسَطَها.

[راجع: ٣٣٢]

عَنْهُ: I offered the funeral prayer behind the Prophet ﷺ for a woman who had died during childbirth, and he stood up by the middle of the coffin.

(٦٤) بابُ التَّكْبِيرِ على الجَنازَةِ أرْبَعاً،

(64) CHAPTER. There are four *Takbīr*[1] in the funeral prayers.

وَقَالَ حُمَيدٌ: صَلَّى بنا أنَسٌ فَكَبَّرَ ثَلاثاً، ثُمَّ سَلَّمَ فَقِيلَ لهُ: فاسْتَقْبَلَ القِبْلَةَ ثُمَّ كَبَّرَ الرَّابعَةَ، ثُمَّ سَلَّمَ.

Ḥumaid said: "Anas led a funeral prayer and said three *Takbīr* and then performed *Taslīm*. When he was told about it he faced the *Qiblah* and said the fourth *Takbīr* and performed *Taslīm* (again)."

١٣٣٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ نَعَى النَّجاشِيَّ في اليَوْمِ الذي ماتَ فِيهِ وَخَرَجَ بِهِمْ إلى المُصَلَّى فَصَفَّ بِهِمْ وَكَبَّرَ عَلَيْهِ أرْبَعَ تَكْبِيراتٍ.

[راجع: ١٢٤٥]

1333. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ informed about the news of the death of An-Najāshī on the day he died. He went out with us to the *Muṣallā* and we aligned in rows and he said four *Takbīr*[1] for An-Najāshi's funeral prayer.

١٣٣٤ - حدَّثَنا مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا سَلِيمُ بنُ حَيَّانَ: حدَّثَنا سَعِيدُ بنُ ميناءَ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ صَلَّى على أصْحَمَةَ النَّجاشِيِّ فَكَبَّرَ أرْبَعاً. وَقالَ يَزِيدُ بنُ

1334. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the funeral prayer for Aṣḥama An-Najāshī and said four *Takbīr*[1].

(1) (H.No.1333 and Chap.64).
a) After the first *Takbīr* one should recite *Sūrat Al-Fātiha* (سورة الفاتحة).
b) After the second *Takbīr* one should recite *Ṣalāt* upon the Prophet ﷺ. See H. No.3370. اللهم صل على محمد وعلى آل محمد كما صليت على ابراهيم ولى آل ابراهيم انك حميد مجيد
c) After the third *Takbīr* one should invoke Allāh for the dead.
d) After the fourth *Takbīr* one should invoke Allāh for himself and other Muslims.

هارُونَ وَعَبْدُ الصَّمَدِ عَنْ سَلِيمٍ: أَصْحَمَةَ. [راجع: ١٣١٧]

(65) CHAPTER. The recitation of *Sūrat-al-Fātiḥa* in the funeral *Ṣalāt*.

(٦٥) بابُ قِرَاءَةِ فاتحَةِ الكِتابِ عَلى الجَنازَةِ،

Al-Ḥasan said, "Recite *Al-Fātiḥa* in the funeral *Ṣalāt* for a child and then say:

'Allāhumma ij-'alhu lanā salafan faraṭan wa salafan wa ajran. (O Allāh! Make him, as the one who prepares the way for us and as a source of reward for us.)

وقَالَ الحَسَنُ: يَقْرأُ عَلى الطِّفْلِ بفاتحَةِ الكِتابِ وَيَقُولُ: اللَّهُمَّ اجْعَلْه لَنا سَلَفًا وَفَرَطاً وسَلَفاً وأجْراً.

1335. Narrated Ṭalḥa bin 'Abdullāh bin 'Aūf: I offered the funeral prayer behind Ibn 'Abbās رَضِيَ اللهُ عَنْهُما, (and he) recited *Al-Fātiḥa* and said, "You should know that it (i.e. recitation of *Al-Fātiḥa*) in the funeral prayer is the *Sunna* (legal way of Prophet Muḥammad ﷺ)."

١٣٣٥ - **حدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ قَالَ: حدَّثَنا غُنْدَرٌ قَالَ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ طَلْحَةَ قالَ: صَلَّيْتُ خَلْفَ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما.

حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ قَالَ: أخْبرَنا سُفْيانُ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ، عَنْ طَلْحَةَ ابنِ عَبْدِ اللهِ بنِ عَوْفٍ قالَ: صَلَّيْتُ خَلْفَ ابنِ عَبَّاسٍ عَلى جَنازَةٍ فَقَرأ بفاتحَةِ الكِتابِ، قالَ: لِتَعْلَمُوا أنَّها سُنَّةٌ.

(66) CHAPTER. To offer the (funeral) *Ṣalāt* (prayer) on the grave after the burial of the deceased.

(٦٦) بابُ الصَّلاةِ عَلى القَبْرِ بَعْدَ ما يُدْفَنُ

1336. Narrated Sulaimān Ash-Shaibānī: I heard Ash-Sha'bī saying, "I was told by a man, who along with the Prophet ﷺ, had passed by a grave that was separate from the other graves; that he (the Prophet ﷺ) led them in the (funeral) *Ṣalāt* (prayer) and they offered *Ṣalāt* (funeral prayer) behind him." I said, "O Abū 'Amr! Who narrated that to you?" He replied, "Ibn 'Abbās رَضِيَ اللهُ عَنْهُما."

١٣٣٦ - **حدَّثَنا** حَجَّاجُ بنُ مِنْهَالٍ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَني سُلَيْمانُ الشَّيْبانيُّ قالَ: سَمِعْتُ الشَّعْبيَّ قالَ: أخْبرَني مَنْ مَرَّ مَعَ النَّبيِّ ﷺ عَلى قَبرٍ مَنْبُوذٍ فأمَّهُمْ وَصَلَّوْا خَلْفَهُ. قُلْتُ: مَنْ حَدَّثَكَ هٰذَا يا أبا عَمْرٍو؟ قالَ: ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما. [راجع: ٨٥٧]

١٣٣٧ - حدَّثَنَا مُحَمَّدُ بنُ الفَضْلِ قَالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أبي رَافِعٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ أسْوَدَ رَجُلاً أوِ امْرَأةً كانَ يَقُمُّ المَسْجدَ فَمَاتَ وَلَمْ يَعْلَمِ النَّبِيُّ ﷺ بِمَوْتِهِ. فَذَكَرَهُ ذَاتَ يَوْمٍ فَقالَ عليه الصَّلاة والسَّلام: «ما فَعَلَ ذٰلكَ الإنْسانُ؟» قالُوا: ماتَ يا رَسُولَ اللهِ. قالَ: «أفَلا آذَنْتُمُوني؟» فَقالُوا: إنَّهُ كانَ كَذَا وكَذَا قِصَّتُهُ. قالَ: فَحَقَرُوا شأْنَهُ. قالَ: «فَدُلُّوني عَلى قَبرِهِ». فأتى قَبرَهُ فَصَلَّى عَلَيْهِ. [راجع: ٤٥٨]

1337. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A black person, a male or a female who used to clean the mosque, died. The Prophet ﷺ did not know about his death. One day the Prophet ﷺ remembered him and said, "What happened to that person?" The people replied, "O Allāh's Messenger! He died." He said, "Why did you not inform me?" They said, "His story was so-and-so (i.e., regarded him as insignificant)." He said, "Show me his grave." He then went to his grave and offered the funeral prayer for him.

(٦٧) بابُ المَيِّتِ يَسْمَعُ خَفْقَ النِّعالِ

(67) CHAPTER. A dead person hears the footsteps (of the living).

١٣٣٨ - حدَّثَنَا عَيَّاشٌ: حدَّثَنا عَبْدُ الأعْلى: حدَّثَنا سَعيدٌ ح وقالَ لي خَليفَةُ: حدَّثَنا ابنُ زُرَيْعٍ: حدَّثَنا سَعيدٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «العَبْدُ إذَا وُضِعَ في قَبْرِهِ وَتُوُلِّيَ وَذَهَبَ أصْحابُهُ حتَّى إنَّهُ لَيَسْمَعُ قَرْعَ نِعالِهِمْ، أتاهُ مَلَكانِ فأقْعَدَاهُ فَيَقُولانِ لَهُ: ما كُنْتَ تَقُولُ في هٰذا الرَّجُلِ مُحَمَّدٍ ﷺ؟ فَيَقُولُ: أشْهَدُ أنَّهُ عَبْدُ اللهِ وَرَسُولُهُ. فَيُقالُ: انْظُرْ إلى مَقْعَدِكَ مِنَ النَّارِ أبْدَلَكَ اللهُ بِهِ مَقْعَداً مِنَ الجَنَّةِ». قالَ

1338. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit up and ask him: 'What did you use to say about this man, Muḥammad ﷺ?' He will say: 'I testify that he is Allāh's slave and His Messenger.' Then it will be said to him, 'Look at your place in the Hell-Fire. Allāh has changed for you a place in Paradise instead of it.'" The Prophet ﷺ further said, "The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say!' It will be said to him, 'Neither did you know nor did you take the guidance[1] (by following the Qur'ān).' Then he will be hit

(1) (H.1338) See *Fatḥ Al-Bārī*. This is quoted by *Musnad Al-Aḥmad*.

with an iron hammer between his two ears, and he will cry, and that cry will be heard by whatever is near to him except human beings and jinn."

النَّبِيُّ ﷺ: «فَيراهُما جَميعاً. وأمَّا الكافرُ أوِ المُنافقُ فَيَقُولُ: لا أدْرِي، كُنْتُ أقُولُ ما يَقُولُ النَّاسُ. فَيُقالُ: لا دَرَيْتَ وَلا تَلَيْتَ. ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ منْ حَدِيدٍ ضَرْبَةً بَيْنَ أذُنَيْهِ فَيَصِيحُ صَيْحَةً يَسْمَعُها مَنْ يَلِيهِ إلَّا الثَّقَلَينِ». [انظر: ١٣٧٤]

(68) CHAPTER. Whoever desired to be buried in the Sacred Land or something like it.

(٦٨) بابُ مَنْ أحَبَّ الدَّفْنَ في الأرْضِ المُقَدَّسَةِ أوْ نحْوِها

1339. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The angel of death was sent to Mūsa (Moses) عليه السلام, and when he came to him, Mūsa slapped him and spoiled one of his eyes. The angel went back to his Lord (Allah), and said, "You sent me to a slave who does not want to die." Allāh restored his eye and said, "Go back and tell him (i.e. Mūsa عليه السلام) to place his hand over the back of an ox, for he will be allowed to live for the number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Mūsa asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allāh that He bring him near the Sacred Land at a distance of a stone's throw. Allāh's Messenger ﷺ said, "Were I there, I would show you the grave of Mūsa by the way near the red sand-hill."

١٣٣٩ - حدَّثَنا مَحْمُودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ قَالَ: أخْبَرَنا مَعْمَرٌ، عَنِ ابنِ طاوُسٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أُرْسِلَ مَلَكُ المَوْتِ إلى مُوسَى عَلَيْهِما السَّلامُ فَلَمَّا جاءَهُ صَكَّهُ فَرَجَعَ إلى رَبِّهِ فَقالَ: أرْسَلْتَنِي إلى عَبْدٍ لا يُرِيدُ المَوْتَ. فَرَدَّ اللهُ عَزَّ وَجَلَّ عَلَيْهِ عَيْنَهُ وَقالَ: ارْجِعْ فَقُلْ لَهُ يَضَعُ يَدَهُ عَلى مَتْنِ ثَوْرٍ، فَلَهُ بِكُلِّ ما غَطَّتْ بِهِ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ. قالَ: أيْ رَبِّ، ثُمَّ ماذَا؟ قالَ: ثُمَّ المَوْتُ. قالَ: فالآنَ، فَسألَ اللهَ أنْ يُدْنِيَهُ مِنَ الأرْضِ المُقَدَّسَةِ رَمْيَةً بِحَجَرٍ»، قالَ: قالَ رَسُولُ اللهِ ﷺ: «فَلَوْ كُنْتُ ثَمَّ لأرَيْتُكُمْ قَبرَهُ إلى جانبِ الطَّرِيقِ عِنْدَ الكَثِيبِ الأحْمَرِ».

(69) CHAPTER. Burial at night and Abū Bakr رَضِيَ اللهُ عَنْهُ was buried at night.

(٦٩) بابُ الدَّفْنِ باللَّيْلِ،

وَدُفِنَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ لَيْلاً.

1340. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ offered the funeral prayer of a man one night after he was buried, he and his Companions stood up (for the *Ṣalāt* — prayer). He had asked them about him before standing, saying, "Who is this?" They said, "He is so-and-so and was buried last night." So, all of them offered the funeral prayer for him.

١٣٤٠ - **حدَّثَنَا** عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنِ الشَّيْبانيِّ عَنِ الشَّعْبيِّ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: صَلَّى النَّبيُّ ﷺ على رَجُلٍ بَعْدَ ما دُفِنَ بلَيْلَةٍ، قامَ هُوَ وأصْحابُهُ، وكانَ سألَ عَنْهُ فَقالَ: «مَنْ هٰذا؟» فَقالُوا: فُلانٌ دُفِنَ البارِحَةَ، فَصَلَّوْا عَلَيْهِ. [راجع: ٨٥٧]

(70) CHAPTER. Building a mosque (a place of worship) at a grave.

(٧٠) **باب** بناءِ المَسْجِدِ على القَبرِ

1341. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ became ill, some of his wives talked about a church which they had seen in Ethiopia and it was called Māriya. Umm Salma and Umm Ḥabība رَضِيَ اللهُ عَنْهما had been to Ethiopia, and both of them narrated its (the church's) beauty and the pictures it contained. The Prophet ﷺ raised his head and said, "Those are the people who, whenever a pious man dies amongst them, make a mosque (a place of worship) at his grave and then they make those pictures in it. Those are the worst creatures in front of Allāh."

١٣٤١ - **حدَّثَنَا** إسْماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا اشْتَكَى النَّبيُّ ﷺ ذَكَرَتْ بَعْضُ نِسَائِهِ كَنِيسَةً رَأَيْنَها بأرْضِ الحَبَشَةِ يُقالُ لَهَا: مارِيَةُ. وكانَتْ أُمُّ سَلَمَةَ وأُمُّ حَبِيبَةَ رَضِيَ اللهُ عَنْهُما أتَتا أرْضَ الحَبَشَةِ فَذَكَرَتا مِنْ حُسْنِها وَتَصَاوِيرَ فيها، فَرَفَعَ رأسَهُ فَقالَ: «أُولٰئِكَ إذَا ماتَ مِنْهُمُ الرَّجُلُ الصَّالِحُ بَنَوْا عَلى قَبرِهِ مَسْجِداً ثُمَّ صَوَّرُوا فِيهِ تِلْكَ الصُّوَرَةَ، أُولٰئِكَ شِرَارُ الخَلْقِ عِنْدَ اللهِ». [راجع: ٤٢٧]

(71) CHAPTER. Who may get down in the grave of a woman.

1342. Narrated Anas رَضِيَ اللهُ عَنْهُ: We were in the funeral procession of the daughter of Allāh's Messenger ﷺ, and Allāh's Messenger ﷺ was sitting near the grave and I saw his eyes full of tears. He said, "Is there anyone amongst you who did not had sexual relation

(٧١) **بابُ** مَنْ يَدْخُلُ قَبرَ المَرأةِ

١٣٤٢ - **حدَّثَنَا** مُحَمَّدُ بنُ سِنانٍ قالَ: حدَّثَنا فُلَيْحُ بنُ سُلَيْمانَ: حدَّثَنا هِلالُ بنُ عَلِيٍّ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: شَهِدْنا بِنْتَ رَسُولِ اللهِ ﷺ

with his wife last night?" Abū Ṭalḥa replied in the affirmative. And so, Allāh's Messenger ﷺ told him to get down in her grave and he got down in her grave and buried her.

وَرَسُولُ اللهِ ﷺ جالِسٌ عَلى القَبرِ، فرأيْتُ عَيْنَيْهِ تَدْمَعانِ، فَقالَ: «هَلْ فِيكُمْ مِنْ أحَدٍ لَمْ يُقارِفِ اللَّيْلَةَ؟» فَقالَ أبو طَلْحَةَ: أنا، قالَ: «فانْزِلْ في قَبرِها»، فَنَزَلَ في قَبْرِها فَقَبَرَها.

قالَ ابنُ الْمُبَارَكِ: قالَ فُلَيْحٌ: أرَاهُ يَعْني الذَّنْبَ. قالَ أبو عَبْدِ اللهِ: ﴿وَلِيَقْتَرِفُوا﴾ [الأنعام: ١١٣]: لِيَكْتَسِبُوا. [راجع: ١٢٨٥]

(72) CHAPTER. The funeral *Ṣalāt* (prayer) of a martyr.

(٧٢) بابُ الصَّلاةِ عَلى الشَّهِيدِ

1343. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ collected every two martyrs of Uḥud in one piece of cloth, then he would ask, "Which of them had (knew) more of the Qur'ān?" And if one of them was pointed out for him (as having more knowledge of it), he would put that one first in the grave and say, "I will be a witness on these on the Day of Resurrection." He ordered them to be buried with their blood on their bodies and they were neither washed nor was funeral prayer offered for them.

١٣٤٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني ابنُ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ كَعْبِ بنِ مالِكٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: كانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَىٰ أُحُدٍ في ثَوْبٍ وَاحِدٍ، ثُمَّ يَقُولُ: «أَيُّهُمَا أكْثَرُ أخْذاً للقُرآنِ؟» فإذَا أُشِيرَ لَهُ إلى أحَدِهِما قَدَّمَهُ في اللَّحْدِ وَقالَ: «أنا شَهِيدٌ عَلى هٰؤُلاءِ يَوْمَ القِيامَةِ». وأمَرَ بدَفْنِهِمْ في دمائِهِم وَلَمْ يُغَسَّلُوا وَلَمْ يُصَلَّ عَلَيْهِمْ. [انظر: ١٣٤٥، ١٣٤٦، ١٣٤٧، ١٣٤٨، ١٣٥٣، ٤٠٧٩]

1344. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ: One day the Prophet ﷺ went out and offered the funeral prayer for the martyrs of Uḥud, he then went up the pulpit and said, "I will pave the way for you as your predecessor and will be a witness over you.

١٣٤٤ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَني يَزِيدُ بنُ أبي حَبِيبٍ، عَنْ أبي الخَيْرِ عَنْ عُقْبَةَ بنِ عامِرٍ: أنَّ النَّبِيَّ ﷺ خَرَجَ

By Allāh! I am looking at my *Ḥauḍ* (Tank *Al-Kauṯḥar*) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allāh! I am not afraid that you will worship others along with Allāh after me (my death), but I am afraid that you will fight with one another (for worldly things)." (See H. No. 6590)

يَوْماً فَصلَّى عَلى أهْلِ أُحُدٍ صَلاتَهُ عَلى المَيِّتِ. ثُمَّ انْصَرَفَ إلى المِنْبرِ فَقالَ: «إنِّي فَرَطٌ لَكمْ وأنا شَهِيدٌ عَلَيْكُمْ. وإنِّي وَاللهِ لأَنْظُرُ إلى حَوْضِي الآنَ. وإنِّي أُعْطِيتُ مَفاتيحَ خَزَائنِ الأَرْضِ أوْ مَفاتيحَ الأَرْضِ. وإنِّي وَاللهِ ما أخافُ عَلَيْكُمْ أنْ تُشْرِكُوا بَعْدِي. وَلٰكِنْ أخافُ عَلَيْكُمْ أنْ تَنافَسُوا فِيها». [٣٥٩٦، ٤٠٤٢، ٤٠٨٥، ٦٤٢٦، ٦٥٩٠]

(73) CHAPTER. The burial of two or three men in one grave.

(٧٣) بابُ دَفْنِ الرَّجُلَينِ والثَّلاثَةِ في قَبرٍ

1345. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ buried every two martyrs of Uḥud in one grave.

١٣٤٥ - حدَّثَنا سَعِيدُ بنُ سُلَيْمانَ: حدَّثَنا اللَّيْثُ: حدَّثَنا ابنُ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ كَعْبٍ أنَّ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ: أنَّ النَّبِيَّ ﷺ كانَ يَجْمَعُ بَينَ الرَّجُلَينِ مِنْ قَتْلَى أُحُدٍ. [راجع: ١٣٤٣]

(74) CHAPTER. Whoever thinks that no bath is required for the martyrs.

(٧٤) بابُ مَنْ لَمْ يَرَ غَسْلَ الشُّهَدَاءِ

1346. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Bury them (i.e. martyrs) with their blood." (That was) on the day of the battle of Uḥud. He did not give them *Ghusl* (bath — by washing of the whole body).

١٣٤٦ - حدَّثَنا أبو الوَلِيدِ: حدَّثَنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ كَعْبٍ، عَنْ جابِرٍ قالَ: قالَ النَّبِيُّ ﷺ: «ادْفِنُوهُمْ في دِمائِهِمْ»، يَعْني يَوْمَ أُحُدٍ ولَمْ يُغَسِّلْهُمْ. [راجع: ١٣٤٣]

(75) CHAPTER. Who should be put first in the *Laḥd* (a side extension of a grave) and it is called *Laḥd* because it is to the side. If it is

(٧٥) بابُ مَنْ يُقَدَّمُ في اللَّحْدِ، وسُمِّيَ اللَّحْدَ لأنَّهُ في ناحِيَةٍ،

a straight one (i.e. has no side extension), it is called *Ḍarīḥ*.

وكُلُّ جائِرٍ مُلْحِدٌ، ﴿مُلْتَحَدًا﴾ [الكهف: ٢٧] مَعْدِلاً، وَلَوْ كانَ مُسْتَقيماً كانَ ضَريحاً.

1347. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ shrouded every two men from amongst the martyrs of Uḥud in one piece of cloth, and then he would ask, "Which of them had (knew) more of the Qur'ān?" And if one of them was pointed out for him (as having more knowledge of it), he would put that one first in the grave and say, "I will be a witness on these (on the Day of Resurrection)." Then he ordered them to be buried with blood on their bodies. Neither he offered their funeral prayer nor he gave them *Ghusl* (bath).

١٣٤٧ - حدَّثَنَا ابنُ مُقاتِلٍ: اخْبرَنا عَبْدُ اللهِ: أخْبرَنا اللَّيْثُ بْنُ سَعْدٍ قَالَ: حدَّثَني ابنُ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ كَعْبِ بنِ مالِكٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ كانَ يَجْمَعُ بَيْنَ الرَّجُلَينِ مِنْ قَتْلَى أُحُدٍ في ثَوْبٍ وَاحِدٍ. ثُمَّ يَقُولُ: «أيُّهُمْ أكْثرُ أخْذاً للقُرآنِ؟» فإذَا أُشيرَ لَهُ إلى أحَدِهِما قَدَّمَهُ في اللَّحْدِ، وقالَ: «أنا شَهيدٌ عَلى هٰؤُلاءِ». وَأمَرَ بدَفْنِهِمْ بدِمائِهِمْ، ولَم يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسَّلْهُمْ.

[راجع: ١٣٤٣]

1348. Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما added: Allāh's Messenger ﷺ used to ask about the martyrs of Uḥud as to which of them knew more of the Qur'ān. And when one of them was pointed out as having more of it, he would put him first in the grave and then his companion. (Jābir added): My father and my uncle were shrouded in one sheet.

١٣٤٨ - قَالَ ابْنُ المُبَارَكِ: وَأَخْبَرَنا الأوْزَاعيُّ، عَنِ الزُّهْرِيِّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قَالَ: كانَ رَسُولُ اللهِ ﷺ يَقُولُ لقَتْلَى أُحُدٍ: «أيُّ هٰؤُلاءِ أكْثرُ أخْذاً للقرآنِ؟» فإذَا أُشِيرَ لَهُ إلى رَجُلٍ قَدَّمَهُ في اللَّحْدِ قَبْلَ صَاحِبِهِ. وَقالَ جابرٌ: فَكُفِّنَ أبي وعَمِّي في نَمِرَةٍ وَاحِدَةٍ.

[راجع: ١٣٤٣]

وَقالَ سُلَيْمانُ بنُ كَثيرٍ: حدَّثَني الزُّهريُّ حدَّثَني مَنْ سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ.

(76) CHAPTER. The placing of *Idhkhir* (a kind of shrub with a fragrant smell) and grass in the grave.

1349. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Allāh has made Makkah a sanctuary (sacred place) and it was a sanctuary before me and will be so after me. It was made legal for me (to fight in it) for a few hours of the day. None is allowed to uproot its thorny shrubs, or to cut its trees, or to chase its game, or to pick up its fallen things except a person who announces it publicly." On that Al-'Abbās رَضِيَ اللهُ عَنْهُ said (to the Prophet ﷺ), "Except *Al-Idhkhir* for our goldsmiths and for our graves." And so the Prophet ﷺ added, "Except *Al-Idhkhir*."

And Abū Hurairah رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ said, "Except *Al-Idhkhir* for our graves and houses." And Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "For their goldsmiths and houses."

(٧٦) بابُ الإذْخِرِ والحَشيشِ في القَبْرِ

١٣٤٩ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ حَوْشَبٍ قَالَ: حدَّثَنا عَبْدُ الوَهَّابِ قَالَ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «حَرَّمَ اللهُ عَزَّ وَجَلَّ مَكَّةَ فَلَمْ تَحِلَّ لأحَدٍ قَبْلِي وَلا لأحَدٍ بَعْدِي، أُحِلَّتْ لي ساعَةً مِنْ نَهارٍ، لا يُخْتَلى خَلاها، وَلا يُعْضَدُ شَجَرُها، وَلا يُنَفَّرُ صَيْدُها، وَلا تُلْتَقَطُ لُقَطَتُها إلَّا لِمُعَرِّفٍ». فقالَ العَبَّاسُ رَضِيَ اللهُ عَنْهُ: إلَّا الإذْخِرَ لِصاغَتِنا وَقُبُورِنا. فَقالَ: «إلَّا الإذْخِرَ». وَقالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «لِقُبُورِنا وَبُيُوتِنا». وَقالَ أبانُ بنُ صَالِحٍ، عَنِ الحَسَنِ بنِ مُسْلِمٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ: سَمِعَتِ النَّبِيَّ ﷺ مِثْلَهُ. وقال مُجاهِدٌ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: لِقَيْنِهِمْ وَبُيُوتِهِمْ. [انظر: ١٥٨٧، ١٨٣٣، ١٨٣٤، ٢٠٩٠، ٢٤٣٣، ٢٧٨٣، ٢٨٢٥، ٣٠٧٧، ٣١٨٩، ٤٣١٣]

(77) CHAPTER. Can the dead body be taken out of its grave and *Lahd* for some reason?

1350. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ came to 'Abdullāh bin Ubaī (a hypocrite) after his death, and he has been laid in his pit (grave). He ordered (that he be taken out of the

(٧٧) بابٌ: هَلْ يُخْرَجُ المَيِّتُ مِنَ القَبرِ وَاللَّحْدِ لِعِلَّةٍ؟

١٣٥٠ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ ابنَ عَبْدِ اللهِ: رَضِيَ اللهُ

grave), and he was taken out. Then he placed him on his knees and threw some of his saliva on him and clothed him in his (the Prophet's) own shirt. Allāh knows better (why he did so). 'Abdullāh bin Ubaī had given his shirt to Al-'Abbās to wear. Abū Hārūn said, "Allāh's Messenger ﷺ at that time had two shirts, and the son of 'Abdullāh bin Ubaī said to him, 'O Allāh's Messenger! Clothe my father in your shirt which has been in contact with your skin.'" Sufyān added, "Thus people think that the Prophet ﷺ clothed 'Abdullāh bin Ubaī in his shirt in lieu of what he ('Abdullāh) had done (for Al-'Abbās, the Prophet's uncle.)"

عَنْهُما قالَ: أتى رَسُولُ اللهِ ﷺ عَبْدَ اللهِ بنَ أبيٍّ بَعْدَ ما أُدْخِلَ حُفْرَتَهُ فأمَرَ بِهِ فأُخْرِجَ فَوَضَعَهُ عَلى رُكْبَتَيْهِ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ وألْبَسَهُ قَمِيصَهُ، فاللهُ أعْلَمُ. وكَانَ كَسا عَبَّاساً قَمِيصاً، قالَ سُفْيانُ: وَقالَ أبو هَارُوْنَ: وكانَ عَلى رَسُولِ اللهِ ﷺ قَمِيصَانِ، فَقالَ لَهُ ابنُ عَبْدِ اللهِ: يا رَسُولَ اللهِ ألْبِسْ أبي قَمِيصَكَ الَّذِي يَلِي جِلْدَكَ. قالَ سُفْيانُ: فَيَرَوْنَ أنَّ النَّبِيَّ ﷺ ألْبَسَ عَبْدَ اللهِ قَمِيصَهُ مُكافأةً لِمَا صَنَعَ.

1351. Narrated Jābir رَضِيَ اللهُ عَنْهُ: When the time of the battle of Uḥud approached, my father called me at night and said, "I think that I will be the first amongst the Companions of the Prophet ﷺ to be martyred. I do not leave anyone after me dearer to me than you, except Allāh's Messenger and I owe some debt and you should repay it and treat your sisters favourably (nicely and politely)." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr), so I took his body out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear.

١٣٥١ - **حدَّثَنا** مُسَدَّدٌ: أخْبَرَنا بِشْرُ ابنُ المُفَضَّلِ: حدَّثَنا حُسَيْنٌ المُعَلِّمُ، عَنْ عَطاءٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا حَضَرَ أُحُدٌ دَعانِي أبي مِنَ اللَّيْلِ فَقالَ: ما أُرانِي إلَّا مَقْتُولاً في أوَّلِ مَنْ يُقْتَلُ مِنْ أصْحابِ النَّبِيِّ ﷺ، وإنِّي لا أتْرُكُ بَعْدِي أعَزَّ عَلَيَّ مِنْكَ، غَيْرَ نَفْسِ رَسُولِ اللهِ ﷺ. وَإنَّ عَلَيَّ دَيْناً فاقْضِ وَاسْتَوْصِ بِأخَوَاتِكَ خَيراً. فأصْبَحْنا فَكانَ أوَّلَ قَتِيلٍ وَدُفِنَ مَعَهُ آخَرُ في قَبرٍ، ثُمَّ لَمْ تَطِبْ نَفْسِي أنْ أتْرُكَهُ مَعَ الآخَرِ فاسْتَخْرَجْتُهُ بَعْدَ سِتَّةِ أشْهُرٍ فإذَا هُوَ كَيَوْمِ وَضَعْتُهُ هُنَيَّةً غَيْرَ أُذُنِهِ. [انظر: ١٣٥٢]

1352. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A man was buried along with my father and I did not like it till I took him (i.e. my father) out and

١٣٥٢ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سَعِيدُ بنُ عامِرٍ، عَنْ

buried him in a separate grave.

شُعْبَةَ عَنِ ابنِ أبي نجيح عَنْ عَطاءٍ، عَنْ جابرٍ رَضِيَ اللهُ عَنْهُ، قالَ: دُفِنَ مَعَ أبي رَجُلٌ فَلَمْ تَطِبْ نَفْسِي حتَّى أخْرَجْتُهُ فَجَعَلْتُهُ في قَبرٍ عَلى حِدَةٍ. [راجع: ١٣٥١]

(78) CHAPTER. The *Laḥd* and the (straight) cut in the grave (see Chapter 74).

(٧٨) بابُ اللَّحْدِ والشَّقِّ في القَبْرِ

1353. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ put every two martyrs of Uḥud (in one grave) and then he would ask, "Which of them had (knew) more of the Qur'ān?" And if one of them was pointed out for him (as having more knowledge), he would put him first in the *Laḥd* and say, "I will be a witness on these on the Day of Resurrection." Then he ordered them to be buried with their blood on their bodies and he did not have them washed.

١٣٥٣ - حدَّثَنا عَبْدانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا اللَّيْثُ بنُ سَعْدٍ قالَ: حدَّثَنِي ابنُ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ كَعْبِ ابنِ مالِكٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ رَجُلَيْنِ مِنْ قَتْلى أُحُدٍ ثُمَّ يَقُولُ: «أيُّهُمْ أكْثَرُ أخْذاً للقُرآنِ؟» فإذا أُشِيرَ لَهُ إلى أحَدِهِما قَدَّمَهُ في اللَّحْدِ، فَقالَ: «أنا شَهِيدٌ عَلى هٰؤُلاءِ يَوْمَ القِيامَةِ». فأمَرَ بدَفْنِهِمْ بدِمائِهِمْ وَلَمْ يُغَسِّلْهُمْ. [راجع: ١٣٤٣]

(79) CHAPTER. If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him? Should Islām be explained to a boy (below the age of puberty)?

(٧٩) بابٌ: إذَا أسْلَمَ الصَّبِيُّ فَماتَ، هَلْ يُصَلَّى عَلَيْهِ؟ وَهَلْ يُعْرَضُ عَلى الصَّبِيِّ الإسْلامُ؟

And Al-Ḥasan, Shuraiḥ, Ibrāhīm and Qatāda said, "If one of the parents of the boy becomes a Muslim, then the boy will be with the Muslim parent." And Ibn 'Abbās رضى الله عنهما was with his mother who was amongst the weak and the poor people, and was not with his father who was on the religion of his nation. And said, "Islām is always superior and never inferior."

وَقالَ الحَسَنُ وَشُرَيْحٌ وَإبْراهِيمُ وَقتادَةُ: إذَا أسْلَمَ أحَدُهُما فالوَلَدُ مَعَ المُسْلِمِ. وكانَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما مَعَ أُمِّهِ مِنَ المُسْتَضْعَفِينَ، وَلَمْ يَكُنْ مَعَ أبِيهِ عَلى دِينِ قَوْمِهِ. وَقالَ: الإسْلامُ يَعْلُو وَلا يُعْلى.

1354. Narrated ('Abdūllah) Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar (رضى الله عنه) set out along

١٣٥٤ - حدَّثَنا عَبْدانُ: أخْبَرَنا

with the Prophet ﷺ with a group of people to Ibn Ṣaiyyād till they saw him playing with the boys near the hillocks of Banī Mughāla. Ibn Ṣaiyyād, at that time was nearing his puberty and did not notice (us) until the Prophet ﷺ stroked him with his hand and said to him, "Do you testify that I am Allāh's Messenger?" Ibn Ṣaiyyād looked at him and said, "I testify that you are the Messenger of illiterates." Then Ibn Ṣaiyyād asked the Prophet ﷺ, "Do you testify that I am Allāh's Messenger?" The Prophet ﷺ refuted it and said, "I believe in Allāh and His Messenger." Then he said (to Ibn Ṣaiyyād),[1] "What do you think?" Ibn Ṣaiyyād answered, "True people and liars visit me." The Prophet ﷺ said, "You have been confused as to this matter."

Then the Prophet ﷺ said to him, "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Ṣaiyyād said, "It is *Al-Dukḥ* (the smoke)."[2] The Prophet ﷺ said, "Let you be in ignominy. You cannot cross your limits." On that 'Umar رَضِيَ اللهُ عَنْهُ said, "O Allāh's Messenger! Allow me to chop his head off." The Prophet ﷺ said, "If he is he (i.e. *Ad-Dajjāl*), then you cannot over-power him, and if he is not, then there is no use of murdering him." (See H. No. 3055).

عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سالِمُ بنُ عَبْدِ اللهِ أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ: أَنَّ عُمَرَ انْطَلَقَ مَعَ النَّبِيِّ ﷺ في رَهْطٍ قِبَلَ ابنِ صَيَّادٍ حتَّى وَجَدُوهُ يَلْعَبُ مَعَ الصِّبْيانِ عِنْدَ أُطُمِ بَنِي مَغالَةَ، وَقَدْ قارَبَ ابنُ صَيَّادٍ الحُلُمَ فَلَمْ يَشْعُرْ حتَّى ضَرَبَ النَّبِيُّ ﷺ بيَدِهِ ثُمَّ قالَ لِابْنِ صَيَّادٍ: «أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟» فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ، فَقالَ ابنُ صَيَّادٍ للنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟ فَرَفَضَهُ، وَقالَ: «آمَنْتُ باللهِ وَبِرُسُلِهِ». فَقالَ لَهُ: «ماذَا تَرَى؟» قالَ ابنُ صَيَّادٍ: يأْتِينِي صَادِقٌ وكاذِبٌ. فَقالَ النَّبِيُّ ﷺ: «خُلِّطَ عَلَيكَ الأَمْرُ». ثُمَّ قالَ لَهُ النَّبِيُّ ﷺ: «إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئاً»، فَقالَ ابنُ صَيَّادٍ: هُوَ الدُّخُّ، فَقالَ: اخْسَأْ، فَلَنْ تَعْدُوَ قَدْرَكَ. فَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: دَعْنِي يا رَسُولَ اللهِ أَضْرِبْ عُنُقَهُ، فَقالَ النَّبِيُّ ﷺ: «إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلا خَيرَ لَكَ في قَتْلِهِ». [انظر: ٣٠٥٥، ٦١٧٣، ٦٦١٨]

1355. Ibn 'Umar رَضِيَ اللهُ عَنْهُما added: Later on Allāh's Messenger ﷺ once again went along with Ubaī bin Ka'b to the date-palm

١٣٥٥ - وَقالَ سالِمٌ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ:

(1) (H.1354) Ibn Ṣaiyyād: was a soothsayer. (See the footnote of *Ḥadīṯ* No.3055, Vol.4.)
(2) (H.1354) i.e., Verse No.10 of the *Sūrah-Ad-Dukḥān*, 44:10. (The Qur'ān).

trees (garden) where Ibn Ṣaiyyād was staying. The Prophet ﷺ wanted to hear something from Ibn Ṣaiyyād before Ibn Ṣaiyyād could see him, and the Prophet ﷺ saw him lying, covered with a sheet and from where his murmurs were heard. Ibn Saiyyād's mother saw Allāh's Messenger ﷺ while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Ṣaiyyād, "O Sāf! (and that was the name of Ibn Ṣaiyyād) Here is Muḥammad." And with that Ibn Ṣaiyyād got up.

The Prophet ﷺ said, "Had this woman left him (had she not disturbed him), then Ibn Ṣaiyyād would have revealed the reality of his case."

انْطَلَقَ بَعْدَ ذٰلِكَ رَسُولُ اللهِ ﷺ وأُبَيُّ بْنُ كَعْبٍ إلى النَّخْلِ الَّتِي فِيها ابنُ صَيَّادٍ وَهُوَ يَخْتِلُ أن يَسْمَعَ مِن ابنِ صَيَّادٍ شَيْئاً قَبْلَ أن يَرَاهُ ابنُ صَيَّادٍ. فَرَآهُ النَّبِيُّ ﷺ وَهُوَ مُضْطَجِعٌ، يَعْنِي في قَطِيفَةٍ لَهُ فِيها رَمْزَةٌ أوْ زَمْرَةٌ، فَرأتْ أُمُّ ابنِ صَيَّادٍ رَسُولَ اللهِ ﷺ وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ فَقالَتْ لِابنِ صَيَّادٍ: يا صَافِ - وَهُوَ اسْمُ ابنِ صَيَّادٍ - هٰذَا مُحَمَّدٌ ﷺ، فَثارَ ابنُ صَيَّادٍ، فَقالَ النَّبِيُّ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ». وَقالَ شُعَيْبٌ زَمْزَمَةٌ. فَرَفَصَهُ وَقالَ إِسْحَاقُ الْكَلْبِيُّ وَعُقَيْلٌ: رَمْرَمَةٌ. وَقالَ مَعْمَرٌ: رَمْزَةٌ. [انظر: ٢٦٣٨، ٣٠٣٣، ٣٠٥٦، ٦١٧٤]

1356. Narrated Anas رَضِيَ اللهُ عَنْهُ: A young Jewish boy used to serve the Prophet ﷺ and he became sick. So, the Prophet ﷺ went to visit him. He sat near his head and asked him to embrace Islām. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qāsim ﷺ, and the boy embraced Islām. The Prophet ﷺ came out saying: "All the praises and thanks be to Allah Who saved the boy from the Hell-fire."

١٣٥٦ - حدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ وَهُوَ ابنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ غُلامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ فأتاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَقَعَدَ عِنْدَ رأسِهِ فَقالَ لَهُ: «أَسْلِمْ»، فَنَظَرَ إلى أبِيهِ وَهُوَ عِنْدَهُ فَقالَ لَهُ: أطِعْ أبا القاسِمِ ﷺ فأسْلَمَ فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: «الْحَمْدُ للهِ الذي أنْقَذَهُ مِنَ النَّارِ». [انظر: ٥٦٥٧]

1357. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: My mother and I were among the weak and oppressed. I from among the children, and my mother from among the women.

١٣٥٧ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: قال عُبَيْدُ اللهِ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما

يَقُولُ: كُنْتُ أنا وأُمِّي مِنَ المُسْتَضْعَفِينَ، أنا مِنَ الوِلْدَانِ وأُمِّي مِنَ النِّساءِ. [انظر: ٤٥٨٧، ٤٥٨٨، ٤٥٩٧]

1358. Narrated Ibn Shihāb: The funeral prayer should be offered for every child, even if he were the son of a prostitute, as he was born with a true faith of Islām (i.e., to worship none but Allāh Alone). If his parents are Muslims, particularly the father, even if his mother were a non-Muslim, and if he after the delivery cries (even once) before his death (i.e., born alive) then the funeral prayer must be offered. And if the child does not cry after his delivery (i.e., born dead) then his funeral prayer should not be offered, and he will be considered as a miscarriage. Abū Hurairah رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ said, "Every child is born with a true faith (i.e. to worship none but Allāh Alone), but his parents convert him to Judaism or to Christianity or to Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then Abū Hurairah رَضِيَ اللهُ عَنْهُ recited the holy Verses: '...Allāh's *Fitrah* (i.e., Allāh's Islāmic Monotheism), with which He has created mankind...'" (V.30:30).

١٣٥٨ - حدَّثَنَا أبُو اليمانِ: أخْبرَنا شُعَيْبٌ: قال ابنُ شِهابٍ: يُصَلَّى عَلى كُلِّ مَوْلُودٍ مُتَوَفًّى وَإنْ كانَ لِغَيَّةٍ من أجْلِ أنَّهُ وُلِدَ على فطرَةِ الإسْلامِ، يَدَّعي أبَوَاه الإسْلامَ أوْ أبُوهُ خاصَّةً. وَإنْ كانَتْ أُمُّهُ على غَيْرِ الإسْلامِ إذَا اسْتَهَلَّ صارِخاً صُلِّيَ عَلَيْهِ وَلَا يُصَلَّى على مَنْ لا يَستهلُّ منْ أجْلِ أنَّهُ سِقْطٌ، فإنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ كانَ يُحَدِّثُ: قالَ النَّبِيُّ ﷺ: «ما منْ مَوْلُودٍ إلَّا يُولَدُ على الفِطْرَةِ، فأبَوَاهُ يُهَوِّدَانِهِ أوْ يُنَصِّرَانِهِ أوْ يُمَجِّسانِهِ. كما تُنْتجُ البَهيمَةُ بَهيمَةً جمعاءَ، هَلْ تُحِسُّونَ فِيها منْ جَدْعاءَ؟» ثُمَّ يَقُولُ أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ﴿فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا﴾ [الروم: ٣٠] الآيَةَ. [انظر: ١٣٥٩، ١٣٨٥، ٤٧٧٥، ٦٥٩٩]

1359. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Every child is born on *Fitrah* [true faith of Islāmic Monotheism (i.e. to worship none but Allāh Alone)] but his parents convert him to Judaism, Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then Abū Hurairah رَضِيَ اللهُ عَنْهُ recited the holy Verses: "Allah's *Fitrah* (i.e. Allāh's Islāmic Monotheism) with which He has created

١٣٥٩ - حدَّثَنَا عَبْدَانُ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا يُونُسُ، عَنِ الزُّهْرِي قَالَ: أخْبرَني أبو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما مِنْ مَوْلُودٍ إلَّا يُولَدُ عَلى الفِطْرَةِ، فأبَوَاهُ يُهَوِّدانِهِ أو يُنَصِّرَانِهِ أوْ يُمَجِّسانِهِ، كما

mankind. No change let there be in *Khalq-illāh* (i.e. the Religion of Allāh - Islamic Monotheism), that is the Straight Religion (Islām)...." (V.30:30)

تُنْتِجُ البَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فيها مِنْ جَدْعَاءَ؟». ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: ﴿فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ﴾. [الروم: ٣٠]. راجع: ١٣٥٨

(80) CHAPTER. If *Al-Mushrik*[1] says, *"Lā ilāha illallāh"* (none has the right to be worshipped but Allāh) at the time of his death.

(٨٠) **بابٌ: إذا قالَ المشْرِكُ عِنْدَ المَوْتِ: لا إلَهَ إلَّا اللهُ**

1360. Narrated Al-Musaiyab: When the time of the death of Abū Ṭālib approached, Allāh's Messenger ﷺ went to him and found Abū Jahl bin Hishām and 'Abdullāh bin Abī Umaiyya bin Al-Mughira by his side. Allāh's Messenger ﷺ said to Abū Ṭālib, "O uncle! Say: *'Lā ilāha illallāh* (none has the right to be worshipped but Allāh)', a sentence with which I shall be a witness (i.e., argue) for you before Allāh." Abū Jahl and 'Abdullāh bin Abī Umaiyya said, "O Abū Ṭālib! Are you going to denounce the religion of 'Abdul Muṭṭalib?" Allāh's Messenger ﷺ kept on inviting Abū Ṭālib to say it (i.e.: *Lā ilāha illallāh*) while they (Abū Jahl and 'Abdullāh) kept on repeating their statement till Abū Ṭālib said as his last statement, that he was on the religion of 'Abdul Muṭṭalib and refused to say: *Lā ilāha illallāh*. Then Allāh's Messenger ﷺ said, "I will keep on asking Allāh's Forgiveness for you unless I am forbidden (by Allāh) to do so." So Allāh revealed (the Verse) concerning him [i.e., "It is not (proper) for the Prophet ﷺ and those who believe, to ask Allāh's Forgiveness for the *Mushrikūn*[2] even though they be of

١٣٦٠ - **حدَّثَنَا** إسحَاقُ: أخبرَنا يَعقُوبُ بنُ إبْرَاهِيمَ قالَ حدَّثَني أبي عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني سَعِيدُ بنُ المُسَيَّبِ عَنْ أبيهِ أنَّهُ أخْبرَهُ أنَّهُ لمَّا حَضَرَتْ أبا طالبٍ الوَفاةُ جاءهُ رَسُولُ اللهِ ﷺ فَوَجَدَ عِنْدَهُ أبا جَهْلِ بنَ هِشامٍ وَعَبْدَ اللهِ بْنَ أبي أُمَيَّةَ ابنِ المُغِيرَةِ، قَالَ رَسُولُ اللهِ ﷺ لأبي طالبٍ: «يا عَمِّ، قُلْ: لا إلَهَ إلَّا اللهُ، كَلِمَةً أشْهَدُ لكَ بِها عِنْدَ اللهِ». فَقالَ أبو جَهْلٍ وَعَبْدُ اللهِ بنُ أبي أُمَيَّةَ: يا أبا طالبٍ، أتَرْغَبُ عَنْ مِلَّةِ عَبْدِ المُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللهِ ﷺ يَعْرِضُها عَلَيْهِ وَيَعُودَانِ بتلْكَ المَقَالَةِ حتَّى قالَ أبُو طالبٍ آخرَ ما كَلَّمَهُمْ هُو عَلى ملَّةِ عَبْدِ المُطَّلِبِ، وَأبَى أنْ يَقُولَ: لا إلَهَ إلَّا اللهُ. فَقالَ

(1) (Ch.79) *Al-Mushrik* (*Al-Mushrikūn*): Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ.

(2) (H.1360) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the=

kin, after it has become clear to them that they are dwellers of the Fire"] (V.9:113).

رَسُولُ اللهِ ﷺ: «أَمَا وَاللهِ لأَسْتَغْفِرَنَّ لَكَ ما لَمْ أُنْهَ عَنْكَ» فأَنْزَلَ اللهُ تَعالى فِيهِ الآية [التوبة: ١١٣]. [انظر: ٣٨٨٤، ٤٦٧٥، ٤٧٧٢، ٦٦٨١]

(81) CHAPTER. Placing a leaf of a date-palm over the grave.

And Buraida Al-Aslamī asked that two leaves of a date-palm be put on his grave. Ibn 'Umar saw a tent made of hair (of goats) over the grave of 'Abdur Raḥmān and said, "O Boy! Remove it from the grave for his deeds will shade him."

And Khārija bin Zaid said, "(I remember) when we were young during the caliphate of 'Uthmān رَضِيَ اللهُ عَنْهُ we (used to jump over the graves and) used to consider as the best jumper the one who would jump over the grave of Uthmān bin Maz'ūn."

Uthmān bin Ḥakīm said, "Khārija caught hold of my hand and made me sit over a grave and informed me that his uncle Yazīd bin Thābit said, 'Sitting over a grave is disliked for one with the purpose of doing *Ḥadaṯh* over it.'" And Nāfi' said, "Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to sit over the graves." [See *Fatḥ Al-Bari*].

(٨١) بابُ الْجَرِيْدَةِ عَلى القَبرِ،

وَأوصَى بُرَيْدَةُ الأسْلَمِيُّ أنْ يُجْعَلَ في قَبرِهِ جَرِيْدَتَانِ. وَرَأى ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُما فُسْطاطاً عَلى قَبرِ عَبْدِ الرَّحْمٰنِ فَقالَ: انْزِعْهُ يا غُلامُ فإنَّما يُظِلُّهُ عَمَلُهُ. وَقالَ خارِجَةُ بنُ زَيْدٍ: رَأيْتُنِي وَنَحْنُ شُبَّانٌ في زَمَنِ عُثمانَ رَضِيَ اللهُ عَنْهُ وَإنَّ أشَدَّنا وَثْبَةً الذِي يَثِبُ قَبرَ عُثمانَ بنِ مَظْعونٍ حتَّى يُجاوِزَهُ. وقالَ عُثمانُ بنُ حَكيمٍ: أخَذَ بيَدِي خارِجَةُ فأجْلَسني عَلى قَبرٍ وَأخْبرَني عَنْ عَمِّهِ يَزيدَ بنِ ثابتٍ قالَ: إنَّما كُرِهَ ذلكَ لمَنْ أحْدَثَ عَلَيْهِ. وقالَ نافِعٌ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَجْلِسُ عَلى القُبُورِ.

١٣٦١ - حدَّثَنَا يَحْيى قَالَ: حدَّثَنا أبُو مُعاوِيَةَ، عَنِ الأعمَشِ، عَنْ مجاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ: أنَّهُ مَرَّ بقَبْرَيْنِ يُعَذَّبانِ فَقالَ: «إنَّهُما لَيُعَذَّبانِ وما يُعذَّبان في كَبيرٍ. أمَّا أحَدُهُما فَكانَ لا يَسْتَتِرُ منَ البَوْلِ، وَأمَّا الآخَرُ فكانَ يَمْشِي

1361. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ once passed by two graves, and those two persons (in the graves) were being tortured. He said, "They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enemity between friends)." He then took a green branch of a date-palm tree, split it into two pieces and fixed one on each grave. The people said, "O Allāh's Messenger! Why

=Oneness of Allāh and in His Messenger Muhammad (ﷺ).

have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry."[1] (See H.No. 216 and its footnote).

بالنَّميمَةِ». ثُمَّ أخَذَ جَرِيدَةً رَطْبَةً فَشَقَّها بنِصْفَينِ ثُمَّ غرزَ في كُلِّ قَبْرٍ وَاحِدَةً، فَقالُوا: يا رَسُولَ اللهِ لِمَ صَنَعْتَ هٰذَا؟ فَقالَ: «لَعَلَّهُ أنْ يُخَفَّفَ عَنْهُما ما لَمْ يَيْبَسَا». [راجع: ٢١٦]

(82) CHAPTER. Preacher delivering a lecture at a grave and the sitting of his companions around him.

(٨٢) بابُ مَوْعِظةِ المُحَدِّثِ عِنْدَ القَبرِ وَقُعُودِ أصْحابِهِ حَوْلَهُ،

﴿يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ﴾ [المعارج: ٤٣] الأجْدَاثُ: القُبُورُ. ﴿بُعْثِرَتْ﴾ [الانفطار: ٤]: أُثِيرَتْ. بَعْثَرْتُ حَوْضِي جعلْتَ أسْفَلَهُ أعْلاهُ. الإيفاضُ: الإسراعُ. وَقَرَأ الأعمَشُ ﴿إِلَىٰ نُصُبٍ يُوفِضُونَ﴾ [المعارج: ٤٣] إلى شَيْءٍ مَنْصُوبٍ يَسْتَبِقُونَ إلَيْهِ. والنُّصْبُ وَاحِدٌ. وَالنَّصْبُ مَصْدَرٌ. ﴿يَوْمُ ٱلْخُرُوجِ﴾ [ق: ٤٣] من قُبُورِهِم ﴿يَنسِلُونَ﴾ [يس: ٥١]: يَخْرُجُونَ.

1362. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: We were accompanying a funeral procession in Baqī'-il-Gharqad. The Prophet ﷺ came to us and sat and we sat around him. He had a small stick in his hand, then he bent his head and started scraping the ground with the stick. He then said, "There is none among you, nor any person created, but has a place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allāh's Messenger! Should we not depend on what has been written for us and leave the deeds, as whoever amongst us is

١٣٦٢ - حدَّثَنَا عُثمانُ قالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بنِ عُبَيْدَةَ عَنْ أبي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا في جَنازَةٍ في بَقيعِ الغَرْقَدِ فأتانا النَّبِيُّ ﷺ فَقَعَدَ وَقَعَدْنا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَنَكَّسَ فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قالَ: «ما مِنْكُمْ منْ أحَدٍ، ما مِنْ نَفْسٍ مَنْفُوسَةٍ إلَّا كُتِبَ مَكانُها مِنَ الجَنَّةِ وَالنَّارِ، وإلَّا قَدْ كُتِبَتْ شَقِيَّةً أوْ

(1) (H. 1361) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons. [See *Fath-Al-Bārī*].

blessed will do the deeds of a blessed person, and whoever amongst us is wretched, will do the deeds of a wretched person?" The Prophet ﷺ said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses:-

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him. And believes in *Al-Ḥusna* [(the best) i.e., either *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) or a reward from Allāh i.e., Allāh will compensate him for what he will spend in Allāh's Way or bless him with Paradise]. [V.92: 5-7]

سَعِيدَةً». فَقالَ رَجُلٌ: يا رَسُولَ اللهِ، أفَلا نَتَّكِلُ عَلى كتابِنا وَنَدَعُ العَمَلَ؟ فمَنْ كانَ منَّا مِنْ أهْلِ السَّعادَةِ فَسَيَصِيرُ إلى عَمَلِ أهْلِ السَّعادَةِ. وَأمَّا مَنْ كانَ منَّا مِنْ أهْلِ الشَّقاوةِ فَسَيَصِيرُ إلى عَمَلِ أهْلِ الشَّقاوَةِ. قالَ: «أمَّا أهْلُ السَّعادَةِ فَيُيَسَّرُونَ لعملِ السَّعادةِ، وأمَّا أهْلُ الشَّقاوةِ فَيُيَسَّرُونَ لِعَمَلِ الشَّقاوَةِ». ثُمَّ قَرَأ: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ۝٥ وَصَدَّقَ بِٱلْحُسْنَىٰ ۝٦﴾ [الليل: ٥-٦] الآيَةَ. [انظر: ٤٩٤٥، ٤٩٤٦، ٤٩٤٧، ٤٩٤٨، ٦٢١٧، ٦٦٠٥، ٧٥٥٢]

(83) CHAPTER. What is said about committing suicide.

(٨٣) بابُ ما جاءَ في قاتِلِ النَّفْسِ

1363. Narrated Thābit bin Ad-Ḍaḥḥāk رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever intentionally swears falsely by a religion other than Islām, then he is what he has said, (e.g., if he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron will be punished with the same piece of iron in the Hell-fire."

١٣٦٣ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا خالِدٌ، عَنْ أبي قِلابَةَ، عَنْ ثابِتِ بنِ الضَّحَّاكِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الإسْلامِ كاذِباً مُتَعَمِّداً فَهُوَ كما قالَ، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ عُذِّبَ بِهِ في نارِ جَهَنَّمَ». [انظر: ٤١٧١، ٤٨٤٣، ٦٠٤٧، ٦١٠٥، ٦٦٥٢]

1364. Narrated Jundab: The Prophet ﷺ said, "A man was inflicted with wounds and he committed suicide, and so Allāh said: My slave has caused death on himself hurriedly, so I forbid Paradise for him."

١٣٦٤ - وَقالَ حَجَّاجُ بنُ مِنهالٍ: حدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنِ الحَسَنِ: حدَّثَنا جُنْدَبٌ رَضِيَ اللهُ عَنْهُ في هذا المَسجِدِ فَما نَسِينا وَما نَخافُ أنْ يَكْذِبَ جُنْدَبٌ عَلَى النَّبِيِّ ﷺ قالَ:

«كانَ بِرَجُلٍ جِرَاحٌ، قَتلَ نَفْسَهُ فَقالَ اللهُ عَزَّ وَجَلَّ: بَدَرَنِي عَبْدِي بِنَفْسِهِ، حَرَّمْتُ عَلَيْهِ الجَنَّةَ». [انظر: ٣٤٦٣]

1365. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-fire (forever), and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire."

١٣٦٥ - حدَّثَنَا أبُو اليمانِ: أخْبرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «الذِي يَخْنُقُ نَفْسَهُ يَخْنُقُها في النَّارِ، والذِي يَطْعُنُها يَطْعُنُها في النَّارِ». [انظر: ٥٧٧٨]

(84) CHAPTER. It is disliked to offer the funeral prayer for the hypocrites, and to ask Allāh's Forgiveness for the *Mushrikūn* (polytheists, pagans, etc.).

(٨٤) بابٌ ما يُكْرَهُ منَ الصَّلاةِ عَلى المُنافِقِينَ وَالاستِغْفارِ للمُشْرِكِينَ،

This is narrated by Ibn 'Umar رَضِيَ اللهُ عَنْهُما on the authority of the Prophet ﷺ.

رَوَاهُ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ.

1366. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: When 'Abdullāh bin Ubaī bin Salūl died, Allāh's Messenger ﷺ was requested to offer his funeral prayer. When Allāh's Messenger ﷺ stood up to offer the prayer. I got up quickly and said, "O Allāh's Messenger! Are you going to offer prayer for Ibn Ubaī and he said so-and-so on such and such occasions?" And started mentioning all that he had said. Allāh's Messenger ﷺ smiled and said, "O 'Umar! Leave me." When I talked too much he said, "I have been given the choice and I have chosen (to offer the prayer). Had I known that he would be forgiven by asking for Allāh's Forgiveness for more than seventy times, surely I would have done so." ('Umar added): Allāh's Messenger ﷺ offered his funeral prayer and returned and after a short while the two Verses of *Sūrat Barā'* (*At-Tauba*) were revealed: "And never (O Muḥammad ﷺ)

١٣٦٦ - حدَّثَنا يَحْيى بنُ بُكَيرٍ قَالَ: حدَّثَني اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ، عَنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُمْ أنَّهُ قالَ: لمَّا ماتَ عَبْدُ اللهِ بنُ أُبيٍّ بنُ سَلُولَ دُعِيَ لَهُ رَسُولُ اللهِ ﷺ لِيُصَلِّيَ عَلَيْهِ. فَلَمَّا قامَ رَسُولُ اللهِ ﷺ وثَبْتُ إلَيْهِ فَقُلْتُ: يا رَسُولَ اللهِ أتُصَلِّي عَلى ابنِ أُبَيٍّ؟ وقَدْ قالَ يَوْمَ كَذَا وكَذَا: كَذَا وكَذَا، أُعَدِّدُ عَلَيْهِ قَوْلَهُ. فَتَبَسَّمَ رَسُولُ اللهِ ﷺ وَقالَ: «أخِّرْ عَنِّي يا عُمَرُ»، فَلَمَّا أكْثَرْتُ عَلَيْهِ قالَ: «إنِّي خُيِّرْتُ فاخْتَرْتُ لَوْ أعْلَمُ أنِّي لَوْ زِدْتُ عَلى

pray (funeral prayer) for any of them (hypocrites) who dies... (to the end of the Verse) while they were *Fāsiqun* (rebellious..." V.9:84. ('Umar added), "Later I was astonished at my daring before Allāh's Messenger ﷺ on that day. And Allāh and His Messenger know better."

السَّبْعِينَ يُغْفَرُ لَهُ لَزِدْتُ عَلَيْها». قالَ: فَصلَّى عَلَيْهِ رَسُولُ اللهِ ﷺ ثُمَّ انْصَرَفَ فَلَمْ يَمْكُثْ إِلَّا يَسِيراً حتَّى نَزَلَتِ الآيَتانِ مِن بَرَاءَةَ [٨٠] ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا﴾ إلى قوله ﴿وَهُمْ فَٰسِقُونَ﴾ قالَ: فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتي عَلى رَسُولِ اللهِ ﷺ يَوْمَئِذٍ، وَاللهُ وَرَسُولُهُ أَعْلَمُ». [انظر: ٤٦٧١]

(85) CHAPTER. The praising of a deceased by the people.

(٨٥) بابُ ثَناءِ النَّاسِ عَلى المَيِّتِ

1367. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A funeral procession passed and the people praised the deceased. The Prophet ﷺ said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet ﷺ said, "It has been affirmed to him". 'Umar bin Al-Khaṭṭāb asked (Allāh's Messenger ﷺ), "What has been affirmed?" He replied, "You have praised this one, so Paradise has been affirmed to him; and you have dispraised (spoken badly of) the other, so Fire (Hell) has been affirmed to him. You people are Allāh's witnesses on earth."

١٣٦٧ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ قالَ: سَمِعْتُ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: مُرَّ بِجَنازَةٍ فأَثْنَوْا عَلَيْها خَيراً، فَقالَ النَّبِيُّ ﷺ: «وَجَبَتْ». ثُمَّ مَرُّوا بأُخْرَى فأَثْنَوْا عَلَيْها شراً، فَقالَ: «وَجَبَتْ». فَقالَ عُمَرُ بنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ: ما وَجَبَتْ؟ قالَ: «هٰذا أَثْنَيْتُمْ عَلَيْهِ خَيراً فَوَجَبَتْ لَهُ الجَنَّةُ، وَهَذا أَثْنَيْتُمْ عَلَيْهِ شَرّاً فَوَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَداءُ اللهِ في الأَرْضِ». [انظر: ٢٦٤٢]

1368. Narrated Abū Al-Aswad: I came to Al-Madīna when an epidemic disease had broken out. While I was sitting with 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ a funeral procession passed by and the people praised the deceased. 'Umar said, "It has been affirmed to him." And another funeral procession passed by and the people praised the deceased. 'Umar said, "It has been

١٣٦٨ - **حدَّثَنا** عَفَّانُ بنُ مُسْلِمٍ هُوَ الصَّفَّارُ: حدَّثَنا داوُدُ بنُ الفُراتِ، عَنْ عَبْدِ اللهِ ابنِ بُرَيْدَةَ، عَنْ أبي الأَسْوَدِ قالَ: قَدِمْتُ المَدِينَةَ وَقَدْ وَقَعَ بها مَرَضٌ فَجَلَسْتُ إلى عُمَرَ ابن الخَطَّابِ رَضِيَ اللهُ عَنْهُ فَمَرَّتْ بِهِمْ

affirmed to him." A third (funeral procession) passed by and the people dispraised (spoke badly) of the deceased. He said, "It has been affirmed to him." I (Abū Al-Aswad) asked, "O chief of the believers! What has been affirmed?" He replied, "I said the same as the Prophet ﷺ had said, that is: if four persons testify the piety of a Muslim, Allāh will grant him Paradise.' We asked, 'If three persons testify his piety?' He (the Prophet ﷺ) replied, 'Even three.' Then we asked, 'If two?' He replied, 'Even two.' We did not ask him regarding one witness."

جَنازَةٌ فأُثْنِيَ عَلى صَاحِبها خَيراً. فَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: وَجَبَتْ. ثُمَّ مُرَّ بأُخْرَى فأُثْنِيَ عَلى صَاحِبِها خَيراً فَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: وَجَبَتْ، ثُمَّ مُرَّ بالثَّالِثَةِ فأُثْنِيَ عَلى صَاحِبها شَرًّا، فَقالَ: وَجَبَتْ. فَقالَ أبو الأسْوَدِ: فَقُلْتُ: ومَا وَجَبَتْ يا أميرَ المُؤْمِنِينَ؟ قالَ: قُلْتُ كَما قالَ النَّبِيُّ ﷺ: «أيُّما مُسْلِمٍ شَهِدَ لَهُ أرْبَعَةٌ بِخَيرٍ أدْخَلَهُ اللهُ الجَنَّةَ». فَقُلْنا: وَثَلاثَةٌ؟ قالَ: «وَثَلاثَةٌ». فَقُلْنا: وَاثْنانِ؟ قالَ: «وَاثْنانِ»، ثُمَّ لَمْ نَسألْهُ عَنِ الوَاحِدِ. [انظر: ٢٦٤٣]

(86) CHAPTER. What is said regarding the punishment in the grave.

And the Statement of Allāh تعالى: -

"...If you could but see, when the *Zalimūn* (polytheists and wrongdoers etc.)are in the agonies of death, while the angels are stretching forth their hands (saying): Deliver your souls! This day you shall be recompensed with the torment of degradation..." (V.6:93).

And also the Statement of Allāh:

"...We shall punish them twice, and thereafter, they shall be brought back to a great (horrible) torment." (V.9:101).

And also the Statement of Allāh تعالى:

"...While an evil torment encompassed Fir'aun's (Pharoah) people. The Fire; they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): Cause Fir'aun's (Pharoah) people to enter the severest torment!" (V.40:45,46)

(٨٦) بابُ ما جاءَ في عَذابِ القَبرِ،

وَقَوْلُهُ تَعالى: ﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ﴾ [الأنعام: ٩٣] قَالَ أبُو عَبْدِ الله: الهُوْن هُوَ الهَوَانُ. والهَوْنُ: الرفْقُ. وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾ [التوبة: ١٠١] وَقَوْلُهُ تَعالى: ﴿فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ ۖ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾﴾ [المؤمن: ٤٥ - ٤٦].

1369. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that *Lā ilāha illallāh, wa anna Muḥammad-ar-Rasūl Allāh* (none has the right to be worshipped but Allāh and Muḥammad ﷺ is Allāh's Messenger)." And that corresponds to Allāh's Statement: "Allāh will keep firm those who believe, with the word that stands firm..." (V.14:27).

Narrated Shu'ba (same as above) and added, "Allāh will keep firm those who believe... (14:27) was revealed concerning the punishment in the grave."

١٣٦٩ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ عَلْقَمَةَ بنِ مَرْثَدٍ، عَنْ سَعْدِ بنِ عُبَيْدَةَ عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «إذَا أُقْعِدَ المُؤْمِنُ في قَبرِهِ أُتِيَ ثُمَّ شَهِدَ أنْ لا إلَهَ إلَّا اللهُ، وأنَّ مُحَمَّداً رَسُولُ اللهِ، فَذلكَ قَوْلُهُ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ بِٱلْقَوْلِ ٱلثَّابِتِ﴾ [إبراهيم: ٢٧]».

حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ بِهٰذَا، وَزَاد ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ﴾ نَزَلَتْ في عَذَابِ القَبرِ. [انظر: ٤٦٩٩]

1370. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ looked at the dead people of the well (the well in which there were the bodies of those *Mushrikūn*[1] killed during the battle of Badr) and said, "Have you found true what your Lord promised you?" Somebody said to him, "You are addressing dead people." He replied, "You do not hear better than they but they cannot reply."

١٣٧٠ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَني أبي، عَنْ صَالِحٍ: حدَّثَني نافِعٌ أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ قالَ: اطَّلَعَ النَّبِيُّ ﷺ عَلى أهْلِ القَلِيبِ فَقالَ: «وَجَدْتُمْ ما وَعَدَ رَبُّكُمْ حَقّاً؟» فَقِيلَ لَهُ: أتَدْعُو أمْوَاتاً فَقالَ: «ما أنْتُمْ بأسْمَعَ مِنْهُمْ وَلٰكِنْ لا يُجِيبُونَ». [انظر: ٣٩٨٠، ٤٠٢٦]

1371. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "They (the Quraish *Mushrikūn*[2] killed during the battle of Badr) now realise that what I used to tell them was the truth." And Allāh تعالى said, "Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the

١٣٧١ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: إنَّمَا قالَ النَّبِيُّ ﷺ: «إنَّهُمْ لَيَعْلَمُونَ الآنَ أنَّ ما كُنْتُ أقُولُ

(1) (H. 1370, 1371) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

disbelievers)..." (V.27:80).

لَهُمْ حَقٌّ». وَقَدْ قالَ اللهُ تَعالى: ﴿إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ﴾ [النحل: ٨٠]. [انظر: ٣٩٧٩، ٣٩٨١]

1372. Narrated 'Aishah رَضِيَ اللهُ عَنْها: A Jewess came to me and mentioned the punishment in the grave and said, "May Allāh protect you from the punishment in the grave." 'Aishah then asked Allāh's Messenger ﷺ about the punishment in the grave. He said, "Yes, (there is) punishment in the grave." 'Āishah رَضِيَ اللهُ عَنْها added, "After that I never saw Allāh's Messenger ﷺ but seeking refuge with Allāh from the punishment in the grave in every *Ṣalāt* (prayer) he offered."

١٣٧٢ - حدَّثَنا عَبْدانُ، أخْبرَني أبي عَنْ شُعْبَةَ: سَمِعْتُ الأشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ يُهودِيَّةً دَخَلَتْ عَلَيْها فَذَكَرَتْ عَذابَ القَبرِ فَقالَتْ لَهَا: أعاذكِ اللهُ مِنْ عَذَابِ القَبرِ. فَسألَتْ عائِشَةُ رَسُولَ اللهِ ﷺ عَنْ عَذَابِ القَبرِ، فَقالَ: «نَعَمْ عَذابُ القَبرِ». قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: فَمَا رَأيْتُ رَسُولَ اللهِ ﷺ بَعْدُ صَلَّى صَلاةً إلَّا تَعَوَّذَ مِنْ عَذَابِ القَبرِ. وزاد غُندرٌ «عَذابُ القَبْرِ حَقٌّ».

1373. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهما: Allāh's Messenger ﷺ once stood up delivering a *Khuṭba* (religious talk) and mentioned the *Fitnah* (trial and affliction) in the grave which people will face in their grave. When he mentioned that, the Muslims started crying loudly.

١٣٧٣ - حدَّثَنا يَحْيى بنُ سُلَيْمانَ: حدَّثَنا ابنُ وَهْبٍ قالَ: أخْبرَني يُونُسُ، عَنِ ابنِ شِهابٍ: أخْبرَني عُرْوَةُ بنُ الزُّبَيرِ أنَّهُ سَمِعَ أسْماءَ بِنْتَ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما تَقُولُ: قامَ رَسُولُ اللهِ ﷺ خَطِيباً فَذَكَرَ فِتْنَةَ القَبرِ الَّتِي يَفْتَتِنُ فِيها المَرْءُ، فَلَمَّا ذَكَرَ ذلكَ ضَجَّ المُسْلِمُونَ ضَجَّةً. [راجع: ٨٦]

1374. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When (Allāh's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, 'What did you use to say about this man

١٣٧٤ - حدَّثَنا عَيَّاشُ بنُ الوَلِيدِ: حدَّثَنا عَبْدُ الأعْلى: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ حَدَّثَهُمْ أنَّ رَسُولَ اللهِ ﷺ

(i.e. Muḥammad ﷺ)?' Then as regards a faithful believer, he will say, 'I testify that he is Allāh's slave and His Messenger.' Then they will say to him, 'Look at your place in the Fire (Hell); Allāh has changed for you a place in Paradise instead of it.' So, he will see both his places." (Qatāda said, "We were informed that his grave would be made spacious.") Then Qatāda went back to the narration of Anas who said:) "Whereas a hypocrite or a disbeliever will be asked, "What did you use to say about this man. He will reply, 'I do not know; but I used to say what the people used to say.' So, they will say to him, 'Neither did you know nor did you take the guidance (by following the Qur'ān).' Then he will be hit with iron hammers and he will make such a cry as everything near to him will hear, except jinn and human beings." (See *Ḥadīṯ* No. 1338).

قالَ: «إنَّ العَبْدَ إذَا وُضِعَ في قَبرِهِ وَتَوَلَّى عَنْهُ أصْحابُهُ، وَإنَّهُ لَيَسْمَعُ قَرْعَ نِعالِهِمْ، أتاهُ مَلَكانِ فَيُقْعِدَانِهِ فَيَقُولَانِ: ما كُنْتَ تَقُولُ في هٰذا الرَّجُلِ لِمُحَمَّدٍ ﷺ؟ فأمَّا المُؤْمِنُ فَيَقُولُ: أشْهَدُ أنَّهُ عَبْدُ اللهِ وَرَسُولُهُ. فَيُقالُ لَهُ: انْظُرْ إلى مَقْعَدِكَ مِنَ النَّارِ قَدْ أبْدَلَكَ اللهُ بِهِ مَقْعَداً مِنَ الجَنَّةِ. فَيَرَاهُما جَميعاً». قالَ قَتادَةُ: وَذُكِرَ لَنا أنَّهُ يُفْسَحُ لَه في قَبْرِهِ. ثُمَّ رَجَعَ إلى حَدِيثِ أنَسٍ قالَ: «وأمَّا المُنافِقُ والكافِرُ فَيُقالُ لَهُ: ما كُنْتَ تَقُولُ في هٰذا الرَّجُلِ؟ فَيَقُولُ: لا أدْرِي، كُنْتُ أقُولُ ما يَقُولُهُ النَّاسُ. فَيُقالُ: لا دَرَيْتَ ولا تَلَيْتَ، وَيُضْرَبُ بِمَطارِقَ مِنْ حَدِيدٍ ضَرْبَةً فَيَصِيحُ صَيْحَةً يَسْمَعُها مَنْ يَلِيهِ غَيرَ الثَّقَلَينِ». [راجع: ١٣٣٨]

(87) CHAPTER. To seek refuge with Allāh from the punishment in the grave.

(٨٧) بابُ التَّعَوُّذِ مِنْ عَذَابِ القَبرِ

1375. Narrated Abū Ayyūb رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ went out after sunset and heard a (dreadful) voice, and said, "The Jews are being punished in their graves."

١٣٧٥ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: أخْبَرَنا يَحْيى: حدَّثَنا شُعْبَةُ قالَ: حدَّثَني عَوْنُ ابنُ أبي جُحَيْفَةَ عَنْ أبِيهِ، عَنِ البَراءِ ابنِ عازِبٍ، عَنْ أبي أيُّوبَ رَضِيَ اللهُ عَنْهُمْ قالَ: خَرَجَ النَّبِيُّ ﷺ وَقَدْ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتاً فَقالَ: «يَهُودُ تُعَذَّبُ في قُبُورِها».

وَقالَ النَّضْرُ: أخْبَرَنا شُعْبَةُ:

حدَّثَنا عَوْنٌ: سَمِعْتُ أبي قالَ: سَمِعْتُ البَرَاءَ عَنْ أبي أيُّوبَ عَنِ النَّبِيِّ ﷺ.

1376. Narrated Mūsā bin 'Uqba: The daughter of Khālid bin Sa'īd bin Al-'Āṣ said that she had heard the Prophet ﷺ seeking refuge with Allāh from the punishment in the grave.

١٣٧٦ - **حدَّثَنَا** مُعَلَّى: حدَّثَنا وُهَيْبٌ، عَنْ مُوسَى بنِ عُقْبَةَ قالَ: حدَّثَتْني ابْنَةُ خالِدِ ابنِ سَعِيدِ بنِ العَاصِي: أنَّها سَمِعَتِ النَّبِيَّ ﷺ وَهُوَ يَتَعَوَّذُ مِنْ عَذَابِ القَبرِ. [انظر: ٦٣٦٤]

1377. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to invoke (Allāh): *"Allāhumma innī a'ūḍhu bika min 'aḍhābil-qabr, wa min 'aḍhābin-nār, wa min fitnatil-maḥyā wal-mamāt, wa min fitnatil-Masīḥ Ad-Dajjāl.* (O Allāh! I seek refuge with you from the punishment in the grave, and from the punishment in the Hell-fire, and from the *Fitnah* of life and death, and the *Fitnah* (trial and the affliction) of *Al-Masīḥ Ad-Dājjal."*

١٣٧٧ - **حدَّثَنَا** مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثَنا هِشامٌ: حدَّثَنا يَحْيى، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ يَدْعُو: «اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنْ عَذَابِ القَبرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ المَحْيا وَالمَماتِ، وَمِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ».

(88) CHAPTER. Punishment in the grave because of back-biting and soiling one's clothes with one's urine.

(٨٨) بابُ عَذَابِ القَبرِ مِنَ الغِيبَةِ والبَوْلِ

1378. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ once passed by two graves and said, "They (the deceased persons in those graves) are being tortured not for a great thing to avoid." And then added, "Yes, (they are being punished for a big sin) for one of them used to go about with calumnies; while the other never saved himself from being soiled with his urine." (Ibn 'Abbās رَضِيَ اللهُ عَنْهُما added): Then he took a green branch of (a date-palm) and split it into two pieces and fixed one piece on each grave and said, "May their punishment be abated till these (two pieces) get dry". (See *Ḥadīṯh* No.1361 and its footnote).

١٣٧٨ - **حدَّثَنَا** قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: مَرَّ النَّبِيُّ ﷺ عَلى قَبرَيْنِ فَقالَ: «إنَّهُما لَيُعَذَّبانِ وَما يُعَذَّبانِ فِي كَبِيرٍ». ثُمَّ قالَ: «بَلى، أمَّا أحَدُهُما فَكانَ يَسْعَى بالنَّمِيمَةِ. وأمَّا الآخَرُ فَكانَ لا يَسْتَتِرُ مِنْ بَوْلِهِ». قالَ: ثُمَّ أخَذَ عُوداً رَطْباً فَكَسَرَهُ باثْنَتَيْنِ ثُمَّ غَرَزَ كُلَّ وَاحِدٍ مِنْهُما عَلى قَبرٍ ثُمَّ

قالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُما ما لَمْ يَيْبَسَا». [راجع: ٢١٦]

(89) CHAPTER. The deceased is shown his actual place (in Paradise or in Hell) both in the morning and in the afternoon.

(٨٩) بابُ المَيِّتِ يُعْرَضُ عَلَيْهِ مَقعَدُهُ بالغَدَاةِ والعَشِيِّ

1379. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When anyone of you dies, he is shown his place both in the morning and in the afternoon. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-fire; he is shown his place therein. Then it is said to him, 'This is your place till Allāh resurrects you on the Day of Resurrection.'"

١٣٧٩ - حدَّثَنَا إسْماعِيلُ قالَ: حدَّثَنِي مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ أحَدَكُمْ إذَا ماتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بالغَدَاةِ والعَشِيِّ، إنْ كانَ مِنْ أهْلِ الجنَّةِ فمِنْ أهْلِ الجنة، وَإنْ كانَ مِنْ أهْلِ النَّارِ فَمِنْ أهْلِ النَّارِ، فَيُقالُ: هٰذَا مَقْعَدُكَ حتَّى يَبْعَثَكَ اللهُ إلَى يَوْمِ القِيامَةِ». [انظر: ٣٢٤٠، ٦٥١٥]

(90) CHAPTER. The speech of the deceased after it is lifted upon the bier.

(٩٠) بابُ كَلامِ المَيِّتِ على الجَنازَةِ

1380. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is a righteous person he says, 'Take me ahead (or present me, quickly), and if he is not a righteous one he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious."

١٣٨٠ - حدَّثَنَا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ سَعِيدِ بنِ أبي سَعِيدٍ، عَنْ أبِيهِ: أنَّهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إذَا وُضِعَتِ الجَنازَةُ فاحْتَمَلَها الرِّجالُ عَلَى أعْناقِهِمْ فإنْ كانَتْ صَالِحَةً قالَتْ: قَدِّمُوْنِي قَدِّمُوْنِي. وإنْ كانَتْ غَيرَ صَالِحَةٍ قالَتْ: يا وَيْلَها، أينَ يَذْهَبُونَ بِها؟ يَسْمَعُ صَوْتَها كُلُّ شَيْءٍ إلَّا الإنْسانَ وَلَوْ سَمِعَها الإنْسَانُ لَصَعِقَ». [راجع: ١٣١٤]

(91) CHAPTER. What is said regarding the dead children of Muslims.

(٩١) بابُ ما قِيلَ في أوْلادِ المُسْلِمِينَ،

And Abū Hurairah رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ said "He whose three children died before the age of puberty, they will shield him from the Hell-fire, or will make him enter Paradise."

وقالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «مَنْ ماتَ لَهُ ثَلاثَةٌ مِنَ الوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ كانَ لَهُ حِجاباً مِنَ النَّارِ أوْ دَخَلَ الجَنَّةَ».

1381. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Any Muslim whose three children died before the age of puberty will be granted Paradise by Allāh because of His Mercy to them."

١٣٨١ - **حدَّثَنا** يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا ابنُ عُلَيَّةَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما مِنَ النَّاسِ مُسْلِمٌ يَمُوتُ لَهُ ثَلاثَةٌ لَمْ يَبْلُغُوا الْحِنْثَ إلَّا أدْخَلَهُ اللهُ الجَنَّةَ بفَضْلِ رَحْمَتِهِ إيَّاهُمْ».

[راجع: ١٢٤٨]

1382. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When Ibrāhīm (the son of Prophet ﷺ) expired, Allāh's Messenger ﷺ said, "There is a wet-nurse for him in Paradise."

١٣٨٢ - **حدَّثَنا** أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بن ثابِتٍ: أنَّهُ سَمِعَ البَرَاءَ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا تُوُفِّيَ إبْرَاهِيمُ عَلَيْهِ السَّلامُ قالَ رَسُولُ اللهِ ﷺ: «إنَّ لَهُ مُرْضِعاً في الجَنَّةِ».

[انظر: ٣٢٥٥، ٦١٩٥]

(92) CHAPTER. What is said regarding the (dead) children of *Al-Mushrikūn*.[1]

(٩٢) بابُ ما قِيلَ في أوْلادِ المُشْرِكِينَ

1383. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ was asked about the children of *Al-Mushrikūn*.[2] The Prophet ﷺ replied, "Since Allāh created them, He knows what sort of deeds they would have done."

١٣٨٣ - **حدَّثَنا** حِبَّانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا شُعْبَةُ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ قالَ: سُئِلَ

(1) & (2) (Ch. 92 and H.1383) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

رَسُولُ اللهِ ﷺ عَنْ أَوْلادِ المُشْرِكِينَ؟ فَقالَ: «اللهُ إذْ خَلَقَهُمْ أعْلَمُ بِمَا كانُوا عامِلِينَ». [انظر: ٦٥٩٧]

1384. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was asked about the offspring of *Al-Mushrikūn*;(1) so he said, "Allāh knows what sort of deeds they would have done."

١٣٨٤ - **حدَّثَنَا** أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عَطاءُ ابنُ يَزِيدَ اللَّيْثِيُّ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: سُئِلَ النَّبِيُّ ﷺ عَنْ ذَرارِيِّ المُشْرِكِينَ؟ فَقالَ: «اللهُ أعْلَمُ بِمَا كانُوا عامِلِينَ». [انظر: ٦٥٩٨، ٦٦٠٠]

1385. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Every child is born on *Al-Fitrah* [with a true faith of Islāmic Monotheism (i.e. to worship none but Allāh Alone)] and his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" (See H. No. 1358)

١٣٨٥ - **حدَّثَنَا** آدَمُ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كُلُّ مَوْلُودٍ يُولَدُ عَلى الفِطْرَةِ فأبواهُ يُهَوِّدانِهِ أوْ يُنَصِّرانِهِ أوْ يُمَجِّسانِهِ، كمَثَلِ البَهِيمَةِ تُنْتَجُ البَهِيمَةَ، هَلْ تَرَى فِيها جَدْعاءَ؟». [راجع: ١٣٥٨]

(93) CHAPTER:

(٩٣) بابٌ:

1386. Narrated Samura bin Jundab رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ finished the *Fajr* prayer, he would face us and ask, "Who amongst you had a dream last night?" So, if anyone had a dream he would narrate it. The Prophet ﷺ would say: *"Mā shā'Allāh"* (an Arabic maxim meaning literally, 'What Allāh wished,' and it indicates a good omen.) One day, he asked us whether anyone of us had a dream. We replied in the negative. The

١٣٨٦ - **حدَّثَنَا** مُوسَى بنُ إسْماعِيلَ: حدَّثَنا جَرِيرُ بنُ حازِمٍ: حدَّثَنا أبو رَجاءٍ، عَنْ سَمُرَةَ بنِ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ، قالَ: كانَ النَّبِيُّ ﷺ إذا صَلَّى صَلاةً أقْبَلَ عَلَيْنا بوَجْهِهِ فَقالَ: «مَنْ رَأى مِنْكُمُ اللَّيْلَةَ رُؤْيا؟» قالَ: فإنْ رَأى أحَدٌ قَصَّها

(1) (H. 1384) (See the foonote of H. 1383).

Prophet ﷺ said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land. There, I saw a person sitting and another standing with an iron hook in his hand; pushing it inside the mouth of the former till it reached the jaw-bone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on, and we went on till we came to a man lying in a prone position, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the lying man with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head returned to its normal state and the man came back and struck him again (and so on). I said, 'Who (what) is this?' They told me to proceed on; so we proceeded on and passed by a hole like *Tannūr* (a kind of baking oven); with a narrow top and wide bottom, and the fire was kindling underneath that oven. Whenever the fire-flame went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire abated, the people went down into it, and there were naked men and women in it. I said, 'Who (what) is this?' They told me to proceed on. So, we proceeded on till we reached a river of blood and there was a man in it, and another man (was standing at its bank) with stones in front of him, the latter confronted the former who was in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position;

فَيَقُولُ: «ما شاءَ اللهُ»، فَسألْنا يَوْماً فَقالَ: «هَلْ رأى أحَدٌ مِنْكُمْ رُؤْيا؟» قُلْنا: لا، قالَ: «لٰكِنِّي رأيْتُ اللَّيْلَةَ رَجُلَيْنِ أتَياني فأخَذا بَيَدِي فأخْرَجاني إلى الأرْضِ المُقَدَّسَةِ، فإذَا رَجُلٌ جالِسٌ وَرَجُلٌ قائمٌ، بيَدِهِ - قَالَ بَعْضُ أصْحَابِنَا عَنْ مُوسٰى - كَلُّوبٌ من حديدٍ»، : «يُدْخِلُهُ في شِدْقِهِ حتَّى يَبْلُغَ قَفاهُ، ثُمَّ يَفْعَلُ بِشدْقِهِ الآخَر مثْلَ ذٰلكَ وَيَلْتَئِمُ شدْقُهُ هٰذَا، فَيَعُودُ فَيَصْنَعُ مثْلَهُ. قُلْتُ: ما هٰذَا؟ قالا: انْطَلِقْ، فانْطَلَقْنا حتَّى أتَيْنا عَلى رَجُلٍ مُضْطَجِعٍ عَلى قَفاهُ، وَرَجُلٌ قائمٌ عَلى رَأسِهِ بفِهْرٍ أوْ صَخْرَةٍ فَيَشْدَخُ بِهِ رأسَهُ. فإذَا ضَرَبَهُ تَدَهْدَهَ الحَجَرُ فانْطَلَقَ إلَيْهِ ليأخذَهُ فلَا يَرْجِعُ إلى هٰذَا حتَّى يَلْتَئِمَ رَأسُهُ وَعادَ رَأسُهُ كَما هُوَ فَعَادَ إلَيْهِ فَضَرَبَهُ قُلْتُ: مَنْ هٰذَا؟ قالَا: انْطَلِقْ، فانْطَلَقْنا إلى ثَقْبٍ مِثْلِ التَّنُّورِ أعْلَاهُ ضيِّقٌ وأسْفَلُهُ وَاسِعٌ يَتَوَقَّدُ تَحْتَهُ ناراً فإذَا اقْتَرَبَ ارْتَفَعُوا حتَّى كادَ أنْ يَخْرُجُوا، فإذَا خَمَدَتْ رَجَعُوا فِيها. وَفِيها رِجالٌ وَنِساءٌ عُرَاةٌ، فَقُلْتُ: مَنْ هٰذَا؟ قالا: انْطَلِقْ، فانْطَلَقْنا حتَّى أتَيْنا عَلى نَهْرٍ مِنْ دَمٍ فِيهِ رَجُلٌ، قائمٌ عَلى وَسَطِ النَّهْرِ رَجُلٌ بَينَ يَدَيْهِ حِجارَةٌ. فأقْبَلَ الرَّجُلُ الَّذِي في النَّهْرِ، فإذَا أرَادَ أنْ

and so whenever he wanted to come out the other would throw a stone in his mouth,' and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on, and we did so till we reached a well-flourished green garden having a huge tree and near its base was sitting an old man with some children. (I saw) another man near the tree with fire in front of him and he was kindling it up. Then they (i.e., my two companions) made me climb up the tree and made me enter a *Dār* (abode, dwelling place, house, etc.), better than which I had never seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another *Dār* that was better and superior (to the first) containing old and young people. I said to them (i.e., my two companions), 'You have made me go around all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allāh had given the knowledge of the Qur'ān (i.e. knowing it by heart), but he used to sleep at night (i.e., he did not recite it then) and did not use to act upon it (i.e., upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those whom you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those whom you saw in the river of blood were those dealing in *Ribā* (usury). And the old man who was sitting at the base of the tree was Ibrāhīm (Abraham) عليه السلام and

يَخْرُجَ رَمى الرَّجُلُ بِحَجَرٍ في فِيهِ فَرَدَّهُ حَيثُ كانَ، فَجَعَلَ كُلَّما جاءَ لِيَخْرُجَ رَمى في فِيهِ بِحَجَرٍ، فيَرْجِعُ كَما كانَ. فَقُلْتُ: ما هٰذَا؟ قالا: انْطَلِقْ، فانْطَلَقْنا حتَّى انْتَهَيْنا إلى رَوْضَةٍ خَضْرَاءَ فِيها شَجَرَةٌ عَظِيمَةٌ وفي أصْلِها شَيْخٌ وصِبْيانٌ، وَإذا رَجُلٌ قَرِيبٌ مِنَ الشَّجَرَةِ بَينَ يَدَيْهِ نارٌ يُوقِدُها فَصَعِدَا بي في الشَّجَرَةِ، وأدْخَلاني دَاراً لَمْ أرَ قَطُّ أحْسَنَ مِنْها. فِيها رِجالٌ شُيُوخٌ وَشَبابٌ وَنِساءٌ وَصِبْيانٌ. ثُمَّ أخْرَجاني مِنْها فَصَعِدَا بي الشَّجَرَةَ فأدْخَلاني دَاراً هيَ أحْسَنُ وأفْضَلُ، فِيها شُيُوخٌ وَشَبابٌ. فَقُلْتُ: طَوَّفْتُماني اللَّيْلَةَ، فأخْبِرَاني عَمَّا رأيْتُ؟ قالا: نَعَمْ، أمَّا الَّذي رأيْتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ يُحَدِّثُ بالكَذْبَةِ فتُحْمَلُ عَنْهُ حتَّى تَبْلُغَ الآفاقَ فَيُصْنَعُ بِهِ مَا رَأَيْت إلى يَوْمِ القِيامَةِ. وَالَّذي رأيْتَهُ يُشْدَخُ رأسُهُ فَرَجُلٌ عَلَّمَهُ اللهُ القُرآنَ فَنامَ عَنْهُ باللَّيْلِ وَلَمْ يَعْمَلْ فِيهِ بالنَّهارِ، يُفْعَلُ بِهِ إلى يَومِ القِيامَةِ. وَالَّذي رأيْتَهُ في الثَّقْبِ فَهُمُ الزُّناةُ. وَالَّذي رأيْتَهُ في النَّهْرِ آكِلُو الرِّبا. والشَّيْخُ في أصْلِ الشَّجَرَةِ. إبرَاهِيمُ عَلَيْهِ السَّلامُ والصِّبْيانُ حَوْلَهُ فَأَوْلادُ النَّاسِ. وَالَّذي يُوقِدُ النَّارَ مالِكٌ خازِنُ النَّارِ وَالدَّارُ الأولى التي

the little children around him were the offspring of the people. And the one who was kindling the fire was Mālik, the gate-keeper of the Hell-fire. And the first *Dār* in which you entered was the house of the common believers, and the second *Dār* was of the martyrs. I am Jibrīl (Gabriel) and this is Mikāel (Michael). Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.'" (See H.No. 7047).

(94) CHAPTER. Dying on Monday.

1387. Narrated Hishām's father: 'Āishah رَضِيَ اللهُ عَنْها said, "I went to Abū Bakr رَضِيَ اللهُ عَنْهُ (during his fatal illness) and he asked me, 'In how many garments was the Prophet ﷺ shrouded?' She replied, 'In three *Saḥūliyya* pieces of white cloth of cotton, and there was neither a shirt nor a turban among them.' Abū Bakr further asked her, 'On which day did the Prophet ﷺ died?' She replied, 'He died on Monday.' He asked, 'What (day) is today?' She replied, 'Today is Monday.' He added, 'I hope I shall die sometime between this morning and tonight.' Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said, 'Wash this garment of mine and add two more garments and shroud me in them.' I said, 'This is worn out.' He said, 'A living person has more right to wear new clothes than a dead one; the shroud is only for the body's pus.' He did not die till it was the night of Tuesday and was buried before the morning."

دَخَلْتَ، دارُ عامَّةِ المُؤْمِنِينَ. وأمَّا هٰذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ، وأنا جِبْرِيلُ وَهٰذَا مِيكائِيلُ، فارْفَعْ رأسَكَ. فَرَفَعْتُ رأسِي فإذَا فَوْقِي مِثْلُ السَّحابِ، قالا: ذَاكَ مَنْزِلُكَ. قُلْتُ: دَعاني أدْخُلْ مَنْزِلي، قالا: إنَّهُ بَقِي لَكَ عُمْرٌ لَمْ تَسْتَكْمِلْهُ، فَلَو اسْتَكْمَلْتَ أتَيْتَ مَنْزِلَكَ». [راجع: ٨٤٥]

(٩٤) بابُ مَوْتِ يَوْمِ الاثْنَينِ

١٣٨٧ - حدَّثَنَا مُعَلَّى بنُ أسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلْتُ عَلى أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقالَ: في كَمْ كَفَّنْتُمُ النَّبِيَّ ﷺ؟ قالَتْ: في ثَلاثَةِ أثْوابٍ بِيضٍ سَحُولِيَّةٍ، لَيْسَ فِيها قَمِيصٌ وَلا عِمامَةٌ. وَقالَ لَهَا: في أيِّ يَوْمٍ تُوُفِّيَ النَّبِيُّ ﷺ؟ قالَتْ: يَوْمَ الِاثْنَينِ. قالَ: فأيُّ يَوْمٍ هٰذَا؟ قالَتْ: يَوْمُ الِاثْنَينِ. قالَ: أرْجُو فِيما بَيْنِي وَبَيْنَ اللَّيْلِ، فَنَظَرَ إلى ثَوْبٍ عَلَيْهِ كانَ يُمَرَّضُ فِيهِ، بِهِ رَدْعٌ مِنْ زَعْفَرانٍ. فَقالَ: اغْسِلُوا ثَوْبي هٰذَا وَزِيدُوا عَلَيْهِ ثَوْبَينِ فَكَفِّنُوني فِيهِما. قُلْتُ: إن هٰذَا خَلَقٌ. قالَ: إنَّ الحَيَّ أحَقُّ بالجَدِيدِ مِنَ المَيِّتِ، إنَّمَا هُوَ لِلْمُهْلَةِ. فَلَمْ يُتَوَفَّ حتَّى

أَمْسَى مِنْ لَيْلَةِ الثُّلاثاءِ، وَدُفِنَ قَبْلَ أَنْ يُصْبِحَ.

(95) CHAPTER. Sudden unexpected death.

(٩٥) بابُ مَوْتِ الفَجْأَةِ البَغْتَةِ

1388. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A man said to the Prophet ﷺ, "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet ﷺ replied in the affirmative.

١٣٨٨ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَني هِشامٌ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَجُلاً قالَ للنَّبِيِّ ﷺ: «إنَّ أُمِّي افْتُلِتَتْ نَفْسُها وأظُنُّها لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أجْرٌ إنْ تَصَدَّقْتُ عَنْها؟ قالَ: «نَعَمْ».

[انظر: ٢٧٦٠]

(96) CHAPTER. What is said regarding the graves of the Prophet ﷺ, Abū Bakr, and 'Umar رَضِيَ اللهُ عَنْهُما.

(٩٦) بابُ ما جاءَ في قَبرِ النَّبِيِّ ﷺ، وأبي بَكْرٍ وعُمَرَ رَضِيَ اللهُ عَنْهُما،

قولُ اللهِ عَزَّ وجَلَّ ﴿فَأَقْبَرَهُ﴾ [عبس: ٢١]. أقْبَرْتُ الرَّجُلَ: إذَا جَعَلْتَ لَهُ قَبراً. وَقَبَرْتُهُ: دَفَنْتَهُ. ﴿كِفَاتًا﴾ [المرسلات: ٢٥]: يكُونُونَ فِيها أحْياءً وَيُدْفَنُونَ فِيها أمْوَاتاً.

1389. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ during his sickness was asking repeatedly, "Where am I today? Where will I be tomorrow?" And he was waiting for the day of my turn (impatiently). Then, when my turn came, Allāh took his soul away (in my lap) between my chest and arms and he was buried in my house.

١٣٨٩ - حدَّثَنا إسْماعِيلُ: حدَّثَني سُلَيْمانُ، عَنْ هِشامٍ. ح وَحدَّثَني مُحَمَّدُ ابنُ حَرْبٍ: حدَّثَنا أبو مَرْوَانَ يَحْيى بنُ أبي زَكَرِيَّا، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: إنْ كانَ رَسُولُ اللهِ ﷺ لَيَتَعَذَّرُ في مَرَضِهِ: «أيْنَ أنا اليَوْمَ؟ أيْنَ أنا غَداً؟» اسْتِبْطاءً لِيَوْمِ عائِشَةَ. فَلَمَّا كانَ

يَوْمي قَبَضَهُ اللهُ بَيْنَ سَحْرِي ونَحْرِي، وَدُفِنَ في بَيْتي. [راجع: ٨٩٠]

1390. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ in his fatal illness said, "Allāh cursed the Jews and the Christians, for they built places of worship at the graves of their Prophets." And if that had not been the case, then the Prophet's grave would have been made prominent before the people. So, (the Prophet ﷺ) was afraid, or the people were afraid that his grave might be taken as a place for worship.

Narrated Abū Bakr bin 'Ayyāsh رَضِيَ اللهُ عَنْهُ: Sufyān At-Tammār told me that he had seen the grave of the Prophet ﷺ, elevated and convex.

Narrated 'Urwa: When the wall (around the graves of the Prophet ﷺ, Abū Bakr and Umar رَضِيَ اللهُ عَنْهُما) collapsed during the caliphate of Al-Walīd bin 'Abdul Mālik; the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet ﷺ. No one could be found who could tell them about it till I ('Urwa) said to them, "By Allāh, this is not the foot of the Prophet ﷺ, but it is the foot of 'Umar رَضِيَ اللهُ عَنْهُ."

١٣٩٠ - حدَّثَنَا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبو عَوَانَةَ، عَنْ هِلالٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ في مَرَضِهِ الَّذي لَمْ يَقُمْ مِنْه: «لَعَنَ اللهُ اليَهُودَ والنَّصارَى، اتَّخَذُوا قُبُورَ أنْبِيائِهِمْ مَساجِدَ». لَوْلا ذٰلكَ أُبْرِزَ قبرُهُ غَيرَ أنَّهُ خَشِيَ أوْ خُشِيَ أنْ يُتَّخَذَ مَسْجداً. وَعَنْ هِلالٍ قالَ: كَنَّاني عُرْوَةُ بنُ الزُّبَيرِ وَلَمْ يُولَدْ لي. [راجع: ٤٣٥]

حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا أبو بَكْرِ بنُ عَيَّاشٍ: عَنْ سُفْيانَ التَّمَّارِ: أنَّهُ حدَّثَهُ أنَّهُ رأى قَبرَ النَّبِيِّ ﷺ مُسَنَّماً.

حدَّثَنا فَرْوَةُ: حدَّثَنا عَليٌّ عَنْ هِشامِ ابنِ عُرْوَةَ، عَنْ أبِيهِ: لَمَّا سَقَطَ عَلَيْهِمُ الحائِطُ في زَمانِ الوَلِيدِ بنِ عَبْدِ المَلِكِ أخَذُوا في بِنائِهِ فَبَدَتْ لَهُمْ قَدَمٌ فَفَزِعُوا وَظَنُّوا أنها قَدَمُ النَّبِيِّ ﷺ، فَمَا وَجَدُوا أحَداً يَعْلَمُ ذٰلكَ حتَّى قالَ لَهُمْ عُرْوَةُ: لا وَاللهِ، ما هِيَ قَدَمُ النَّبِيِّ ﷺ، ما هِيَ إلَّا قَدَمُ عُمَرَ رَضِيَ اللهُ عَنْهُ.

1391. 'Āishah رَضِيَ اللهُ عَنْها narrated that she made a will to 'Abdullāh bin Zubair رَضِيَ اللهُ عَنْهُ: Do not bury me with them (the Prophet

١٣٩١ - وَعَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها

ﷺ and his two Companions) but bury me with my companions (wives of the Prophet ﷺ) in Al-Baqī' as I would not like to be looked upon as better than I really am (by being buried near the Prophet ﷺ).

أَوْصَتْ عَبْدَ اللهِ ابنَ الزُّبَيرِ: لا تَدْفِنِّي مَعَهُمْ وَادْفِنِّي مَعَ صَوَاحِبِي بالبَقِيعِ. لا أُزَكَّى بِهِ أَبَداً. [انظر: ٧٣٢٧]

1392. Narrated 'Amr bin Maimūn Al-Audī: I saw 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ (when he was stabbed) saying, "O 'Abdullāh bin 'Umar! Go to the mother of the believers 'Āishah رَضِيَ اللهُ عَنْها and say, 'Umar bin Al-Khaṭṭāb sends his greetings to you,' and request her to allow me to be buried with my companions." (So Ibn 'Umar conveyed the message to 'Āishah (رضي الله عنها). She said, "I had the idea of having this place for myself but today I prefer him ('Umar) to myself (and allow him to be buried there)." When 'Abdullāh bin 'Umar returned, 'Umar asked him, "What (news) do you have?" He replied, "O chief of the believers! She has allowed you (to be buried there)." On that 'Umar said, "Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her ('Āishah رَضِيَ اللهُ عَنْها) and say, 'Umar bin Al-Khaṭṭāb asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the grave-yard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allāh's Messenger ﷺ was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him." Then he mentioned the name of 'Uthmān, 'Alī, Ṭalḥa, Az-Zubair, 'Abdur-Raḥmān bin 'Auf and Sa'd bin Abī Waqqās. By this time a young man from *Anṣār* came and said, "O chief of the believers! Be happy with Allāh's glad tidings. The grade which you have in Islām is known to you, then you

١٣٩٢ - **حدَّثَنا** قُتَيْبَةُ: حدَّثَنا جَرِيرُ ابنُ عَبْدِ الحَمِيدِ: حدَّثَنا حُصَينُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرِو بنِ مَيْمُونٍ الأَوْدِيِّ قالَ: رأَيْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قالَ: يا عَبْدَ اللهِ بنَ عُمَرَ، اذْهَبْ إلى أُمِّ المُؤْمِنِينَ عائِشَةَ رَضِيَ اللهُ عَنْها فَقُلْ: يَقْرَأُ عُمَرُ بنُ الخَطَّابِ عَلَيكِ السَّلامَ. ثُمَّ سَلْهَا أَنْ أُدْفَنَ مَعَ صَاحِبَيَّ، قالَتْ: كُنْتُ أُرِيدُهُ لنَفْسِي فَلأُوثِرَنَّهُ اليَوْمَ عَلى نَفْسِي، فَلَمَّا أَقْبَلَ قالَ لَهُ: ما لَدَيْكَ؟ قالَ أَذِنَتْ لَكَ يا أميرَ المُؤْمِنِينَ. قالَ: ما كَانَ شَيْءٌ أَهَمَّ إليَّ مِنْ ذٰلكَ المَضْجَعِ. فإذَا قُبِضْتُ فاحْمِلُوني ثُمَّ سَلِّمُوْا، ثُمَّ قُلْ: يَسْتأذِنُ عُمَرُ بنُ الخَطَّابِ، فإنْ أَذِنَتْ لي فادْفِنُوني وَإلَّا فَرُدُّوني إلى مَقابِرِ المُسْلِمِينَ. إنِّي لا أَعْلَمُ أَحَداً أَحَقَّ بِهَذَا الأَمْرِ مِنْ هٰؤُلاءِ النَّفَرِ الَّذينَ تُوُفِّيَ رَسُولُ اللهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ. فَمَنِ اسْتَخْلَفُوا بَعْدي فَهُوَ الخَلِيفَةُ فاسْمَعُوا لَهُ وأَطِيعُوا. فَسَمَّى عُثْمانَ وعَلِيّاً وَطَلْحَةَ والزُّبَيرَ، وَعَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ وَسَعْدَ بنَ أبي وَقَّاصٍ. وَوَلَجَ

عَلَيْهِ شابٌّ مِنَ الأنْصَارِ فَقالَ: أبْشِرْ يا أمِيرَ المُؤْمِنِينَ بِبُشْرَى اللهِ، كانَ لكَ مِنَ القَدَمِ في الإسْلامِ ما قَدْ عَلِمْتَ، ثُمَّ اسْتُخْلِفْتَ فَعَدَلْتَ، ثُمَّ الشَّهادَةُ بَعْدَ هٰذَا كُلِّهِ. فَقالَ: لَيْتَنِي يا ابنَ أخي وذٰلكَ كَفافاً لا عَلَيَّ وَلا ليَ. أُوصِي الخَلِيفَةَ مِنْ بَعْدي بالمُهاجِرِينَ الأوَّلِينَ خَيراً؛ أنْ يَعْرِفَ لَهُمْ حَقَّهُمْ، وأنْ يَحْفَظَ لَهُمْ حُرْمَتَهُمْ. وأُوصِيهِ بالأنْصَارِ خَيراً، الَّذينَ تَبَوَّؤُا الدَّارَ والإيمانَ أنْ يُقْبَلَ مِنْ مُحْسِنِهِمْ وَيُعْفَى عَنْ مُسِيئِهِمْ. وأُوصِيهِ بذِمَّةِ اللهِ وَذِمَّةِ رَسُولِهِ ﷺ أنْ يُوفَى لَهُمْ بعَهْدِهِمْ وأنْ يُقاتَلَ مِنْ وَرَائِهِمْ، وأنْ لا يُكَلَّفُوا فَوْقَ طاقَتِهِمْ. [انظر: ٣٠٥٢، ٣١٦٢، ٣٧٠٠، ٤٨٨٨، ٧٢٠٧]

became the caliph and you ruled with justice; and then you have been awarded martyrdom after all this." 'Umar replied, "O son of my brother! Would that all that privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honour. And, I also recommend him to be good to the *Anṣār* who before them, had homes (in Al-Madīna) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to abide by the rules and regulations concerning the *Ḍhimmīs* (protected non-Muslims) of Allāh and His Messenger ﷺ, to fulfil their contracts completely, and fight for them and not to tax (overburden) them beyond their capabilities."

(٩٧) بابُ ما يُنْهَى مِنْ سَبِّ الأمْوَاتِ

(97) CHAPTER. What is forbidden as regards: Abusing the dead.

١٣٩٣ - حدَّثَنَا آدَمُ: حدَّثَنا شُعْبَةُ، عَنِ الأعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ النَّبِيُّ ﷺ: «لا تَسُبُّوا الأمْوَاتَ فإنَّهُمْ قَدْ أفْضَوْا إلى ما قَدَّموا».

وَرَوَاهُ عَبْدُ اللهِ بنُ عَبْدِ القُدُّوسِ ومُحَمَّدُ بنُ أنَسٍ عَنِ الأعْمَشِ. تابَعَهُ عليُّ بنُ الجَعْدِ وَابنُ عَرْعَرَةَ وَابنُ أبي عَدِيٍّ عَنْ شُعْبَةَ. [انظر: ٦٥١٦]

1393. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "Don't abuse the dead, because they have reached the destination of what they forwarded."

(98) CHAPTER. Talking about the wicked among the dead.

(٩٨) بابُ ذِكْرِ شِرَارِ المَوْتَى

1394. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Abū Lahab, may Allāh curse him, once said to the Prophet ﷺ, "Perish you all the day."

Then the Divine Revelation came: "Perish the two hands of Abī Lahab!" (V.111:1).

١٣٩٤ - حدَّثَنَا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَني عَمْرُو بنُ مُرَّةَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ أبو لَهَبٍ لَعَنَهُ اللهُ للنَّبِيِّ ﷺ: تَبًّا لَكَ سائِرَ اليَوْمِ. فَنزَلَتْ ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ﴾. [انظر: ٣٥٢٥، ٣٥٢٦، ٤٧٧٠، ٤٨٠١، ٤٩٧١، ٤٩٧٢، ٤٩٧٣]

24 - THE BOOK OF *ZAKĀT* [1]

٢٤ - كتاب الزكاة

(1) CHAPTER. The obligation of *Zakāt*[1].

(١) بَابُ وُجُوْبِ الزَّكَاةِ،

And the Statement of Allāh تعالى: "And perform *Aṣ-Ṣalāt* (*Iqamat-aṣ-Ṣalāt*) and give *Zakāt*." (V.2:43) Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said: Abū Sufyān رَضِيَ اللهُ عَنْهُ narrated to me the *Ḥadīṯ* about the Prophet ﷺ [the conversation which happened between him (Abū Sufyān) and Heraclius] and quoted from it: "He (the Prophet ﷺ) ordered us to offer *Aṣ-Ṣalāt* (the prayers) to pay the *Zakāt*, to keep good relations with kith and kin, and to be chaste." (See H.No. 7, Vol.1).

وَقَوْلِ اللهِ تَعالى: ﴿وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ﴾ [البقرة: ٤٣] وَقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: حدَّثَني أبو سُفْيانَ رَضِيَ اللهُ عَنْهُ فَذَكَرَ حَدِيثَ النَّبِيِّ ﷺ فَقالَ: يأمُرُنا بالصَّلاةِ والزَّكاةِ والصِّلَةِ والعَفافِ.

1395. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: the Prophet ﷺ sent Mu'ādh رَضِيَ اللهُ عَنْهُ to Yemen and said, "Invite the people to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and I am Allāh's Messenger (Islāmic Monotheism), and if they obey you to do so, then inform them that Allāh has enjoined on them five *Ṣalāt* (prayer) in every day and night (in twenty-four hours), and if they obey you to do so, then inform them that Allāh has made it obligatory for them to pay the *Sadaqā*[2]

١٣٩٥ - حدَّثَنا أبو عاصِمٍ الضَّحَّاكُ ابنُ مَخْلَدٍ، عَنْ زَكَرِيَّا بنِ إسْحاقَ، عَنْ يَحْيى ابنِ عَبْدِ اللهِ بنِ صَيْفِيٍّ، عَنْ أبي مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ بَعَثَ مُعاذاً إلى اليَمَنِ، فَقالَ: «ادْعُهُمْ إلى شَهادَةِ أنْ لا إلَهَ إلا اللهُ، وأنِّي رَسُولُ اللهِ، فإنْ هُمْ أطاعُوا

(1) *Zakāt:* A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory, as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. *Zakāt* is meant for eight types of people, as mentioned in the Noble Qur'ān: *Aṣ-Ṣadaqa* (here it means *Zakāt*) are only for the (1) *Fuqārā* (poor),, (2) and *Al-Masākīn* (poor), (3) and those employed to collect (the funds), (4) and for to attract the hearts of those who have been inclined (towards Islām); (5) and to free the captives; (6) and for those in debt; (7) and for Allāh's Cause (i.e. for *Mujāhidūn* - those fighting in a holy battle), (8) and for the way-farer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise. (V.9:60).

(2) (H.1395) *Ṣadaqa*: Whatever is given in charity is called in Arabic, *Ṣadaqa*. *Zakāt* is one specific kind of *Ṣadaqa* which is to be collected, according to certain rules and regulations, from the rich Muslims and distributed among the poor ones. The *Aḥadīṯ*

(*Zakāt*) from their properties, and it is to be taken from the wealthy among them and given to the poor among them." [See *Hadīṯ* No.1496].

لِذٰلِكَ فأعْلِمْهُمْ أنَّ الله افترَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ في كُلّ يَوْمٍ وَلَيْلَةٍ، فإنْ هُمْ أطاعُوا لِذٰلِكَ فأعْلِمْهُمْ أنَّ الله افْتَرَضَ عَلَيْهِمْ صَدَقَةً في أمْوَالِهِمْ، تُؤْخَذُ مِنْ أغْنِيائِهِمْ وَتُرَدُّ عَلى فُقَرَائِهِمْ». [انظر: ١٤٥٨، ١٤٩٦، ٢٤٤٨، ٤٣٤٧، ٧٣٧١، ٧٣٧٢]

1396. Narrated Abū Ayyūb رَضِيَ اللهُ عَنْهُ: A man said to the Prophet ﷺ, "Inform me of such a deed as will make me enter Paradise." The people said, "What is the matter with him? What is the matter with him?" The Prophet ﷺ said, "He has something to ask. (What he needs greatly)". The Prophet said, "(In order to enter Paradise) you should worship Allāh (Alone, and none else) and do not ascribe any partners to Him, perform *Iqāmat-aṣ-Ṣalāt*[1] (prayer), pay the *Zakāt* and keep good relations with your kith and kin." (See *Ḥadīṯ* No. 5983 Vol. 8).

١٣٩٦ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنِ ابنِ عُثْمانَ بنِ عَبْدِ اللهِ ابنِ مَوْهِبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أبي أيُّوبَ رَضِيَ اللهُ عَنْهُ أنَّ رَجُلاً قالَ للنَّبِيِّ ﷺ: أخْبِرْني بعَمَلٍ يُدْخِلُني الجَنَّةَ. قالَ: ما لَهُ ما لَهُ؟ وَقالَ النَّبِيُّ ﷺ: «أرَبٌ ما لَهُ؟ تَعْبُدُ اللهَ وَلا تُشْرِكُ بِهِ شَيْئاً. وَتُقِيمُ الصَّلاةَ، وَتُؤتِي الزَّكاةَ وَتَصِلُ الرَّحِمَ». وَقالَ بَهْزٌ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا مُحَمَّدُ بنُ عُثْمانَ وأبُوه عُثْمانُ بنُ عَبْدِ اللهِ أنَّهما سَمِعا مُوسَى بنَ طَلْحَةَ، عَنْ أبي أيُّوبَ عن النبيِّ ﷺ بِهٰذَا. قالَ أبو عَبْدِ اللهِ: أخْشَى أنْ يَكُونَ مُحَمَّدٌ غَيرَ مَحْفُوظٍ، إنَّما هُوَ عَمْرٌو. [انظر: ٥٩٨٢، ٥٩٨٣]

1397. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A bedouin came to the Prophet ﷺ and said, "Inform me of such a deed as will make me

١٣٩٧ - حدَّثَني مُحَمَّدُ بنُ عَبْدِ الرَّحيمِ قالَ: حدَّثَنا عَفَّانُ بنُ مُسْلِمٍ

of this part= =of the book give the details concerning this religious duty, which is regarded as one of the five major pillars of the Islāmic Faith. Wherever *Ṣadaqa* occurs with the meaning of *Zakāt*, the *'Zakāt'* has been used; otherwise, "giving in charity" is used to stand for the general meaning of *Ṣadaqa*.

(1) (H.1396) *Iqāmat-aṣ-Ṣalāt*: See glossary.

enter Paradise, if I do it." The Prophet ﷺ said, "(In order to enter Paradise) you should worship Allah (Alone and none else) and do not ascribe any partners to Him, perform *Iqāmat-aṣ-Ṣalāt*, pay the compulsory *Zakāt*, and observe *Ṣaum* (fast) in the month of *Ramaḍān*." The bedouin said, "By Him, in Whose Hands my soul (life) is, I will not do more than this." When he (the bedouin) left, the Prophet ﷺ said, "Whoever likes to see a man of Paradise, then he may look at this man."

قَالَ: حدَّثَنا وُهَيْبٌ، عَنْ يَحْيى بنِ سَعِيدِ ابنِ حَيَّانَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ أعْرَابِيّاً أتى النَّبِيَّ ﷺ فَقالَ: دُلَّنِي عَلى عَمَلٍ إذَا عَمِلْتُهُ دَخَلْتُ الجَنَّةَ. قالَ: «تَعْبُدُ اللهَ لا تُشْرِكُ بِهِ شَيْئاً. وَتُقِيمُ الصَّلاةَ المَكْتُوبَةَ، وَتُؤَدِّي الزَّكاةَ المَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ». قالَ: وَالَّذِي نَفْسِي بِيَدِهِ لا أَزِيدُ عَلى هٰذَا. فَلَمَّا ولَّى قالَ النَّبِيُّ ﷺ: «مَنْ سَرَّهُ أنْ يَنْظُرَ إلى رَجُلٍ مِنْ أهْلِ الجَنَّةِ فَلْيَنْظُرْ إلَى هٰذَا». حدَّثَنا مُسَدَّدٌ، عَنْ يَحْيى، عَنْ أبي حَيَّانَ قالَ: أخْبَرَني أبُو زُرْعَةَ عَنِ النَّبِيِّ ﷺ بِهٰذَا.

1398. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A delegation of the tribe of 'Abdul Qais came to the Prophet ﷺ and said, "O Allāh's Messenger! We are from the tribe of Rabī'a, and the infidels of the tribe of Muḍar stands between us and you; so we cannot come to you except during the Sacred Months. Please order us to do something (religious deeds) which we may take it from you (carry out); and also invite to it our people whom we have left behind." The Prophet ﷺ said, "I order you to do four things and forbid you four others: (I order you) to have faith in Allāh, and confess that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) [and the Prophet ﷺ gestured with his hand like this (i.e., one knot)] and to perform *Iqāmat-aṣ-Salāt* and to pay the compulsory *Zakāt*, and to pay one-fifth of the booty in Allāh's Cause. And I forbid you to use *Dubbā'*, *Ḥantam*, *Naqīr* and

١٣٩٨ - **حدَّثَنَا** حَجَّاجٌ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، حدَّثَنا أبُو جَمْرَةَ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلى النَّبِيِّ ﷺ فَقالُوا: يا رَسُولَ اللهِ إنَّا هٰذَا الحَيَّ مِنْ رَبِيعَةَ قَدْ حالَتْ بَيْنَنا وَبَيْنَكَ كُفَّارُ مُضَرَ، وَلَسْنا نَخْلُصُ إلَيْكَ إلَّا في الشَّهْرِ الحَرَامِ. فَمُرْنا بِشَيْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُو إلَيْهِ مَنْ وَرَاءَنا. قالَ: «آمُرُكُمْ بأرْبَعٍ وأنهاكُمْ عَنْ أرْبَعٍ: الإيمَانِ باللهِ، وَشَهادَةِ أنْ لا إلٰهَ إلَّا اللهُ، وَعَقَدَ بِيَدِهِ هٰكَذَا. وَإقامِ الصَّلاةِ، وَإيتاءِ الزَّكاةِ، وأنْ تُؤَدُّوا خُمُسَ ما غَنِمْتُمْ. وأنهاكُمْ عَنِ

Muzaffat (all these are the names of utensils used for preparing alcoholic drinks)."

الدُّبَّاءِ والْحَنْتَم والنَّقِيرِ والمُزَفَّتِ». وَقالَ سُلَيْمانُ وأبُو النُّعْمانِ عَنْ حَمَّادٍ: «الإيمانِ باللهِ: شَهادَةِ أنْ لا إلٰهَ إلَّا اللهُ». [راجع: ٥٣]

1399. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ died and Abū Bakr رَضِيَ اللهُ عَنْهُ became the caliph, some Arabs renegaded (reverted to disbelief) (Abū Bakr decided to fight against them), 'Umar رَضِيَ اللهُ عَنْهُ said to Abū Bakr, "How can you fight with these people although Allāh's Messenger ﷺ said, 'I have been ordered (by Allāh) to fight the people till they say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said it, then he will save his life and property from me except on tresgressing (Islamic) law (rights and conditions for which he will be punished justly), and his accounts will be with Allāh.'" (See H.No. 25).

١٣٩٩ - حدَّثَنا أبُو اليَمانِ الحَكَمُ ابنُ نافِعٍ قالَ: أخْبَرَنا شُعَيْبُ بنُ أبي حَمْزَةَ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَنا عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ، وكَانَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ وكَفَرَ مَنْ كَفَرَ مِنَ العَرَبِ فَقالَ عُمَرُ: فَكَيْفَ تُقاتِلُ النَّاسَ؟ وَقَدْ قالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أنْ أُقاتِلَ النَّاسَ حتَّى يَقُولُوا لا إلٰه إلَّا اللهُ، فَمَنْ قالَها فَقَدْ عَصَمَ مِنِّي مالَهُ ونَفْسَهُ إلَّا بِحَقِّهِ، وَحِسابُهُ عَلى اللهِ». [انظر: ١٤٥٧، ٦٩٢٤، ٧٢٨٤]

1400. In continuation of the narration of Abū Hurairah (No. 1399) Abū Bakr said, "By Allāh! I will fight those who differentiate between *Aṣ-Ṣalāt* (the prayer) and the *Zakāt*; as *Zakāt* is the compulsory right to be taken from the property (according to Allāh's Orders). By Allāh! If they refuse to pay me even a she-kid which they used to pay at the time of Allāh's Messenger ﷺ, I will fight with them for withholding it". Then 'Umar said, "By Allāh, it was nothing, but Allāh opened Abū Bakr's chest towards the decision (to fight) and I came to know that his decision was right."

١٤٠٠ - فَقالَ: واللهِ لأُقاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاةِ والزَّكاةِ، فإنَّ الزَّكاةَ حَقُّ المَالِ. واللهِ لَوْ مَنَعُوني عَناقاً كانُوا يُؤَدُّونَها إلى رَسُولِ اللهِ ﷺ لَقاتَلْتُهُمْ عَلى مَنْعِها. قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: فَوَاللهِ ما هُوَ إلَّا أنْ شَرَحَ اللهُ صَدْرَ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ فَعَرَفْتُ أنَّهُ الحَقُّ. [انظر: ١٤٥٦، ٦٩٢٥، ٧٢٨٥]

(2) CHAPTER. To give *Bai'ah* (pledge) for paying *Zakāt*.

And Allāh's Statement: 'But if they repent, and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt*, then they are your brethren in religion...' (V.9:11)

1401. Narrated Jarir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I gave the *Bai'ah* (pledge) to the Prophet ﷺ for (1) *Iqāmat-aṣ-Ṣalāt* [offering *Aṣ-Ṣalāt* (prayer)], (2) giving *Zakāt* and (3) to be sincere and true to every Muslim [i.e., to order them for *Al-Ma'rūf* (i.e., Islamic Monotheism and all that Islām oders one to do) and forbid them from *Al-Munkar* (i.e., disbelief, polytheism and all that Islām has forbidden), to help them, to be kind and merciful to them etc.]. [See *Hadīth* No. 57, vol. I, along with its chapter 42].

(3) CHAPTER. The sin of a person who does not pay *Zakāt*.

And the Statement of Allāh تعالى:

"...And those who hoard up gold and silver (*Al-Kanz* – money, gold and silver, the *Zakāt* of which has not been paid) and spend them not in the Way of Allāh, announce unto them a painful torment. On the Day when that (*Al-Kanz*) will be heated in the fire of Hell and with it will be branded their foreheads and their flanks, and their backs (and it will be said to them): 'This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.' (V.9:34-35)

1402. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "(On the Day of Resurrection) camels will come to their owners in the best state of health they have ever had (in the world), and if he had not paid their *Zakāt* (in the world) then they

(٢) بابُ البَيْعَةِ عَلى إيتاءِ الزَّكاةِ،

﴿فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ﴾ [التوبة: ٥].

١٤٠١ - **حدَّثَنا** ابنُ نُمَيرٍ قالَ: حدَّثَني أبي، قالَ: حدَّثَنا إسْماعِيلُ عَنْ قَيْسٍ قالَ: قالَ جَرِيرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: بايَعْتُ النَّبِيَّ ﷺ عَلى إقامِ الصَّلاةِ، وَإيتاءِ الزَّكاةِ، والنُّصْحِ لِكُلِّ مُسْلِمٍ. [راجع: ٥٧]

(٣) بابُ إثْمِ مانِعِ الزَّكاةِ،

وَقَوْلِ اللهِ تَعالى: ﴿۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا۟ مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾﴾ [التوبة: ٣٤ - ٣٥].

١٤٠٢ - **حدَّثَنا** الْحَكَمُ بنُ نافِعٍ، أخْبَرَنا شُعَيْبٌ، حدَّثَنا أبُو الزِّنادِ أنَّ عَبْدَ الرَّحْمٰنِ ابنَ هُرْمُزَ الأعْرَجَ حدَّثَهُ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ

would tread him with their feet; and similarly, sheep will come to their owners in the best state of health they have ever had in the world, and if he had not paid their *Zakāt*, then they would tread him with their hooves and would butt him with their horns." The Prophet ﷺ added, "One of their rights is that they should be milked while water is kept in front of them." The Prophet ﷺ added, "I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a sheep that will be bleating. Such a person will (then) say, 'O Muḥammad! (please intercede for me,)' I will say to him, 'I can't help you, for I conveyed Allāh's Message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say, 'O Muḥammad! (please intercede for me).' I will say to him, 'I can't help you for I conveyed Allāh's Message to you.'"

يَقُولُ: قالَ النَّبِيُّ ﷺ: «تَأتِي الإبِلُ عَلى صَاحِبِها عَلى خَيرِ ما كَانَتْ، إذَا هُوَ لَمْ يُعْطِ فِيها حَقَّها، تَطَؤُهُ بأخْفافِها. وَتأتي الغَنَمُ عَلى صَاحِبِها عَلى خَيرِ ما كانَتْ، إذَا لَمْ يُعْطِ فِيها حَقَّها، تَطَؤُهُ بأظْلافِها وَتَنْطَحُهُ بقُرُونِها. قالَ: وَمِنْ حَقِّها أنْ تُحْلَبَ عَلى المَاءِ. قالَ: وَلا يَأتي أحَدُكُمْ يَوْمَ القيامَةِ بِشاةٍ يَحْمِلُها عَلى رَقَبَتِهِ لَها يُعارٌ، فَيَقُولُ: يا مُحَمَّدُ، فأقُولُ: لا أمْلِكُ لَكَ شَيْئاً، قدْ بَلَّغْتُ. وَلا يَأتي بِبَعِيرٍ يَحْمِلُهُ عَلى رَقَبَتِهِ لَهُ رُغاءٌ فَيَقُولُ: يا مُحَمَّدُ، فَأقُولُ: لا أمْلِكُ مِنَ اللهِ لَكَ شَيْئاً، قَدْ بَلَّغْتُ». [انظر: ٢٣٧٨، ٣٠٧٣، ٦٩٥٨]

1403. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever is made wealthy by Allāh and does not pay the *Zakāt* of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes (or two poisonous glands in its mouth)[1]. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.'" Then the Prophet ﷺ recited the holy Verses:

"Let not those who covetously withhold..." (to the end of the Verse). (V.3:180).

١٤٠٣ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا هاشِمُ بنُ القاسِمِ: حدَّثَنا عَبدُ الرَّحْمٰنِ ابن عبد الله بنِ دِينارٍ، عَنْ أبِيهِ، عَنْ أبي صَالِحٍ السَّمانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ آتاهُ اللهُ مالاً فَلَمْ يُؤَدِّ زَكاتَهُ مُثِّلَ لَهُ يَوْمَ القِيامَةِ شُجاعاً أقْرَعَ لَهُ زَبِيبَتانِ، يُطَوَّقُهُ يَوْمَ القِيامَةِ، ثُمَّ يَأخُذُ بِلِهزِمَتَيْهِ، يَعْني بِشِدْقَيْهِ، ثُمَّ يَقُولُ: أنا مالُك، أنا كَنزُكَ». ثُمَّ تَلا ﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ﴾ الآيَةَ [آل عمران: ١٨٠]. [انظر: ٤٥٦٥، ٤٦٥٩، ٦٩٥٧]

(1) (H.1403) See *Fatḥ Al-Bārī*.

(4) CHAPTER. A property from which the *Zakāt* is paid is not a *Al-Kanz* (hoarded-money).

According to the statement of the Prophet ﷺ: "There is no *Zakāt* on property mounting to less than five *Uqiyā* (of silver)"- (one *Uqiyā* equals 128 grams.)

(٤) بابٌ ما أُدِّيَ زَكاتُهُ فَلَيْسَ بِكَنْزٍ،

لِقَوْلِ النَّبِيِّ ﷺ: «لَيْسَ فِيما دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

1404. Narrated Khālid bin Aslam: We went out with 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما and a bedouin said (to 'Abdullāh), "Tell me about Allāh's Saying: "And those who hoard up gold and silver (*Al-Kanz* - money, gold, silver etc., the *Zakāt* of which has not been paid) and spend it not in the Way of Allāh (V.9:34)." Ibn 'Umar said, "Whoever hoarded them and did not pay the *Zakāt* thereof, then woe to him. But these holy Verses were revealed before the Verses of *Zakāt*. So when the Verses of *Zakāt* were revealed Allāh made *Zakāt* a purifier of the property."

١٤٠٤ - وَقالَ أَحْمَدُ بنُ شَبِيبِ بنِ سَعِيدٍ، حدَّثَنا أبي: عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ خالِدِ بنِ أَسْلَمَ قالَ: خَرَجْنا مَعَ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، فَقالَ أَعْرَابِيٌّ: أَخْبِرْني عن قَوْلِ اللهِ: ﴿وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ﴾ [التوبة: ٣٤] قالَ ابنُ عُمَرَ: مَنْ كَنَزَها فَلَمْ يُؤَدِّ زكاتَها فَوَيْلٌ لَهُ. إنَّما كانَ هذَا قَبْلَ أنْ تُنزَلَ الزَّكاةُ فَلَمَّا أُنْزِلَتْ جَعَلَها اللهُ طُهْراً للأَمْوَالِ. [انظر: ٤٦٦١]

1405. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No *Zakāt* is due on property mounting to less than five *Uqiya* (of silver), and no *Zakāt* is due on less than five camels, and there is no *Zakāt* on less than five *Wasq*." (A *Wasq* equals 60 *Ṣā'*) & (1 *Ṣā'* = 3 kgms approx.)[1] [See *Nisāb* in the Glossary]

١٤٠٥ - حدَّثَنا إسحاقُ بنُ يَزِيدَ، أخبرَنا شُعَيْبُ بنُ إسحاقَ: قالَ الأَوْزَاعِيُّ: أخبرَني يَحْيَى بنُ أبي كثيرٍ أنَّ عَمْرَو بنَ يَحْيى بنِ عُمارَةَ، أخْبَرَهُ عَنْ أبِيهِ يَحْيى بنِ عُمارَةَ بنِ أبي الحَسَنِ أنَّهُ سَمِعَ أبا سَعِيدٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُوْلُ اللهِ ﷺ: «لَيْسَ فِيما دُونَ خَمْسِ أواقٍ صَدَقَةٌ. ولَيْسَ فِيما دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ. ولَيْسَ فِيما دُونَ خَمْسِ أَوْسُقٍ

(1) (H.1405) See *Nisāb*: in the glossary.

صَدَقَةٌ». [انظر: ١٤٤٧، ١٤٥٩، ١٤٨٤]

1406. Narrated Zaid bin Wahab: "I passed by a place called Ar-Rabadha and by chance I met Abū Dhar رَضِيَ اللهُ عَنْهُ and asked him, "What has brought you to this place?" He said, "I was in Sham and differed with Mu'āwiya on the meaning of (the following Verses of the Qur'ān): 'And those who hoard up gold and silver (*Al-Kanz* – money, the *Zakāt* of which is not paid) and spend it not in the Way of Allāh.' (V.9:34).

Mu'āwiya said, "This Verse is revealed regarding the people of the Scriptures." I said, "It was revealed regarding us and also the people of the Scriptures." So we had a quarrel and Mu'āwiya sent a complaint against me to 'Uthmān رَضِيَ اللهُ عَنْهُ. 'Uthmān wrote to me to come to Al-Madīna, and I came to Al-Madīna. Many people came to me as if they had not seen me before. So, I told this to 'Uthmān who said to me, "You may depart and live nearby if you wish." That was the reason for my being here for even if an Ethiopian had been nominated as my ruler, I would have obeyed him.

١٤٠٦ - حدَّثَنَا عَليٌّ، سَمِعَ هُشَيماً، أخْبَرَنا حُصَينٌ، عَنْ زَيْدِ بنِ وَهْبٍ قالَ: مَرَرْتُ بالرَّبَذَةِ فإذا أنَا بأبي ذَرٍّ رَضِيَ اللهُ عَنْهُ، فَقُلْتُ لَهُ: ما أنْزَلَكَ مَنْزِلَكَ هذا؟ قالَ: كُنْتُ بالشَّامِ فاخْتَلَفْتُ أنا ومُعاوِيَةُ في: ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ﴾ [التوبة: ٣٤] قالَ مُعاوِيَةُ: نَزَلَتْ في أهْلِ الكِتابِ. فَقُلْتُ: نَزَلَتْ فِينا وفِيهِمْ. فَكانَ بَيْني وبَيْنَهُ في ذَيكَ، وَكَتَبَ إلى عُثمانَ رَضِيَ اللهُ عَنْهُ يَشْكُوني، فَكَتَبَ إليَّ عُثْمانُ: أنِ اقْدَمِ المَدِينَةَ، فَقَدِمْتُها. فَكَثُرَ عليَّ النَّاسُ حتَّى كأنَّهُمْ لَمْ يَرَوْني قَبْلَ ذٰلكَ. فَذَكَرْتُ ذلكَ لِعُثمانَ فَقالَ لي: إنْ شِئْتَ تَنَحَّيْتَ فَكُنْتَ قَرِيباً. فَذاكَ الَّذِي أنْزَلَني هذا المَنزِلَ، وَلَوْ أمَّرُوا عَليَّ حَبَشِيّاً لَسَمِعْتُ وأطَعْتُ. [انظر: ٤٦٦٠]

1407. Narrated Al-Aḥnaf bin Qais: While I was sitting with some people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, "Inform those who hoard wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders, and then put on the bones of their shoulders till it comes through the nipples of their breasts, the stone will be

١٤٠٧ - حدَّثَنَا عَيَّاشٌ قالَ: حدَّثَنا عَبْدُ الأعْلى قالَ: حدَّثَنا الجُرَيْرِيُّ، عَنْ أبي العَلاءِ، عَنِ الأحْنَفِ بنِ قَيْسٍ قالَ: جَلَسْتُ. ح وحدَّثَني إسحاقُ بنُ مَنْصُورٍ: أخْبَرَنا عَبْدُ الصَّمَدِ قالَ: حدَّثَنا أبي: حدَّثَنا الجُرَيْرِيُّ، حدَّثَنا أبو العَلاءِ ابنُ

moving and hitting." After saying that, that person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was. I said to him, "I think the people disliked what you had said." He said, "These people do not understand anything."

الشِّخِّيرِ أَنَّ الأَحْنَفَ بنَ قَيْسٍ حدَّثَهُمْ قالَ: جَلَسْتُ إلى مَلَأٍ مِنْ قُرَيْشٍ فَجاءَ رَجُلٌ خَشِنُ الشَّعَرِ والثِّيابِ والهَيْئَةِ حتَّى قامَ عَلَيْهِمْ فَسَلَّمَ ثُمَّ قالَ: بَشِّرِ الكانِزِينَ بِرَضْفٍ يُحْمى عَلَيْهِمْ في نارِ جَهَنَّمَ ثُمَّ يُوضَعُ عَلى حَلَمَةِ ثَدْيِ أَحَدِهِمْ حتَّى يَخْرُجَ مِنْ نُغْضِ كَتِفِهِ ويُوضَعُ عَلى نُغْضِ كَتِفِهِ حتَّى يَخْرُجَ مِنْ حَلَمَةِ ثَدْيِهِ يَتزَلْزَلُ. ثُمَّ ولَّى فَجَلَسَ إلى سارِيَةٍ وَتَبِعْتُهُ وَجَلَسْتُ إلَيْهِ وَأنا لا أدْرِي مَنْ هُوَ. فَقُلْتُ لَهُ: لا أُرَى القَوْمَ إلَّا قَدْ كَرِهُوا الَّذِي قُلْتَ. قالَ: إنَّهُمْ لا يَعْقِلُونَ شَيْئاً.

1408. Abū Dhar added: "My friend told me." I asked, "Who is your friend?" He said, "The Prophet ﷺ said (to me), 'O Abū Dhar! Do you see the mountain of Uhud?' And on that I (Abū Dhar) started looking towards the sun to judge how much remained of the day, as I thought that Allāh's Messenger ﷺ wanted to send me to do something for him and I said, 'Yes!' He said, 'I do not love to have gold equal to the mountain of Uhud unless I spend it all (in Allāh's Cause) except three Dīnārs. These people do not understand and collect worldly wealth. No, by Allāh, neither I ask them for worldly benefits nor am I in need of their religious verdicts and advices till I meet Allāh, the Honourable, the Majestic.'"

١٤٠٨ - قالَ لي خَلِيلي - قالَ: قُلْتُ: وَمَنْ خَلِيلُكَ؟ قالَ: النَّبِيُّ ﷺ -: يا أبا ذَرٍّ، أتُبْصِرُ أُحُداً؟» قالَ: فَنَظَرْتُ إلى الشَّمْسِ ما بَقِيَ مِنَ النَّهارِ وَأنا أُرَى أنَّ رَسُولَ اللهِ ﷺ يُرْسِلُنِي في حاجَةٍ لَهُ، قُلْتُ: نَعَمْ. قالَ: «ما أُحِبُّ أنَّ لي مِثْلَ أُحُدٍ ذَهباً أُنْفِقُهُ كُلَّه إلَّا ثَلاثَةَ دَنانِيرَ». وإنَّ هٰؤُلاءِ لا يَعْقِلُونَ، إنَّما يَجْمَعُونَ الدُّنْيا. وَلا واللهِ لا أسألهُمْ دُنْيا وَلا أَسْتَفْتِيهِمْ عَنْ دِينٍ حتَّى أَلْقى اللهَ عَزَّ وجَلَّ. [راجع: ١٢٣٧]

(5) CHAPTER. To spend money in the right way.

1409. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: I

(٥) بابُ إنْفاقِ المَالِ في حَقِّهِ

١٤٠٩ - حدَّثَنَا مُحَمَّدُ بنُ

heard the Prophet ﷺ saying, "There is no envy (or not to wish to be the like of) except in two: a person whom Allāh has given wealth and he spends it in the right way, and a person whom Allāh has given wisdom (i.e. religious knowledge of the Qur'ān and *Sunna* – legal way of Prophet Muhammad ﷺ) and he gives his decisions accordingly and teaches it to the others."

المُثَنَّى: حدَّثَنا يَحْيى، عَنْ إسْماعِيلَ قالَ: حدَّثَني قَيْسٌ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا حَسَدَ إلَّا في اثْنَتَيْنِ: رَجُلٍ آتاهُ اللهُ مالاً فَسَلَّطَهُ عَلى هَلَكَتِهِ في الحَقِّ. وَرَجُلٍ آتاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِي بها وَيُعَلِّمُها». [راجع: ٧٣]

(6) CHAPTER. Giving alms for showing off.

And the Statement of Allāh تعالى: "O you who believe! Do not render in vain your *Ṣadaqa* (charity) by reminders of your generosity or by injury.. up to.. And Allāh does not guide the disbelieving people." (V.2:264).

(٦) بابُ الرِّياءِ في الصَّدَقَةِ،

لِقَوْلِهِ تَعالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ﴾ إلى قولِهِ: ﴿وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ﴾ [البقرة: ٢٦٤]. وَقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: ﴿صَلْدًا﴾: لَيْسَ عَلَيْهِ شَيْءٌ. وقالَ عِكْرِمَةُ: ﴿وَابِلٌ﴾: مَطَرٌ شَدِيدٌ. (والطَلُّ): النَّدَى.

(7) CHAPTER. No charity is accepted from what is grabbed from the war booty in an illegal way.

And charity is accepted only from honestly-earned money, as Allāh's Statement:

"Kind words and forgiving of faults are better than *Ṣadaqa* (charity) followed by injury.. up to.. (He is) Most Forbearing." (V.2:263)

(٧) بابٌ: لا تُقْبَلُ صَدَقَةٌ مِنْ غُلُولٍ، وَلا يَقْبَلُ إلَّا مِنْ كَسْبٍ طَيِّبٍ لِقَوْلِهِ: ﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى﴾ إلى قوله: ﴿حَلِيمٌ﴾ [البقرة: ٢٦٣].

(8) CHAPTER. *Aṣ-Ṣadaqa* (Charity must be from money earned honestly.

As Allāh's Statement asserts: "Allāh will destroy *Riba* (usury) and will give increase for *Ṣadaqāt* (deeds of charity, alms, etc.). And Allāh likes not the disbelievers, sinners. Truly those who believe and do deeds of righteousness, and perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*), and give *Zakāt*, they will

(٨) بابُ الصَّدَقَةِ مِنْ كَسْبٍ طَيِّبٍ.

لِقَوْلِهِ: ﴿يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَٰتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ

have their reward with their Lord. On them shall be no fear, nor shall they grieve." (V.2: 276, 277)

1410. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If one gives in charity what equals one date-fruit from the honestly earned money – and Allāh accepts only the honestly earned money – Allāh takes it in His Right (Hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain."

وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ [البقرة: ٢٧٦ - ٢٧٧].

١٤١٠ - **حدَّثَنَا** عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ أبا النَّضرِ: حدَّثَنا عَبْدُ الرَّحْمٰنِ هُوَ ابنُ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ أبِيهِ عَنْ أبي صَالِحٍ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ تَصَدَّقَ بِعَدْلِ تمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلا يَقْبَلُ اللهُ إلَّا الطيبَ، وإنَّ اللهَ يَتَقَبَّلُها بِيَمِينِهِ. ثُمَّ يُرَبِّيها لِصَاحِبِهِ كما يُرَبِّي أحَدُكُمْ فَلُوَّهُ حتَّى تَكُونَ مِثْلَ الجَبَلِ». تابَعَهُ سُلَيْمانُ عَنِ ابنِ دِينارٍ. وقالَ وَرْقاءُ، عَنِ ابنِ دِينارٍ، عَنْ سَعِيدِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. وَرَواهُ مُسْلِمُ بنُ أبي مَرْيَمَ، وَزَيْدُ بنُ أسْلَمَ، وسُهَيْلٌ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. [انظر: ٧٤٣٠]

(9) CHAPTER. To practise charity (as early as possible) before such time comes when nobody would accept it.

1411. Narrated Hāritha bin Wahab رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, 'If you had brought it yesterday, I would have taken it, but today I am not in need of it.'

(٩) بابُ الصَّدَقَةِ قَبْلَ الرَّدِّ

١٤١١ - **حدَّثَنَا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا مَعْبَدُ بنُ خالِدٍ قالَ: سَمِعْتُ حارِثَةَ ابنَ وَهْبٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «تَصَدَّقُوا فإنَّهُ يأتي عَلَيْكُمْ زَمانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلا يَجِدُ مَنْ يَقْبَلُها. يَقُولُ الرَّجُلُ: لَوْ جِئْتَ بِها بالأمْسِ

لَقَبِلْتُها، فأمَّا اليَوْمَ فَلا حاجَةَ لي بها». [انظر: ١٤٢٤، ٧١٢٠]

1412. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour (the Day of Judgement) will not be established till your wealth increases so much so that one will be worried, for no one will accept his *Zakāt* and the person to whom he will give it, will reply, 'I am not in need of it.'"

١٤١٢ - حدَّثَنَا أبُو اليمانِ، أخْبرَنا شُعَيْبٌ، حدَّثَنا أبُو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قال النَّبِيُّ ﷺ: «لا تَقُومُ السَّاعَةُ حتَّى يَكْثُرَ فِيكُمُ المَالُ فَيفِيضَ حتَّى يُهِمَّ رَبَّ المَالِ مَنْ يَقْبَلُ صَدَقَتَهُ. وَحتَّى يَعْرِضَهُ فَيَقُولَ الَّذِي يَعْرِضُهُ عَلَيْه: لا أرَبَ لِي». [راجع: ٨٥]

1413. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: While I was sitting with Allāh's Messenger ﷺ, two persons came to him; one of them complained about his poverty and the other complained about the prevalence of robberies. Allāh's Messenger ﷺ said, "As regards stealing and robberies, there will shortly come a time when a caravan will go to Makkah (from Al-Madīna) without any guard. And regarding poverty, The Hour (the Day of Judgement) will not be established till one of you wanders about with his object of charity and will not find anybody to accept it. And (no doubt) each one of you will stand in front of Allāh تعالى and there will be neither a screen nor an interpreter between him and Allāh, and Allāh تعالى will ask him, 'Did not I give you wealth?' He will reply in the affirmative. Allāh تعالى will further ask, 'Didn't I send a Messenger to you?' And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hell-fire, and then he will look to his left and will see nothing but Hell-fire. So, let each one of you save himself from the Hell-fire even by giving half of a date-fruit (in charity). And if

١٤١٣ - حدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ، حدَّثَنا أبُو عاصِمٍ النَّبِيلُ، أخْبرَنا سَعْدَانُ ابنُ بِشْرٍ، حدَّثَنا أبُو مُجَاهِدٍ، حدَّثَنا مُحِلُّ ابنُ خَلِيفَةَ الطَّائِيُّ قالَ: سَمِعْتُ عَدِيَّ بنَ حاتِمٍ رَضِيَ اللهُ عَنْهُ يَقُول: كُنْتُ عِنْدَ رَسُولِ اللهِ ﷺ فَجاءَهُ رَجُلانِ: أحَدُهما يَشْكُو العَيْلَةَ، وَالآخَرُ يَشْكُو قَطْعَ السَّبِيلِ. فَقالَ رَسُولُ اللهِ ﷺ: «أمَّا قَطْعُ السَّبِيلِ فإنَّهُ لا يَأتي عَلَيْكَ إلَّا قَلِيلٌ حتَّى تَخْرُجَ العِيرُ إلى مَكَّةَ بِغَيرِ خَفِيرٍ. وَأمَّا العَيْلَةُ فإنَّ السَّاعَةَ لا تَقُومُ حتَّى يَطُوفَ أحَدُكُمْ بِصَدَقَتِهِ، لا يَجِدُ مَنْ يَقْبَلُها مِنْهُ. ثُمَّ لَيَقِفَنَّ أحَدُكُمْ بَينَ يَدَيِ اللهِ، لَيْس بَيْنَهُ وَبَيْنَهُ حِجابٌ وَلا تَرْجُمَانٌ يُتَرجِمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ: ألَمْ أُوتِكَ مالاً؟ فَلَيَقُولَنَّ: بَلى. ثُمَّ لَيَقُولَنَّ: ألَمْ أُرْسِلْ إلَيْكَ رَسُولاً؟

you do not find a half date-fruit, then (you can do it through saying) a good pleasant word (to your Muslim brother)." (See *Ḥadīth* No.3595, Vol.4).

فَلَيَقُولَنَّ: بَلى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلا يَرَى إِلَّا النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمالِهِ فَلا يَرَى إِلَّا النَّارَ. فَلْيَتَّقِيَنَّ أَحَدُكُمُ النَّارَ فإن لم يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ».

[انظر: ١٤١٧، ٣٥٩٥، ٦٠٢٣، ٦٥٣٩، ٦٥٤٠، ٦٥٦٣، ٧٤٤٣، ٧٥١٢]

1414. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A time will come upon the people when a person will wander about with gold as *Zakāt* and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women."

١٤١٤ - حدَّثَنَا مُحَمَّدُ بنُ العَلاءِ، حدَّثَنا أَبُو أُسامَةَ، عَنْ بُرَيدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيَأْتِيَنَّ عَلى النَّاسِ زَمانٌ يَطُوفُ الرَّجُلُ فِيهِ بالصَّدَقَةِ مِنَ الذَّهَبِ ثُمَّ لا يَجِدُ أَحَداً يأْخُذُها مِنْهُ. وَيُرَى الرَّجُلُ الوَاحِدُ يَتْبَعُهُ أَرْبَعُون امْرَأَةً يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجالِ وكَثْرَةِ النِّساءِ».

(10) CHAPTER. "Protect yourself from Hell-fire even with a half date, or with a little object of charity."

And Allāh's Statement:

"And the likeness of those who spend their wealth ..up to.. all kinds of fruits for him therein." (V.2:265, 266).

(١٠) **بابٌ: اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ وَالقَلِيلِ مِنَ الصَّدَقَةِ،**

﴿وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ﴾ إلى قولِه: ﴿فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ﴾ [البقرة: ٢٦٥ - ٢٦٦].

1415. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: When the Verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in a great amount. And they (the people) said, "He is showing off." And another man came and gave a *Ṣā'* (a small measure of food grains); they said, "Allāh is not in need of this small amount of charity." And then the Divine Revelation came: "Those who defame such of the believers who give in charity (in Allāh's Cause) voluntarily, and such who could not

١٤١٥ - حدَّثَنَا عُبَيْدُ اللهِ بنُ سَعِيدٍ، حدَّثَنا أَبُو النُّعمانِ هُوَ الْحَكَمُ بْنُ عَبْدِ اللهِ البَصْرِيُّ، حدَّثَنا شُعْبَةُ عَنْ سُلَيْمانَ عَنْ أَبي وَائِلٍ، عَنْ أَبي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ آيَةُ الصَّدَقَةِ كُنَّا نُحامِلُ، فجاءَ رَجُلٌ فَتَصَدَّقَ بشَيْءٍ كَثِيرٍ، فَقالُوا: مُرائي. وَجاءَ رَجُلٌ فَتَصَدَّقَ بِصَاعٍ، فَقالُوا:

find to give in charity (in Allāh's Cause) except what is available to them..." (V.9:79).

إنَّ اللهَ لَغَنِيٌّ عَنْ صاعِ هٰذا. فَنَزَلَت ﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِي ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾ الآيَةَ [التوبة: ٧٩]. [انظر: ١٤١٦، ٤٦٦٨، ٤٦٦٩]

1416. Narrated Abū Mas'ūd Al-Ansārī رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ ordered us to give in charity, we used to go to the market and work as porters and get a *Mudd* (a special measure of grain) and then give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand.

١٤١٦ - **حدَّثَنا** سَعِيدُ بنُ يَحْيى، حدَّثَنا أبي، حدَّثَنا الأعْمَشُ، عَنْ شَقِيقٍ، عَنْ أبي مَسْعُودٍ الأنْصارِيِّ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ إذا أمَرَنا بالصَّدَقَةِ انْطَلَقَ أحَدُنا إلى السُّوقِ فَيُحامِلُ فَيُصِيبُ المُدَّ. وإنَّ لِبَعْضِهِمُ اليَوْمَ لَمِائَةَ ألْفٍ. [راجع: ١٤١٥]

1417. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying: "Save yourself from Hell-fire even by giving half a date-fruit in charity."

١٤١٧ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ، حدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ مَعْقِلٍ قالَ: سَمِعْتُ عَدِيَّ بنَ حاتِمٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ». [راجع: ١٤١٣]

1418. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date-fruit which I gave to her and she divided it between her two daugthers, and did not eat anything herself, and then she got up and went away. Then the Prophet ﷺ came and I informed him about this story. He said, "Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him

١٤١٨ - **حدَّثَنا** بِشْرُ بنُ مُحَمَّدٍ قالَ: أخْبَرَنا عَبْدُ اللهِ، أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني عَبْدُ اللهِ بنُ أبي بَكْرِ بنِ حَزْمٍ عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَتِ امْرَأةٌ مَعَها ابْنَتانِ لَها تَسْألُ. فَلَمْ تَجِدْ عِنْدِي شَيْئاً غَيرَ تَمْرَةٍ فَأعْطَيْتُها إيَّاها، فَقَسَمَتْها بَينَ ابْنَتَيْها، وَلَمْ تأكُلْ مِنها.

from Hell-fire." (See *Ḥadīṯ* No.5995, Vol.8).

ثُمَّ قامَتْ فَخَرَجَتْ. فَدَخَلَ النَّبِيُّ ﷺ عَلَيْنا فأخْبرْتُهُ فَقالَ النَّبِيُّ: «مَنِ ابْتُلِيَ مِنْ هذِهِ البَناتِ بِشَيْءٍ كُنَّ لَهُ سِتْراً مِنَ النَّارِ». [انظر: ٥٩٩٥]

(11) CHAPTER. What kind of *Aṣ-Ṣadaqa* (charity etc.) is superior? The superiority of charity practised by a niggardly healthy person, as is said in the Statement of Allāh تعالى:

"And spend (in charity) of that with which We have provided you, before death comes to one of you..." (V.63:10) And Allāh's Statement: "O you who believe! Spend of that with which We have provided for you, before the Day comes when there will be no bargaining..." (V.2:254)

(١١) بابُ فَضْلِ صَدَقَةِ الشَّحيحِ الصَّحِيحِ لِقَوْلِهِ تَعَالَى: ﴿وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ﴾ الآيَةَ [المنافقون: ١٠] وَقَوْلِهِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ﴾ الآيَةَ [البقرة: ٢٥٤].

1419. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and asked, "O Allāh's Messenger! What kind of *Aṣ-Ṣadaqa* (charity etc.) is the most superior in reward?" He replied, "The charity which you practise while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (his heirs)."

١٤١٩ - حدَّثَنَا مُوسَى بنُ إسمَاعِيلَ، حدَّثَنا عَبْدُ الوَاحِدِ، حدَّثَنا عُمَارَةُ بنُ القَعْقاعِ، حدَّثَنا أبُو زُرْعَةَ، حدَّثَنا أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ رَجُلٌ إلى النَّبِيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ أيُّ الصَّدَقَةِ أعْظَمُ أجْراً؟ قالَ: «أنْ تَصَدَّقَ وَأنْتَ صحِيحٌ شَحيحٌ تَخْشَى الفَقْرَ، وتَأمُلُ الغِنَى وَلا تُمْهِلُ حتَّى إذَا بَلَغَتِ الحُلْقُومَ قُلْتَ: لِفُلانٍ كَذَا ولفُلانٍ كذَا، وَقَدْ كانَ لِفُلانٍ». [انظر: ٢٧٤٨]

CHAPTER

بابٌ:

1420. Narrated 'Āishah رَضِيَ اللهُ عَنها: Some of the wives of the Prophet ﷺ asked him, "Who amongst us will be the first to follow you (i.e., die after you)?" He said, "Whoever has the longest hand." So, they started measuring their hands with a stick and

١٤٢٠ - حدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا أبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ بَعْضَ

أَزْوَاجِ النَّبِيِّ ﷺ قُلْنَ لِلنَّبِيِّ ﷺ: أَيُّنا أَسْرَعُ بِكَ لُحُوقاً؟ قالَ: «أَطْوَلُكُنَّ يَداً»، فَأَخَذُوا قَصَبَةً يَذْرَعُونَها فَكانَتْ سَوْدَةُ أَطْوَلَهُنَّ يَداً. فَعَلِمْنا بَعْدُ أَنَّما كانَتْ طُولَ يَدِها الصَّدَقَةُ، وكانَتْ أَسرَعَنا لُحُوقاً بِهِ، وكانَتْ تُحِبُّ الصَّدَقَةَ.

Sauda's hand turned out to be the longest. (When Zainab bint Jaḥsh died first of all in the caliphate of 'Umar), we came to know that the long hand was a symbol of practising charity, so, she was the first to follow the Prophet ﷺ and she used to love to practise charity. (Sauda died later in the caliphate of Mu'āwiya).

(١٢) بابُ صَدَقَةِ العَلانِيَةِ،

وقَوْلُهُ عَزَّ وَجَلَّ: ﴿ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً﴾ إلى قَوْلِهِ: ﴿وَلَا هُمْ يَحْزَنُونَ﴾ [البقرة: ٢٧٤].

(12) CHAPTER. To give in charity openly.

And the Statement of Allāh:

"Those who spend their wealth (in Allāh's Cause) by night and day, in secret and in public ... up to ... on them shall be no fear, nor shall they grieve." (V.2:274).

(١٣) بابُ صَدَقَةِ السِّرِّ،

وقالَ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفاها حَتَّى لا تَعْلَمَ شِمالُهُ ما صَنَعَتْ يَمِينُهُ». وَقَولُهُ تَعالى: ﴿إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ﴾ الآيَةَ [البقرة: ٢٧١].

(13) CHAPTER. To give in charity secretly.

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that the Prophet ﷺ said, "A person who gives in charity so secretly that his left hand does not know what his right hand has given (then he will be under the shade of Allāh on the Day of Resurrection)." [See *Ḥadīṯ* No. 1423].

And the Statement of Allāh تعالى: "If you disclose your *Ṣadaqāt* (alms-giving) it is well, but if you conceal them, and give them to the poor, that is better for you..." (V.2:271)

(١٤) بابٌ: إذا تَصَدَّقَ على غَنِيٍّ وهُوَ لا يَعْلَمُ

١٤٢١ - حدَّثَنا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ: حدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «قالَ رَجُلٌ: لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَها في يَدِ سارِقٍ

(14) CHAPTER. If one gives an object of charity to a wealthy person unknowingly (one's act of charity is accepted by Allāh).

1421. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning, the people said that he had given his object of charity to a thief. (On hearing that) he said, 'O Allāh! All the praises and thanks are for You. I will give alms again.'

And so, he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning, the people said that he had given his alms to an adulteress last night. The man said, 'O Allāh! All the praises and thanks are for You. (I gave my alms) to an adulteress. I will give alms again.' So, he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, 'O Allāh! All the praises and thanks are for You. (I had given alms) to a thief, to an adulteress and to a wealthy man.' Then someone came and said to him, "The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allāh has given him, in Allāh's Cause.'"

فأصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلى سارِقٍ. فَقالَ: اللَّهُمَّ لكَ الحَمْدُ. لأتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَها في يَدِ زَانِيَةٍ. فأصْبَحوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلى زَانِيَةٍ فَقالَ: اللَّهُمَّ لكَ الحَمْدُ عَلى زَانِيَةٍ. لأتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَها في يَدِ غَنِيٍّ فأصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلى غَنِيٍّ. فَقالَ: اللَّهُمَّ لكَ الحَمْدُ عَلى سارِقٍ، وَعَلى زَانِيَةٍ، وَعَلى غَنِيٍّ. فَأُتِيَ فَقِيلَ لَهُ: أمَّا صَدَقَتُكَ عَلى سارِقٍ، فَلَعَلَّهُ أن يَسْتَعِفَّ عَنْ سَرِقَتِهِ. وأمَّا الزَّانِيَةُ فَلَعَلَّها أنْ تَسْتَعِفَّ عَنْ زِناها. وأمَّا الغَنِيُّ فَلَعَلَّهُ أن يَعْتَبِرَ فَيُنْفِقَ مِمَّا أعْطَاهُ اللهُ».

(15) CHAPTER. If a person gives something in charity to his own son unknowingly.

(١٥) بابٌ: إذَا تَصَدَّقَ عَلى ابْنِهِ وهُوَ لا يَشْعُرُ

1422. Narrated Ma'n bin Yazīd رَضِيَ اللهُ عَنْهُ: My grandfather, my father and I gave the *Bai'ah* (pledge) to Allāh's Messenger. The Prophet ﷺ got me engaged and then got me married. One day I went to the Prophet ﷺ with a complaint. My father Yazīd had given some gold coins for charity and kept them with a man in the mosque (to give them to the poor) but I went and took them and then brought them to him (my father). My father said, "By Allāh! I did not intend to give them to you." I took (the case) to Allāh's Messenger ﷺ. On that Allāh's Messenger ﷺ said, "O Yazīd! You will be rewarded for what you intended. O Ma'n! Whatever you

١٤٢٢ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا إسْرائِيلُ: حدَّثَنا أبُو الجُوَيْرِيَةِ أنَّ مَعْنَ بنَ يَزِيدَ رَضِيَ اللهُ عَنْهُ حدَّثَهُ، قالَ: بايَعْتُ رَسُولَ اللهِ ﷺ أنا وَأبي وجَدِّي، وخَطَبَ عَلَيَّ فأنْكَحَنِي. وخاصَمْتُ إلَيْهِ وَكانَ أبي يَزِيدُ أخْرَجَ دَنانِيرَ يَتَصَدَّقُ بِها. فَوَضَعَها عِنْدَ رَجُلٍ في المَسْجِدِ، فَجِئْتُ فأخَذْتُها فأتَيْتُهُ بِها. فَقالَ: واللهِ ما إيَّاكَ أرَدْتُ، فَخاصَمْتُهُ إلى

have taken is yours."

رَسُولِ اللهِ ﷺ فَقالَ: «لكَ ما نَوَيْتَ يا يَزِيدُ، وَلَكَ ما أَخَذْتَ يا مَعْنُ».

(16) CHAPTER. To give objects of charity with the right hand.

(١٦) بابُ الصَّدَقَةِ باليَمِينِ

1423. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Seven people will be shaded by Allāh under His Shade on the Day (of Resurrection) when there will be no shade except His. They are:

(1) a just ruler;

(2) a young man who has been brought up in the worship of Allāh, (i.e. worships Allāh (Alone) sincerely from his childhood),

(3) a man whose heart is attached to the mosques [who offers the five compulsory congregational *Ṣalāt* (prayers) in the mosques].

(4) two persons who love each other only for Allāh's sake and they meet and part in Allāh's Cause only;

(5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allāh;

(6) a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity).

(7) a person who remembers Allāh in seclusion and his eyes become flooded with tears."

١٤٢٣ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني خُبَيْبُ ابنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ تَعالى في ظِلِّهِ يَوْمَ لا ظِلَّ إلَّا ظِلُّهُ: إمامٌ عَدْلٌ، وشابٌّ نَشَأَ في عِبادَةِ اللهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ في المَساجِدِ، ورَجُلانِ تَحابَّا في اللهِ، اجْتَمَعا عَلَيْهِ وتَفَرَّقا عَلَيْهِ. وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذاتُ مَنْصِبٍ وَجمالٍ فَقالَ: إنِّي أخافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فأخْفاها حتَّى لا تَعْلَمَ شِمالُهُ ما تُنْفِقُ يَمينُه. وَرَجُلٌ ذَكَرَ اللهَ خالِياً فَفاضَتْ عَيْناهُ». [راجع: ٦٦٠]

1424. Narrated Ḥāritha bin Wahab Al-Khuzā'ī رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "(O people!) Give in charity (for Allāh's Cause), because a time will come when a person will carry his object of charity from place to place (and he will not find any person to take it); and any person whom he shall request to take it, will reply, 'If you had brought it yesterday I would have taken it,

١٤٢٤ - حدَّثَنا عَلِيُّ بنُ الجَعْدِ: أخْبَرَنا شُعْبَةُ قالَ: أخْبَرَني مَعْبَدُ بنُ خالِدٍ قالَ: سَمِعْتُ حارِثَةَ بنَ وَهْبٍ الخُزاعِيَّ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «تَصَدَّقُوا فَسَيَأْتي عَلَيْكُمْ زَمانٌ يَمْشِي الرَّجُلُ

but today I am not in need of it.'"

بِصَدَقَتِهِ فَيَقُولُ الرَّجُلُ: لَوْ جِئْتَ بِها بالأمْسِ لَقَبِلْتُها مِنْكَ، فأمَّا اليَوْمَ فَلا حاجَةَ لي فيها». [راجع: ١٤١١]

(17) CHAPTER. Whoever ordered his servant to give something in charity and did not give it himself.

(١٧) بابُ مَنْ أمَرَ خادِمَهُ بالصَّدَقَةِ وَلَمْ يُناوِلْ بِنَفْسِهِ،

Narrated Abū Mūsa that the Prophet ﷺ said, "He is one of the charitable persons."(1)

وقالَ أبُو موسَى عَنِ النَّبِيِّ ﷺ: «هوَ أحَدُ المُتَصَدِّقينَ».

1425. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ said, "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others."

١٤٢٥ - حدَّثَنا عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ النَّبِيُّ ﷺ: «إذَا أنْفَقَتِ المَرْأةُ مِنْ طَعامِ بَيْتِها غَيرَ مُفْسِدَةٍ كانَ لَها أجْرُها بِما أنْفَقَتْ، ولِزَوْجِها أجْرُهُ بِما كَسَبَ وَلِلخازِنِ مِثْلُ ذلكَ، لا يَنْقُصُ بَعْضُهُمْ أجرَ بَعْضٍ شَيْئاً». [انظر: ١٤٣٧، ١٤٣٩، ١٤٤٠، ١٤٤١، ٢٠٦٥]

(18) CHAPTER. The wealthy only are required to give in charity.

(١٨) بابٌ: لا صَدَقَةَ إلَّا عَنْ ظَهْرِ غِنًى،

Whoever gives in charity and he himself or his family are in need or in debt, the payment of debts has precedence over giving in charity or setting a slave free, or giving presents to others, for in this case his act of charity is not acceptable and that person has no right to waste the people's property. And the Prophet ﷺ said, "Allāh will destroy the person who takes other's wealth with the intention of wasting it." But if one is known for his patience and prefers others to himself while he himself is in need, as Abū Bakr did

وَمَنْ تَصَدَّقَ وَهُوَ مُحْتاجٌ، أوْ أهْلُهُ مُحْتاجٌ، أوْ عَلَيْهِ دَيْنٌ فالدَّيْنُ أحَقُّ أنْ يُقْضَى مِنَ الصَّدَقَةِ والعِتْقِ والهِبَةِ، وهُوَ رَدٌّ عَلَيْهِ، لَيْسَ لَهُ أنْ يُتْلِفَ أمْوالَ النَّاسِ، وَقالَ النَّبِيُّ ﷺ: «مَنْ أخذَ أمْوالَ النَّاسِ يُرِيدُ إتْلافَها أتْلَفَهُ اللهُ» إلَّا أنْ يَكُونَ مَعْرُوفاً بالصَّبرِ، فَيُؤْثِرَ عَلى نَفْسِهِ وَلَوْ كانَ بِهِ

(1) (Ch.17) This is a part of another *Ḥadīṯ*. See *Ḥadīṯ* No.1438.

when he gave all his property in charity, it is permissible. Similarly, the *Anṣār* gave preference to the emigrants over themselves. And the Prophet ﷺ had forbidden the wasting of wealth, so, a person has no right to waste other's wealth, by spending it in charity.

And Ka'b (bin Mālik) رَضِيَ اللهُ عَنْهُ said, "I said to Allāh's Messenger ﷺ, 'O Allāh's Messenger! As a part of my repentance I would like to give up all my property in the Cause of Allāh and His Messenger ﷺ.' He said, 'You would better keep some of your property.' On that I said, 'I will keep my share that is in Khaibar.'"

خَصاصَةٌ كَفِعْلِ أبي بَكْرٍ حِينَ تَصَدَّقَ بِمالِهِ، وكَذلِكَ آثَرَ الأنْصارُ المُهاجِرِينَ. وَنَهَى النَّبِيُّ ﷺ عَنْ إضَاعَةِ المَالِ فَلَيْسَ لَهُ أنْ يُضَيِّعَ أمْوَالَ النَّاسِ بِعِلَّةِ الصَّدَقَةِ، وقالَ كَعْبٌ رَضِيَ اللهُ عَنْهُ: قُلْتُ: يا رَسُولَ اللهِ إنَّ مِنْ تَوْبَتِي أنْ أنْخَلِعَ مِنْ مالي صَدَقَةً إلى اللهِ وإلى رَسُولِهِ ﷺ. قالَ: «أمْسِكْ عَلَيْكَ بَعْضَ مالِكَ فَهُوَ خَيْرٌ لَكَ». قُلْتُ: فإنِّي أُمْسِكُ سَهْمي الذِي بِخَيْبَرَ.

1426. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best charity is that which is practised by a wealthy person. And start giving first to your dependents."

١٤٢٦ - حدَّثَنَا عَبْدَانُ: أخْبَرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني سَعِيدُ بنُ المُسَيَّبِ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «خَيرُ الصَّدَقَةِ ما كانَ عَنْ ظَهْرِ غِنًى، وَابْدَأْ بِمَنْ تَعُولُ». [انظر: ١٤٢٨، ٥٣٥٥، ٥٣٥٦]

1427. Narrated Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The upper hand is better than the lower hand (i.e., he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allāh will give him and save him from asking others; and whosoever is satisfied with what Allāh has given him, Allāh will make him self-sufficient."

١٤٢٧ - حدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا هِشامٌ، عَنْ أبِيهِ، عَنْ حَكِيمِ بنِ حِزَامٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «اليَدُ العُلْيا خَيرٌ مِنَ اليَدِ السُّفْلَى، وابْدَأ بِمَنْ تَعُولُ وخَيرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى، وَمَنْ يَسْتَعِفْ يُعِفَّهُ اللهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ».

1428. Narrated Abū Hurairah like this.

١٤٢٨ - وَعَنْ وُهَيْبٍ قالَ: أخْبرَنا هِشامٌ عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ بِهذَا. [راجع: ١٤٢٦]

1429. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ while on the pulpit mentioned about *Aṣ-Ṣadaqa* (charity), and to abstain from asking others for some financial help, and begging others, and said: "The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar."

١٤٢٩ - **حدَّثَنَا** أبُو النُّعْمانِ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ ح وحدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ رَسُولَ اللهِ ﷺ قالَ وهُوَ عَلى المِنْبَرِ وَذَكَرَ الصَّدَقَةَ والتَّعَفُّفَ وَالمَسْألَةَ: «اليَدُ العُلْيا خَيرٌ مِنَ اليَدِ السُّفْلَى، فاليَدُ العُلْيا هي المُنْفِقَةُ والسُّفْلَى هي السَّائِلَةُ».

(19) CHAPTER. The one who follows up his charitable gifts with reminders of generosity; as is referred to in Allāh's Statement:

"Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury..." (V.2:262)

(١٩) **بابُ** المَنَّانِ بما أعْطَى لِقَوْلِهِ: ﴿ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟ مَنًّا وَلَآ أَذًى﴾ الآيَةَ [البقرة: ٢٦٢].

(20) CHAPTER. Whoever loves to give something in charity on the very day (on which he receives his earnings).

1430. Narrated 'Uqba bin Al-Ḥārith رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ offered the *'Aṣr* prayers and then hurriedly went to his house and returned immediately. I (or somebody else) asked him (as to what was the matter) and he said, "I left at home a piece of gold which was from the charity, and I disliked to let it remain a night in my house, so I got it distributed."

(٢٠) **بابُ** مَنْ أحَبَّ تَعْجِيلَ الصَّدَقَةِ مِنْ يَوْمِها

١٤٣٠ - **حدَّثَنَا** أبُو عاصِمٍ، عَنْ عُمَرَ بنِ سَعِيدٍ، عَنِ ابنِ أبي مُلَيْكَةَ: أنَّ عُقْبَةَ بنَ الحَارِثِ رَضِيَ اللهُ عَنْهُ حدَّثَهُ قالَ: صلَّى بِنا النَّبِيُّ ﷺ العَصْرَ فأسْرَعَ ثُمَّ دَخَلَ البَيْتَ فَلَمْ يَلْبَثْ أنْ خَرَجَ، فَقُلْتُ أوْ قِيلَ لَهُ فَقالَ: «كُنْتُ خَلَّفْتُ

فِي البَيْتِ تِبْراً مِنَ الصَّدَقَةِ فَكَرِهْتُ أَنْ أُبَيِّتَهُ فَقَسَمْتُهُ». [راجع: ٨٥١]

(21) CHAPTER. To exhort one to give in charity and to intercede for the same purpose.

(٢١) بابُ التَّحْرِيضِ عَلى الصَّدَقَةِ والشَّفاعَةِ فِيها

1431. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ went out for *Ṣalāt-ul-'Eid* on the *'Eid* day and offered a two *Rak'āt* prayer; and he neither offered any *Ṣalāt* (prayer) before it nor after it. Then he went towards the women along with Bilāl. He preached them and ordered them to give in charity. And some (amongst the women) started giving their forearm bangles and ear-rings.

١٤٣١ - حدَّثَنا مُسْلِمٌ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَدِيٌّ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ عِيدٍ فَصَلَّى رَكْعَتَينِ لَمْ يُصَلِّ قَبْلُ وَلا بَعْدُ، ثُمَّ مالَ عَلى النِّساءِ وَمَعَهُ بِلالٌ، فَوَعَظَهُنَّ وأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ فَجَعَلَتِ المَرأَةُ تُلْقِي القُلْبَ والخُرْصَ. [راجع: ٩٨]

1432. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ, "Whenever a beggar came to Allāh's Messenger ﷺ, or he was asked for something, he would intercede (and say to his Companions), "Help and recommend him and you will receive the reward for it; and Allāh will bring about what He will through His Prophet's ﷺ tongue."(1)

١٤٣٢ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا أَبُو بُرْدَةَ بنُ عَبْدِ اللهِ بنِ أَبي بُرْدَةَ: حدَّثَنا أَبُو بُرْدَةَ بنُ أَبي مُوسَى، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ إِذَا جاءَهُ السَّائِلُ أَوْ طُلِبَتْ إِلَيْهِ حاجَةٌ قالَ: «اشْفَعُوا تُؤْجَرُوا وَيَقْضِي اللهُ عَلى لِسانِ نَبِيِّهِ ﷺ ما شاءَ». [انظر: ٦٠٢٧، ٦٠٢٨، ٧٤٧٦]

1433. Narrated Asmā' رَضِيَ اللهُ عَنْها: The Prophet ﷺ said to me, "Do not withhold your money, (for if you did so) Allāh would

١٤٣٣ - حدَّثَنا صَدَقَةُ بنُ الفَضْلِ: أَخبَرَنا عَبْدَةُ، عَنْ هِشامٍ،

(1) (H.1432) The Prophet ﷺ, urged his Companions to intercede with him on behalf of their Muslim brethren who were in need of something or had some difficulties. He meant that he was ready to listen to their intercessions for good people, and that they would be rewarded for their intercession. Anyhow, the Prophet ﷺ prohibited intercession for those who were sentenced to one of the punishments that were ordained by Allāh and could not be changed in any circumstances.

withhold His Blessings from you."

Narrated 'Abda رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not withhold your money by counting and hoarding it, being afraid that it (money) may be exhausted (by spending in Allāh's Cause) lest Allāh should withhold His Blessings from you." [See *Fath Al-Bārī*].

عَنْ فاطِمَةَ، عَنْ أسماءَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ لي النَّبِيُّ ﷺ: «لا تُوكِي فَيُوكَى عَلَيْكِ».

حدَّثَنا عُثمانُ بنُ أبي شَيْبَةَ، عَنْ عَبْدَةَ، وقالَ: «لا تُحْصِي فَيُحْصِيَ اللهُ عَلَيْكِ». [انظر: ١٤٣٤، ٢٥٩٠، ٢٥٩١]

(22) CHAPTER. To give in charity as much as you can afford.

(٢٢) بابُ الصَّدَقَةِ فِيما اسْتَطاعَ

1434. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهما that she came to the Prophet ﷺ (for some problem) and he said, "Do not shut your money bag; otherwise Allāh too will withhold His Blessings from you. Spend (in Allāh's Cause) as much as you can afford."

١٤٣٤ - حدَّثَنا أبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ ح. وحدَّثَني مُحَمَّدُ بنُ عَبْدِ الرَّحيمِ، عَنْ حَجَّاجِ بنِ مُحَمَّدٍ، عَنِ ابنِ جُرَيْجٍ قالَ أخْبَرَني ابنُ أبي مُلَيْكَةَ، عَنْ عَبَّادِ بنِ عَبْدِ اللهِ ابنِ الزُّبَيرِ: أخْبَرَهُ عَنْ أسماءَ بِنْتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما أنَّها جاءَتِ النَّبِيَّ ﷺ فَقالَ: «لا تُوعِي فَيُوعِيَ اللهُ عَلَيْكِ، ارْضَخِي ما اسْتَطَعْتِ». [راجع: ١٤٣٣]

(23) CHAPTER. *Aṣ-Ṣadaqa* (charity) expiates sins.

(٢٣) بابٌ: الصَّدَقَةُ تُكَفِّرُ الخَطِيئَةَ

1435. Narrated Abū Wā'il: Ḥudhaifa رَضِيَ اللهُ عَنْهُ said, " 'Umar رَضِيَ اللهُ عَنْهُ said, 'Who amongst you remembers the statement of Allāh's Messenger ﷺ about the *Al-Fitnah* (trial and affliction)?' I said, 'I know it exactly as the Prophet ﷺ said.' 'Umar said, 'No doubt, you are bold. How did he say it?' I said, 'A man's *Al-Fitnah* caused by his wife, children and neighbours is expiated by (his) *Ṣalāt* (prayer), charity, and enjoining *Al-Ma'rūf* (Islāmic Monotheism and all that

١٤٣٥ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ أبي وَائِلٍ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: أيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللهِ ﷺ عَنِ الفِتْنَةِ؟ قالَ: قُلْتُ: أنا أحْفَظُهُ كما قالَ. قالَ: إنَّكَ عَلَيهِ لَجَرِيءٌ، فَكَيْفَ قالَ؟

Islām ordains).' (The subnarrator Sulaimān added that he said, 'The *Ṣalāt* (prayer), charity, enjoining *Al-Ma'rūf* and forbidding *Al-Munkar* (disbelief, polytheism, and all that Islām has forbidden).' 'Umar said, 'I did not mean that, but I ask about that *Al-Fitnah* which will spread like the waves of the sea.' I said, 'O chief of the believers! You need not be afraid of it as there is a closed door between you and it.' He asked, 'Will the door be broken or opened?' I replied, 'No, it will be broken.' He said, 'Then, if it is broken, it will never be closed again?' I replied, 'Yes.'" We were afraid to ask him about that door, so we asked Masrūq to inquire, and he asked Ḥudhaifa regarding it. Ḥudhaifa said, "The door was 'Umar رَضِيَ اللهُ عَنْهُ." We further asked Ḥudhaifa whether 'Umar knew what that door meant. Ḥudhhaifa replied in the affirmative and added, "He knew it as one knows that there will be a night before the tomorrow morning."

قُلْتُ: فتْنَةُ الرَّجُلِ في أهْلِهِ وَوَلَدِهِ وجارِهِ تُكَفِّرُهُ الصَّلاةُ والصَّدَقَةُ وَالمَعْرُوفُ. قالَ سُلَيْمانُ: قَدْ كانَ يَقُولُ: الصَّلاةُ والصَّدَقَةُ وَالأمْرُ بالمَعْرُوفِ والنَّهْيُ عَنِ المُنْكَرِ. قالَ: لَيْسَ هٰذِهِ أُرِيدُ، ولٰكِنِّي أُرِيدُ الَّتي تَمُوجُ كَمَوْجِ البَحْرِ. قالَ: قُلْتُ: لَيْسَ عَلَيْكَ بِها يا أمِيرَ المُؤْمِنِينَ بَأسٌ، بَيْنَكَ وبَيْنَها بابٌ مُغْلَقٌ. قالَ: فَيُكْسَرُ البابُ أوْ يُفْتَحُ؟ قالَ: قُلْتُ: لا، بَلْ يُكْسَرُ. قالَ: فإنَّهُ إذَا كُسِرَ لَمْ يُغْلَقْ أبَداً. قالَ: قُلْتُ: أجَلْ. قَالَ فَهِبْنا أنْ نَسأَلَهُ مَنِ البابُ. فَقُلْنا لِمَسْرُوقٍ: سَلْهُ. قالَ: فَسَأَلَهُ، فَقالَ: عُمَرُ رَضِيَ اللهُ عَنْهُ. قالَ: قُلْنا: فَعَلِمَ عُمَرُ مَنْ تَعْني؟ قالَ: نَعَمْ، كما أنَّ دُونَ غَدٍ لَيْلَةً، وذلكَ أنِّي حدَّثْتُهُ حَدِيثاً لَيْسَ بالأغالِيطِ. [راجع: ٥٢٥]

(24) CHAPTER. Whoever gave things in charity while he was a *Muṣḥrik*[1] and then embraced Islām.

1436. Narrated Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ: I said to Allāh's Messenger ﷺ, "Before embracing Islām, I used to do good deeds like giving in charity, manumission of slaves, and the keeping of good relations with kith and kin. Shall I be rewarded for those deeds?" The Prophet ﷺ replied, "You became Muslim with all those good deeds (without losing their reward)."

(٢٤) بابُ مَنْ تَصَدَّقَ في الشِّرْكِ ثُمَّ أسْلَمَ

١٤٣٦ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشَامٌ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ حَكِيمِ بنِ حِزامٍ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، أرَأيْتَ أشْياءَ كُنْتُ أتَحنَّثُ بِها في الجاهِلِيَّةِ مِنْ صَدَقَةٍ أوْ عَتاقَةٍ أو صِلَةِ رَحِمٍ، فَهَلْ فِيها مِنْ أجْرٍ؟ فَقالَ

(1) (Ch.24) *Muṣḥrikūn* : See glossary.

النَّبِيُّ ﷺ: «أَسْلَمْتَ عَلى ما سَلَفَ مِنْ خَيرٍ». [انظر: ٢٢٢٠، ٢٥٣٨، ٥٩٩٢]

(٢٥) بابُ أَجْرِ الخادِمِ إِذَا تَصَدَّقَ بِأَمْرِ صَاحِبِهِ غَيرَ مُفْسِدٍ

(25) CHAPTER. The servant gets a reward for giving charity when ordered by the owner of the property, as long as the servant has no intention of spoiling it (his master's property).

١٤٣٧ - **حدَّثَنَا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «إِذَا تَصَدَّقَتِ المَرْأَةُ مِنْ طَعامِ زَوْجِها غَيرَ مُفْسِدَةٍ كانَ لَها أَجْرُها، ولِزَوْجِها بِما كَسَبَ، وللخازِنِ مِثْلُ ذلكَ».

1437. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ said, "When a woman gives in charity from her husband's meals with no intention of spoiling it (the property of her husband), she will get a reward for it and her husband too will get a reward for what he earned, and the trustee (store-keeper) will have the reward likewise."

١٤٣٨ - **حدَّثَنَا** مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أَبُو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى عَنِ النَّبِيِّ ﷺ قالَ: «الخازِنُ المُسْلِمُ الأَمِينُ الَّذِي يُنْفِذُ - وَرُبَّما قالَ: يُعْطِي - ما أُمِرَ بِهِ كامِلاً مُوَفَّراً طَيِّباً بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلى الَّذِي أُمِرَ لَهُ بِهِ أَحدُ المُتَصَدِّقَيْنِ». [انظر: ٢٢٦٠، ٢٣١٩]

1438. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "An honest Muslim trustee (store-keeper) who carries out the orders of his master, and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons."

(٢٦) بابُ أَجْرِ المَرْأَةِ إِذَا تَصَدَّقَتْ أَوْ أَطْعَمَتْ مِنْ بَيْتِ زَوْجِها غَيرَ مُفْسِدَةٍ

(26) CHAPTER. The reward of the lady who gives in charity, or provides somebody with food from her husband's house for Allāh's sake without spoiling her husband's property.

١٤٣٩ - **حدَّثَنَا** آدَمُ، حدَّثَنا شُعْبَةُ: حدَّثَنا مَنْصُورٌ والأَعمَشُ، عَنْ أَبي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ يَعْني:

1439. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "If a woman gives in charity from her husband's house..." (See H. No.1440).

«إِذَا تَصَدَّقَتِ المَرْأَةُ مِنْ بَيْتِ زَوْجِها»

ح.

1440. The Prophet ﷺ further said, "If a lady gives meals (in charity) from her husband's house without spoiling her husband's property, she will get a reward and her husband will also get a reward likewise. The husband will get a reward because of his earnings and the woman because of her spending."

١٤٤٠ - **حدَّثَنَا** عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ النَّبِيُّ ﷺ: «إِذَا أَطْعَمَتِ المَرْأَةُ مِنْ بَيْتِ زَوْجِها غَيرَ مُفْسِدَةٍ لَها أجْرُها، ولَهُ مِثْلُهُ، وللخازِنِ مِثْلُ ذلكَ، لَهُ بِما اكْتَسَبَ وَلَها بِما أنْفَقَتْ».

1441. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "When a woman gives in charity from her house meals in Allāh's Cause without spoiling her husband's property, she will get a reward for it; and her husband will also get the reward for his earnings and the trustee (store-keeper) will get a reward likewise."

١٤٤١ - **حدَّثَنَا** يَحْيى بنُ يَحْيى، أخْبرَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا أَنْفَقَتِ المَرْأَةُ منْ طَعامِ بَيْتِها غَيرَ مُفْسِدَةٍ فَلَها أجْرُها، وللزَّوْجِ بِما اكْتَسَبَ، وللْخازِنِ مِثْلُ ذٰلكَ».

(27) CHAPTER. The Statement of Allāh تعالى:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husna* [The Best (i.e., *Lā ilāha illallāh* or a reward from Allāh (i.e. Allāh will compensate him for what he will spend in Allāh's Cause or bless him with Paradise)]. We will make smooth for him the path of ease (goodness). But he who is a greedy, miser and thinks himself self-sufficient, and belies *Al-Husna,* We will make smooth for him the path for evil.' (V.92 :5-10)

And the saying of the angels: "O Allāh, compensate a person who spends in Your Cause for what he has spent."

(٢٧) **بابُ قَوْلِ اللهِ تَعالى:** ﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ۝٥ وَصَدَّقَ بِٱلْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ۝٧ وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ ۝٨ وَكَذَّبَ بِٱلْحُسْنَىٰ ۝٩ فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ۝١٠﴾ [الليل: ٥ - ١٠] اللَّهُمَّ أعْطِ مُنْفِقَ مالٍ خَلَفاً.

١٤٤٢ - حدَّثَنَا إسْماعِيلُ: حدَّثَني أخِي، عَنْ سُلَيْمانَ، عَنْ مُعاوِيَةَ بنِ أبي مُزَرِّدٍ، عَنْ أبي الحُبابِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ ﷺ قالَ: «ما مِنْ يَوْمٍ يُصْبِحُ العِبادُ فِيهِ إلَّا مَلَكانِ يَنْزِلانِ فَيَقُولُ أحَدُهُما: اللَّهُمَّ أعْطِ مُنْفِقاً خَلَفاً، ويَقُولُ الآخرُ: اللَّهُمَّ أعْطِ مُمْسِكاً تَلَفاً».

1442. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Every day two angels come down (from the heaven) and one of them says, 'O Allāh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allāh! Destroy every miser.'"

(٢٨) بابُ مَثَلِ الْبَخِيلِ وَالْمُتَصَدِّقِ

(28) CHAPTER. The examples of an alms-giver and a miser.

١٤٤٣ - حدَّثَنَا مُوسَى، حدَّثَنا وُهَيْبٌ، حدَّثَنا ابنُ طاوُسٍ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَثَلُ البَخِيلِ والمُتَصَدِّقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِما جُبَّتانِ مِنْ حَدِيدٍ» ح وَحدَّثَنا أبو اليَمانِ أخْبَرَنا شُعَيْبٌ، حدَّثَنا أبو الزِّنادِ أنَّ عَبْدَ الرَّحْمٰنِ حَدَّثَهُ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَثَلُ البَخِيلِ والمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِما جُبَّتانِ مِنْ حَدِيدٍ مِنْ ثُدِيِّهِما إلى تَرَاقِيهِما، فأمَّا المُنْفِقُ فَلا يُنْفِقُ إلَّا سَبَغَتْ أوْ وَفَرَتْ عَلى جِلْدِهِ حتَّى تُخْفِيَ بَنانَهُ وتَعْفُوَ أثَرَهُ. وأمَّا البَخِيلُ فَلا يُرِيدُ أنْ يُنْفِقَ شَيْئاً إلَّا لَزِقَتْ كُلُّ حَلْقَةٍ مَكانَها

1443. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The example of a miser and an alms-giver is like the example of two persons wearing two iron cloaks." (In another narration Abū Hurairah narrates:) Allāh's Messenger ﷺ said, "The example of an alms-giver and a miser is like the example of two persons wearing two iron cloaks from their breasts to their collar bones; and when the alms-giver gives in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks).[1] And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, he tries to widen it, but it does not become wide."

(1) (H.1443) His sins will be forgiven.

فَهُو يُوَسِّعُها وَلا تَتَّسِعُ». تابَعَهُ الحَسَنُ بنُ مُسْلِمٍ عَنْ طاوُسٍ في الجُبَّتَينِ. [انظر: ١٤٤٤، ٢٩١٧، ٥٢٩٩، ٥٧٩٧]

1444. See 1443.

١٤٤٤ - وَقال حَنْظَلَةُ عَنْ طاوُسٍ: «جُنَّتانِ». وَقالَ اللَّيْثُ: حدَّثَني جَعْفَرٌ عَنِ ابنِ هُرْمُزَ سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «جُنَّتانِ». [راجع: ١٤٤٣]

(29) CHAPTER. Giving in charity from the earnings and trade, as is referred to in the Statement of Allāh تعالى:

"O you who believe! Spend of the good things which you have (legally) earned... (up to) ... and Worthy of all praise." (V.2:267)

(٢٩) بابُ صَدَقَةِ الكَسْبِ والتِّجارَةِ لقَوْلِهِ تعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ﴾ الآيَةَ، إلى قَوْلِهِ: ﴿﴾ [البقرة: ٢٦٧].

(30) CHAPTER. Every Muslim has to give in charity; and whoever does not find anything to give, should do all that is good [i.e. enjoin *Al-Ma'rūf* (Islāmic Monotheism, and all that Islām has ordained)].

(٣٠) بابٌ: عَلى كُلِّ مُسْلِمٍ صَدَقَةٌ، فَمَنْ لَمْ يَجِدْ فَلْيَعْمَلْ بالمَعْرُوفِ

1445. Narrated Abū Musa: The Prophet ﷺ said, "Every Muslim has to give in charity." The people asked, "O Allāh's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot do even that?" He ﷺ replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform all that is good [i.e. enjoin *Al-Ma'rūf* (Islāmic Monotheism, and all that Islām has ordained)] and keep away from all that is evil (i.e. disbelief, polytheism, and all that Islām has forbidden) and this will be regarded as charitable deeds."

١٤٤٥ - حدَّثَنا مُسْلِمُ بنُ إبْرَاهِيمَ، حدَّثَنا شُعْبَةُ، حدَّثَنا سَعِيدُ بنُ أبي بُرْدَةَ، عَنْ أبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قالَ: «عَلى كُلِّ مُسْلِمٍ صَدَقَةٌ». فَقَالُوا: يا نَبِيَّ اللهِ، فَمَنْ لَمْ يَجِدْ؟ قالَ: «يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ». قالُوا: فإنْ لَمْ يَجِدْ؟ قالَ: «يُعِينُ ذَا الحاجَةِ المَلْهُوفَ». قَالُوا: فإنْ لَمْ يَجِدْ؟ قالَ: «فَلْيَعْمَلْ بالمَعْرُوفِ وَلْيُمْسِكْ عَنِ الشَّرِّ فإنَّها لَهُ صَدَقَةٌ». [انظر: ٦٠٢٢]

(31) CHAPTER. How much is *Zakāt*, and how much may be given in charity? And whoever gave a sheep in charity.

1446. Narrated Umm 'Aṭiyyā رَضِيَ اللهُ عنْهَا: A sheep was sent to Nusaiba Al-Anṣāriya (as charity) and she gave some of it to 'Āishah رَضِيَ اللهُ عنْهَا. The Prophet ﷺ asked 'Āishah for something to eat. 'Āishah replied that there was nothing except what Nusaiba had sent of that sheep. The Prophet ﷺ said to her, "Bring it as it has reached its place."(1)

(٣١) بابٌ: قَدْرُ كَمْ يُعْطَى مِنَ الزَّكاةِ والصَّدَقَةِ؟ وَمَنْ أعْطَى شاةً

١٤٤٦ - حدَّثَنَا أحْمَدُ بنُ يُونُسَ، حدَّثَنا أبو شِهابٍ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قَالَتْ: بُعِثَ إلى نُسَيْبَةَ الأنْصَارِيَّةِ بِشاةٍ فأرْسَلَتْ إلى عائِشَةَ رَضِيَ اللهُ عَنْها مِنْها، فَقالَ النَّبِيُّ ﷺ: «عِنْدَكُمْ شَيْءٌ؟» فَقالَتْ: لا، إلَّا ما أرْسَلَتْ بِهِ نُسَيْبَةُ مِنْ تِلْكَ الشَّاةِ. فَقالَ: «هاتِ فَقَدْ بَلَغَتْ مَحِلَّها». [انظر: ١٤٩٤، ٢٥٧٩]

(32) CHAPTER. The *Zakāt* of silver.

1447. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عنْهُ: Allāh's Messenger ﷺ said, "There is no *Zakāt* on less than five camels, and also there is no *Zakāt* on less than five *Awāq* (of silver). (5 *Awāq* = 22 Fransa Riyāls of Yemen or 200 Dirhams i.e., approx. 640 Grams.)And there is no *Zakāt* on less than five *Awsuq*.(2) (A special measure of food-grains, and one *Wasq* equals 60 *Sa'*.) [For gold, 20 *Miṯhqāl*, i.e., approx. 94 grams, i.e., equal to 12 Guinea English. No *Zakāt* for less than 12 Guinea (English) of gold or for silver less than 22 Fransa Riyāls of Yemen, i.e., 200 Dirhams, i.e., approx. 640 grams of silver. (This is called *Niṣāb*)(3)].

(٣٢) بابُ زَكاةِ الوَرِقِ

١٤٤٧ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ، أخْبَرَنا مالِكٌ، عَنْ عَمْرِو بنِ يَحْيى المَازِنيِّ، عَنْ أبِيهِ قالَ: سَمِعْتُ أبا سَعِيدٍ الخُدْرِيَّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَيْسَ فِيما دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ مِنَ الإبِلِ، وَلَيْسَ فِيما دُونَ خَمْسِ أوَاقٍ صَدَقَةٌ، وَلَيْسَ فِيما دُونَ خَمْسَةِ أوْسُقٍ صَدَقَةٌ». حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى، حدَّثَنا عَبْدُ الوَهَّابِ قالَ: حدَّثَنِي يَحْيى بنُ سَعِيدٍ

(1) (H.1446) For further details see *Ḥadīṯh* No.1494 and 1495.
(2) (H.1447) Five *Awsuq* (i.e., approx. 675 Kilograms of dates or fruits or food grain. [1 *Wasq* 60 *Sa'* 135 Kilograms.]
(3) (H.1447) *Niṣāb*: Minimum amount of property liable to payment of the *Zakāt*. e.g. *Niṣāb* of Gold is twenty (20) *Miṯhqal*, i.e., approx. 94 grams; *Niṣāb* of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; *Niṣāb* of food-grains and fruit is 5 *Awsuq*, i.e., 673.5 Kilograms. *Niṣāb* of camels is 5 camels; *Niṣāb* of cows is 5 cows; and *Niṣāb* of sheep is 40 sheep, etc.

قالَ: أخْبرَني عَمْرٌو: سَمِعَ أباهُ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ النَّبِيَّ ﷺ بهٰذا. [راجع، ١٤٠٥]

(٣٣) بابُ العَرْضِ في الزَّكاةِ،

(33) CHAPTER. *Zakāt* may be paid in kind (and not in cash).

وَقالَ طاوُسٌ: قالَ مُعاذٌ رَضِيَ اللهُ عَنْهُ لأهْلِ اليَمَنِ: ائْتُوني بعَرْضٍ ثِيابٍ خَمِيصٍ أوْ لَبِيسٍ في الصَّدَقَةِ مَكانَ الشَّعِيرِ والذُّرَةِ، أهْوَنُ عَلَيْكُمْ وخَيْرٌ لأصحَابِ النَّبِيِّ ﷺ بالمَدِينَةِ. وَقالَ النَّبِيُّ ﷺ: «وأمَّا خالِدٌ فَقَدِ احْتَبَسَ أدْرَاعَهُ وأعْتُدَهُ في سَبِيلِ اللهِ». وَقالَ النَّبِيُّ ﷺ: «تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ» فَلَمْ يَسْتَثْنِ صَدَقَةَ الفَرْضِ مِنْ غَيرِها، فجَعَلَتِ المَرْأةُ تُلْقِي خُرْصَها وَسِخابَها، ولَمْ يَخُصَّ الذَّهَبَ والفِضَّةَ مِنَ العُرُوضِ.

Ṭāwūs said: Mu'ādh رَضِيَ اللهُ عَنْهُ said to the people of Yemen, "Bring me small, or used garments in charity in place of barley and millet as it will be easy for you and useful for the Companions of the Prophet ﷺ in Al-Madīna." The Prophet ﷺ said, "Khālid has kept his shield and arms for Allāh's Cause." And the Prophet ﷺ said to the ladies, "Give in charity, even from your ornaments." The Prophet ﷺ did not differentiate between the *Zakāt* and other kinds of *Ṣadaqa* in this respect. And so the women donated their ear-rings and necklaces. And the Prophet ﷺ did not specify that what might be paid in kind should be silver or gold.

١٤٤٨ - **حدَّثَنا** مُحَمَّدُ بنُ عَبْدِ اللهِ، حدَّثَنِي أبي قالَ: حَدَّثَنِي ثُمامَةُ أنَّ أنَساً رَضِيَ اللهُ عَنْهُ حَدَّثَهُ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتِي أمَرَ اللهُ رَسُولَهُ «وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ مَخاضٍ وَلَيْسَتْ عِنْدَهُ، وَعِنْدَهُ بِنْتُ لَبُونٍ فإنَّها تُقْبَلُ مِنْهُ، وَيُعْطِيهِ المُصَدِّقُ عِشْرِينَ دِرْهَماً أوْ شاتَينِ، فإنْ لَمْ يَكُنْ عِنْدَهُ بِنْتُ مَخاضٍ عَلى وَجْهِها وَعِنْدَهُ ابنُ لَبُونٍ فإنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ». [انظر: ١٤٥٠، ١٤٥١،

1448. Narrated Anas رَضِيَ اللهُ عَنْهُ: Abū Bakr رَضِيَ اللهُ عَنْهُ wrote to me what Allāh had instructed His Messenger ﷺ to do regarding the one who had to pay one *Bint Makhāḍ* (i.e. one-year-old she-camel) as *Zakāt*, and he did not have it but had got *Bint Labūn* (two-year-old she-camel). (He wrote that) it could be accepted from him as *Zakāt*, and the collector of *Zakāt* would return him 20 Dirhams[1] or two sheep; and if the *Zakāt* prayer had not a *Bint Makhāḍ*, but he had *Ibn Labūn* (a two-year-old he-camel) then it could be accepted as his *Zakāt*, but he would not be paid anything.

(1) (H.1448) One Dirham equals about $3^1/_5$ grams of silver.

١٤٥٣، ١٤٥٤، ١٤٥٥، ٢٤٨٧، ٣١٠٦،
٥٨٧٨، ٦٩٥٥]

١٤٤٩ - حدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا إِسْماعِيلُ، عَنْ أَيُّوبَ، عَنْ عَطاءِ بنِ أَبي رَباحٍ قالَ: قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَشْهَدُ عَلى رَسُولِ اللهِ ﷺ لَصَلَّى قَبْلَ الخُطْبَةِ فَرأى أَنَّهُ لَمْ يُسْمِعِ النِّساءَ، فأتاهُنَّ وَمَعَهُ بِلالٌ ناشِرَ ثَوْبِهِ فَوَعَظَهُنَّ وأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ فجَعَلَتِ المَرأةُ تُلْقِي. وأشارَ أَيُّوبُ إلى أُذُنِهِ وَإلى حَلْقِهِ. [راجع: ٩٨]

1449. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I am a witness that Allāh's Messenger ﷺ offered the *'Eid* prayer before delivering the *Khuṭba* (religious talk), and then he thought that the women would not be able to hear him (because of the distance), so he went to them along with Bilāl who was spreading his garment. The Prophet ﷺ advised and ordered them to give in charity. So the women started giving their ornaments (in charity). (The subnarrator Ayyūb pointed towards his ears and neck meaning that they gave ornaments from those places such as ear-rings and necklaces.)

(٣٤) **بابٌ: لا يُجْمَعُ بَينَ مُفْتَرِقٍ، وَلا يُفَرَّقُ بَينَ مُجْتَمِعٍ،**

وَيُذْكَرُ عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ مِثْلُهُ.

(34) CHAPTER. The individual property of different people should neither be gathered together nor the joint property should be divided, in assessing the *Zakāt*.

Narrated Sālim: Ibn 'Umar رَضِيَ اللهُ عَنْهُما said: The Prophet ﷺ stated a similar narration.

١٤٥٠ - حدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ الأَنْصارِيُّ قالَ: حدَّثَنِي أبي، قالَ: حدَّثَنِي ثُمامَةُ أَنَّ أَنَساً رَضِيَ اللهُ عَنْهُ حدَّثَهُ أَنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللهِ ﷺ: «وَلا يُجْمَعُ بَينَ مُتَفَرِّقٍ. وَلا يُفَرَّقُ

1450. Narrated Anas رَضِيَ اللهُ عَنْهُ: Abū Bakr رَضِيَ اللهُ عَنْهُ wrote to me what was made compulsory by Allāh's Messenger ﷺ and that was (regarding the payments of *Zakāt*, and there was mentioned in it): Neither the property of different people should be gathered together nor the joint property should be split for fear of (paying more, or receiving less) *Zakāt*.[1]

(1) (H.1450) e.g. If somebody owns forty to one hundred and twenty sheep, he should pay only one sheep. But if there are three persons having forty sheep each, they are not permitted to gather their sheep together intending to pay one sheep only whereas each has to pay one sheep. Similarly, one person having forty sheep is not permitted to divide his sheep intending not to pay the *Zakāt*. This *Ḥadīth* may also mean that the *Zakāt* collector should not do the same with the intention of collecting more *Zakāt*. He should not divide the property of one person or gather the property of different persons when collecting *Zakāt*.

بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ».

[راجع: ١٤٤٨]

(35) CHAPTER. If a property is equally owned by two partners, its *Zakāt* is to be paid as a whole, and each partner is to pay the same amount.

(٣٥) بابٌ: ما كانَ مِنْ خَلِيطَينِ فإنَّهُما يَتَرَاجَعانِ بَيْنَهُما بالسَّوِيَّةِ،

Ṭāwūs and 'Aṭā' say that if two partners know their shares separately, their property will not be collected together. And Sufyān says that *Zakāt* will not be due till one partner has forty sheep and the other partner also has the same number of sheep.

وَقالَ طاوُسٌ وَعَطاءٌ: إذَا عَلِمَ الخَلِيطانِ أمْوَالَهُما فَلا يُجْمَعُ مالُهُما، وَقالَ سُفْيانُ: لا تَجِبُ حتَّى يَتِمَّ لِهٰذَا أرْبَعُونَ شاةً ولِهٰذَا أرْبَعُونَ شاةً.

1451. Narrated Anas رَضِيَ اللهُ عَنْهُ: Abū Bakr رَضِيَ اللهُ عَنْهُ wrote to me what Allāh's Messenger ﷺ has made compulsory (regarding *Zakāt*) and there was mentioned in it: If a property is equally owned by two partners, they should pay the combined *Zakāt* and it will be considered that both of them have paid their *Zakāt* equally.

١٤٥١ - حدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي أبي قالَ: حدَّثَنِي ثُمَامَةُ أنَّ أنَساً حدَّثَهُ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللهِ ﷺ «وَما كانَ مِنْ خَلِيطَينِ فإنَّهُما يَتَرَاجَعانِ بَيْنَهُما بالسَّوِيَّةِ».

[راجع: ١٤٤٨]

(36) CHAPTER. The *Zakāt* of camels.

(٣٦) بابُ زَكاةِ الإبِلِ،

And this was narrated by Abū Bakr, Abū Dhar and Abū Hurairah رَضِيَ اللهُ عَنْهُ on the authority of the Prophet ﷺ

ذَكَرَهُ أبو بَكْرٍ وأبو ذَرٍّ وأبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ.

1452. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A bedouin asked Allāh's Messenger ﷺ about the emigration. The Prophet ﷺ said, "May Allāh have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their *Zakāt*?" The bedouin said, "Yes, I have camels and I pay their *Zakāt*." The Prophet ﷺ said, "Work beyond the seas and Allāh will not decrease (waste the reward of) any of your good deeds." (See *Ḥadīṯ* No. 3923, Vol.5).

١٤٥٢ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ، حدَّثَنا الوَلِيدُ بنُ مُسْلِمٍ: حدَّثَنا الأوْزاعِيُّ قالَ: حدَّثَنِي ابنُ شِهابٍ، عَنْ عَطاءِ بنِ يَزِيدَ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أنَّ أعْرَابِيًّا سألَ رَسُولَ اللهِ ﷺ عَنِ الهِجْرَةِ، فَقالَ: «وَيْحَكَ، إنَّ شأنَها شَدِيدٌ، فَهَلْ لَكَ مِنْ إبِلٍ تُؤَدِّي صَدَقَتَها؟» قالَ: نَعَمْ. قالَ: «فاعْمَلْ مِنْ وَرَاءِ

البحارِ، فإنَّ اللهَ لَنْ يَتْرَكَ مِنْ عَمَلِكَ شَيْئاً». [انظر: ٢٦٣٣، ٣٩٢٣، ٦١٦٥]

(37) CHAPTER. Whoever has to pay a *Bint Makḥāḍ* (one-year-old she-camel) as *Zakāt* and has not got it.

(٣٧) بابُ مَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ مَخاضٍ وَلَيْسَتْ عِنْدَهُ

1453. Narrated Anas رَضِيَ اللهُ عَنْهُ : Abū Bakr ﷺ wrote to me about the *Zakāt* which Allāh had ordered His Messenger ﷺ to observe: Whoever had to pay *Jaḍh'a* (*Jaḍh'a* means a four-year-old she-camel) as *Zakāt* from his herd of camels and he had not got one, and he had *Ḥiqqa* (three-year-old she-camel), that *Ḥiqqa* should be accepted from him along with two sheep if they were available or twenty Dirhams and whoever had to pay *Ḥiqqa* as *Zakāt* and he had no *Ḥiqqa* but had a *Jaḍh'a*, the *Jaḍh'a* should be accepted from him, and the *Zakāt* collector should pay back (or return) to him twenty Dirhams or two sheep; and whoever had to pay *Ḥiqqa* as *Zakāt* and he had not got one, but had a *Bint Labūn* (two-year-old she-camel), it should be accepted from him along with two sheep or twenty Dirhams; and whoever had to pay *Bint Labūn* and had a *Ḥiqqa*, that *Ḥiqqa* should be accepted from him and the *Zakāt* collector should pay back (or return) to him twenty Dirhams or two sheep; and whoever had to pay *Bint Labūn* and he had not got one but had a *Bint Makḥāḍ* (one-year-old she-camel), that *Bint Makḥāḍ* should be accepted from him along with twenty Dirhams or two sheep.

١٤٥٣ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني أبي قال: حدَّثَني ثُمامَةُ أنَّ أنَساً رَضِيَ اللهُ عَنْهُ حدَّثَهُ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتِي أمَرَ اللهُ رَسُولَهُ ﷺ: «مَنْ بَلَغَتْ عِنْدَهُ مِنَ الإبِلِ صَدَقَةُ الجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وعِنْدَهُ حِقَّةٌ فإنَّها تُقْبَلُ مِنْهُ الحِقَّةُ، وَيَجْعَلُ مَعَها شاتَينِ إنِ اسْتَيْسَرَتا لَهُ، أوْ عِشْرِينَ دِرْهَماً. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الحِقَّةِ وَلَيْسَتْ عِنْدَهُ الحِقَّةُ وَعِنْدَهُ الجَذَعَةُ فإنَّها تُقْبَلُ مِنْهُ الجَذَعَةُ، وَيُعْطِيهِ المُصَدِّقُ عِشْرِينَ دِرْهَماً أوْ شاتَينِ. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الحِقَّةِ وَلَيْسَتْ عِنْدَهُ إلَّا بِنْتُ لَبُونٍ فإنَّها تُقْبَلُ مِنْهُ بِنْتُ لَبُونٍ وَيُعْطِي شاتَينِ أوْ عِشْرِينَ دِرْهَماً، وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ وَعِنْدَهُ حِقَّةٌ فإنَّها تُقْبَلُ مِنْهُ الحِقَّةُ وَيُعْطِيهِ المُصَدِّقُ عِشْرِينَ دِرْهَماً أوْ شاتَينِ. وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ مَخاضٍ فإنَّها تُقْبَلُ مِنْهُ بِنْتُ مَخاضٍ وَيُعْطِي مَعَها عِشْرِينَ دِرْهَماً أوْ شاتَينِ». [راجع: ١٤٤٨]

(38) CHAPTER. The *Zakāt* of sheep.

1454. Narrated Anas رَضِيَ اللهُ عَنْهُ: When Abū Bakr رَضِيَ اللهُ عَنْهُ sent me to (collect the *Zakāt* from) Baḥrain, he wrote to me the following:

(In the Name of Allāh, the Most Gracious, the Most Merciful).

These are the orders for *Zakāt* which Allāh's Messenger ﷺ had made obligatory for every Muslim, and which Allāh had ordered His Messenger ﷺ to observe: Whoever amongst the Muslims is asked to pay *Zakāt* accordingly, he should pay it (to the *Zakāt* collector) and whoever is asked more than that (what is specified in this script) he should not pay it. For twenty-four (24) camels or less, sheep are to be paid as *Zakāt*; for every five (5) camels one (1) sheep is to be paid, and if there are between twenty-five (25) to thirty-five (35) camels, one (1) *Bint Makḥāḍ* (one-year-old she-camel) is to be paid; and if they are between thirty-six (36) to forty-five (45) (camels), one (1) *Bint Labūn* (two-years-old she-camel) is to be paid; and if they are between forty-six (46) to sixty (60) (camels), one (1) *Ḥiqqa* (three-years-old she-camel) is to be paid; and if the number is between sixty-one (61) to seventy-five (75) (camels), one (1) *Jaḍh'a* (four-years-old she-camel) is to be paid; and if the number is between seventy-six (76) to ninety (90) (camels), two (2) *Bint Labūn* are to be paid; and if they are from ninety-one (91) to one hundred and twenty (120) (camels), two (2) *Ḥiqqas* are to be paid; and if they are over one hundred and twenty (120) (camels), for every forty (40) [over one hundred and twenty (120)] one (1) *Bint Labūn* is to be paid, and for every fifty (50) camels [over one hundred and twenty (120)], one (1) *Ḥiqqa* is to be paid; and whoever has got only four (4) camels, has to pay nothing as *Zakāt*, but if

(٣٨) بابُ زَكاةِ الغَنم

١٤٥٤ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ المُثَنَّى الأنْصَارِيُّ قالَ: حدَّثَنِي أبي قالَ: حدَّثَنِي ثُمَامَةُ بنُ عَبْدِ اللهِ بنِ أنَسٍ أنَّ أنَساً حدَّثَهُ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ هٰذَا الكِتابَ لَمَّا وَجَّهَهُ إلى البَحْرَيْنِ:

﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿١﴾﴾ هٰذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللهِ ﷺ عَلى المُسْلِمِينَ، والَّتِي أمَرَ اللهُ بِها رَسُولَهُ، فَمَنْ سُئِلَها مِنَ المُسْلِمِينَ عَلى وَجْهِها فَلْيُعْطِها، وَمَنْ سُئِلَ فَوْقَها فَلا يُعْطِ: «في كُلِّ أرْبَعٍ وَعِشْرِينَ مِنَ الإبِلِ فَمَا دُونَها مِنَ الغَنَمِ، مِنْ كُلِّ خَمْسٍ شاةٌ، فإذا بَلَغَتْ خَمساً وَعِشْرِينَ إلى خَمْسٍ وَثَلاثِينَ فَفِيها بِنْتُ مَخاضٍ أُنْثَى، فإذَا بَلَغَتْ سِتًّا وَثلاثِينَ إلى خَمْسٍ وأرْبَعِينَ فَفِيها بِنْتُ لَبُونٍ أُنْثَى، فإذَا بَلَغَتْ سِتًّا وأرْبَعِينَ إلى سِتِّينَ فَفِيها حِقَّةٌ طَرُوقَةُ الجَمَلِ، فإذا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إلى خَمْسٍ وَسَبْعِينَ فَفِيها جَذَعَةٌ، فإذَا بَلَغَتْ يَعْنِي سِتًّا وَسَبْعِينَ إلى تِسْعِينَ فَفِيها بِنْتا لَبُونٍ، فإذَا بَلَغَتْ إحْدَى وَتِسْعِينَ إلى عِشْرِينَ وَمائَةٍ فَفِيها حِقَّتانِ طَرُوقَتا الجَمَلِ، فإذَا زَادَتْ عَلى عِشْرِينَ وَمائَةٍ فَفِي

the owner of these four (4) camels, wants to give something, he can.

If the number of camels increases to five (5), the owner has to pay one (1) sheep as *Zakāt*. As regards the *Zakāt* for the (flock) of sheep; if they are between forty (40) and one hundred and twenty (120) (sheep), one (1) sheep is to be in *Zakāt*; and if they are between one hundred and twenty (120) to two hundred (200) (sheep), two (2) sheep are to be paid; and if they are between two hundred (200) to three hundred (300) (sheep), three (3) sheep are to be paid; and for over three hundred (300) sheep, for every extra one hundred (100) sheep, one (1) sheep is to be paid as *Zakāt*.

[No *Zakāt* for sheep less the forty (40)]

And if somebody has got less than forty (40) sheep, no *Zakāt* is required, but if he wants to give, he can. For silver: the *Zakāt* is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two hundred (200) Dirhams [i.e. approx. six hundred and forty (640) Grams] there is no *Zakāt* but if the owner wants to pay he can.'

كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ، وفي كُلِّ خَمْسِينَ حِقَّةٌ. وَمَنْ لَمْ يَكُنْ مَعَهُ إِلَّا أَرْبَعٌ مِنَ الإِبِلِ فَلَيْسَ فِيها صَدَقَةٌ إِلَّا أَنْ يَشاءَ رَبُّها، فإِذَا بَلَغَتْ خَمْساً مِنَ الإِبِلِ فَفِيها شاةٌ. وفي صَدَقَةِ الغَنَمِ في سائمَتِها إِذَا كانَتْ أَرْبَعِينَ إِلى عِشْرِينَ وَمائَةٍ: شاةٌ. فإِذَا زَادَتْ عَلى عِشْرِينَ وَمائَةٍ إِلى مائَتَينِ: شاتانِ. فإِذَا زَادَتْ عَلى مائَتَينِ إِلى ثَلاثِمائَةٍ فَفِيها ثَلاثٌ. فإِذَا زَادَتْ عَلى ثَلاثِمائَةٍ فَفِي كُلِّ مائَةٍ شاةٌ. فإِذَا كانَتْ سائمَةُ الرَّجُلِ ناقِصَةً مِنْ أَرْبَعِينَ شاةً وَاحِدَةً فَلَيْسَ فِيها صَدَقَةٌ إِلَّا أَنْ يَشاءَ رَبُّها. وفي الرِّقَةِ رُبْعُ العُشْرِ. فإِنْ لَمْ تَكُنْ إِلَّا تِسْعِينَ وَمائَةً فَلَيْسَ فِيها شَيْءٌ إِلَّا أَنْ يَشاءَ رَبُّها». [راجع: ١٤٤٨]

(39) CHAPTER. Neither an old, nor a defective animal, nor a male-goat may be taken as *Zakāt* except if the *Zakāt* collector wishes (to take it).

(٣٩) بابٌ: لا يُؤْخَذُ في الصَّدَقَةِ هَرِمَةٌ وَلا ذَاتُ عَوَارٍ، وَلا تَيْسٌ إِلَّا ما شاءَ المُصَدِّقُ

1455. Narrated Anas رَضِيَ اللهُ عَنْهُ: Abū Bakr رَضِيَ اللهُ عَنْهُ wrote to me what Allāh had ordered His Messenger ﷺ (about *Zakāt*) which goes: Neither an old nor a defective animal, nor a male-goat may be taken as *Zakāt* except if the *Zakāt* collector wishes (to take it)[1].

١٤٥٥ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي أبي قالَ: حدَّثَنِي ثُمامَةُ أَنَّ أَنَساً رَضِيَ اللهُ عَنْهُ حدَّثَهُ: أَنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتِي أَمَرَ اللهُ رَسُولَهُ ﷺ: «وَلا يُخْرَجُ

(1) (H.1455) The Arabic word which means '*Zakāt*-collector' when slightly modified may mean 'the *Zakāt* payer'. In this case the *Ḥadīth* will mean: The male-goat may not be taken as *Zakāt* if the owner does not want to give it up. If we regard the '*Zakāt*-collector' as the proper word then the meaning is: The *Zakāt*-collector is not to take an old or defective animal or a male-goat unless he finds no better alternative.

في الصَّدَقَةِ هَرِمَةٌ وَلا ذَاتُ عَوَارٍ، وَلا تَيْسٌ إِلَّا ما شاءَ المُصَدِّقُ».

(40) CHAPTER. To accept a she-kid as *Zakāt*.

(٤٠) بابُ أَخْذِ العَناقِ في الصَّدَقَةِ

1456. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abū Bakr رَضِيَ اللهُ عَنْهُ said, "By Allāh! If they (pay me the *Zakāt* and) withhold even a she-kid which they used to pay during the lifetime of Allāh's Messenger ﷺ, I will fight with them for it."

١٤٥٦ - حدَّثَنَا أبو اليَمانِ، أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح وَقَالَ اللَّيْثُ: حدَّثَنِي عَبْدُ الرَّحْمٰنِ بنُ خالِدٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ أَنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قال: قال أبو بكرٍ رَضِيَ الله عَنْهُ: وَاللهِ لَو مَنَعُونِي عَناقاً كانُوا يُؤَدُّونها إلى رَسُولِ اللهِ ﷺ لقاتَلْتُهُمْ عَلى مَنْعِها. [راجع: ١٤٠٠]

1457. 'Umar said, "It was nothing but Allāh Who opened Abū Bakr's رَضِيَ اللهُ عَنْهُ chest towards the decision to fight, and I came to know that his decision was right."

١٤٥٧ - قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: فَمَا هُوَ إِلَّا أَنْ رأيْتُ أَنَّ اللهَ شَرَحَ صَدْرَ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ بالقِتالِ فعَرَفْتُ أَنَّهُ الحَقُّ. [راجع: ١٣٩٩]

(41) CHAPTER. "Do not take the best from the property of the people as *Zakāt*."

(٤١) بابٌ: لا تُؤْخَذُ كَرائِمُ أَمْوالِ النَّاسِ في الصَّدَقَةِ

1458. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ sent Mu'ādh to Yemen, he said (to him), "You are going to a nation (from) the people of the Scripture (Divine Book – Jews, Christians etc.) First of all invite them to worship Allāh (Alone – Islamic Monotheism i.e. to testify *Lā ilāha illallāh Muḥammad* ﷺ *Ar-Rasūl Allāh* – none has the right to be worshipped but Allāh, and Muhammad ﷺ is the Messenger of Allāh) and when they (testify) Allāh, then inform them that Allāh has enjoined on them, five

١٤٥٨ - حدَّثَنَا أُمَيَّةُ بنُ بِسْطامٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا رَوْحُ بنُ القاسِمِ، عَنْ إِسْماعِيلَ بنِ أُمَيَّةَ، عَنْ يَحْيَى بنِ عَبْدِ اللهِ بنِ صَيْفِيٍّ، عَنْ أبي مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا بَعَثَ مُعاذاً عَلى اليَمَنِ قالَ: «إِنَّكَ تَقْدَمُ عَلى قَوْمٍ أَهْلِ كِتابٍ، فَلْيَكُنْ أَوَّلَ ما

Ṣalāt (prayers) in every day and night (24 hours); and if they start offering these *Ṣalāt*, inform them that Allāh has enjoined on them, the *Zakāt*. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take *Zakāt* from them but avoid (don't take) the best property of the people as *Zakāt*."

تَدْعُوهُمْ إِلَيْهِ عِبادَةُ اللهِ، فإذَا عَرَفُوا اللهَ فأخْبِرْهُمْ أنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ في يَوْمِهِمْ وَلَيْلَتِهِمْ، فإذَا فَعَلُوا الصَّلاةَ فأخْبِرْهُمْ أنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ زَكاةً تُؤْخَذُ مِنْ أَمْوَالِهِمْ وَتُرَدُّ عَلى فُقَرَائِهِمْ، فإذَا أطاعوا بِها فخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ». [راجع: ١٣٩٥]

(42) CHAPTER. There is no *Zakāt* for less than five camels.

(٤٢) بابٌ: لَيْسَ فِيما دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ

1459. Narrated Abū Sa'īd (Al-Khudrī) رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No *Zakāt* is imposed on less than five *Awsuq* of dates; no *Zakāt* is imposed on less than five *Awāq* of silver, and no *Zakāt* is imposed on less than five camels." [See *Niṣāb* footnote No. 3, Ḥadīth No. 1447].

١٤٥٩ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ، أخْبَرَنا مالكٌ عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ ابنِ أبي صَعْصَعَةَ المَازِنيِّ، عَنْ أبِيهِ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لَيْسَ فِيما دُونَ خَمْسَةِ أوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ. وَلَيْسَ فِيما دُونَ خَمْسِ أوَاقٍ مِنَ الوَرِقِ صَدَقَةٌ. وَلَيْسَ فِيما دُونَ خَمْسِ ذَوْدٍ مِنَ الإبِلِ صَدَقَةٌ». [راجع: ١٤٠٥]

(43) CHAPTER. The *Zakāt* of cows.[1]

Abū Ḥumaid told that the Prophet ﷺ said, "I do not want a person to come to Allāh with a mooing cow (on the Day of Resurrection)."

(٤٣) بابُ زكاةِ البَقَرِ،

وقالَ أبو حُمَيْدٍ: قالَ النَّبِيُّ ﷺ: «لأعْرِفَنَّ، ما جاءَ اللهَ رَجُلٌ ببَقَرَةٍ لَها خُوَارٌ». ويُقالُ: جُؤَارٌ، ﴿تَجْـَٔرُونَ﴾ [النحل: ٥٣]: أي تَرْفَعُونَ أصْوَاتَكُمْ كَما تَجْأَرُ البَقَرَةُ.

(1) (Ch. 42) For every thirty cows there is (to be paid as *Zakāt*) one *Tabiy'ā* (one-year-old cow) and no *Zakāt* for less than thirty cows. For every forty cows there is (to be paid as *Zakāt*) one *Mussinā'* (two-years-old cow).

1460. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: Once I went to him (the Prophet ﷺ) and he said, "By Allāh in Whose Hands my life is (or probably said, 'By Allāh, except Whom none has the right to be worshipped), whoever had camels or cows or sheep and did not pay their *Zakāt*, those animals will be brought on the Day of Resurrection far bigger and fatter than before; and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle). When the last does its turn, the first will start again, and this punishment will go on till Allāh has finished the Judgement amongst the people."

١٤٦٠ - حدَّثَنَا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ، حدَّثَنا أبي، حدَّثَنا الأعْمَشُ عَنِ المَعْرُورِ بنِ سُوَيْدٍ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: انْتَهَيْتُ إلَيْهِ ﷺ قالَ: «وَالَّذِي نَفْسِي بيَدِهِ، أوْ وَالَّذِي لا إلَهَ غَيرُهُ، أوْ كَما حَلَفَ، ما مِنْ رَجُلٍ تَكُونُ لهُ إبِلٌ أوْ بَقَرٌ أوْ غَنَمٌ لا يُؤَدِّي حَقَّها إلَّا أُتِيَ بِهَا يَوْمَ القِيَامَةِ أعْظَمَ ما تَكُونُ وأسمَنَهُ، تَطَؤُهُ بأَخْفَافِهَا وتَنْطَحُهُ بقُرُونِها، كُلَّما جازَتْ أُخْرَاها رُدَّتْ عليهِ أُولاها حتَّى يُقْضَى بَينَ النَّاسِ».

رَوَاهُ بُكَيْرٌ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. [انظر: ٦٦٣٨]

(44) CHAPTER. The giving of *Zakāt* to relatives.

(٤٤) بابُ الزَّكاةِ عَلى الأقارِبِ،

And the Prophet ﷺ said, "The one who gives *Zakāt* to kith and kin shall get double reward; one for fulfilling the rights of kith and kin, and the other for paying the *Zakāt*."

وَقالَ النَّبِيُّ ﷺ: «لَهُ أجْرَانِ: أجْرُ القَرَابَةِ وأجْرُ الصَّدَقَةِ».

1461. Narrated Isḥāq bin 'Abdullāh bin Abī Ṭalḥa: I heard Anas bin Mālik رَضِيَ اللهُ عَنْهُ saying, "Abū Ṭalḥa had more property of date-palm trees (gardens) than any other amongst the *Anṣār* in Al-Madīna, and the most beloved of them to him was Bairuḥā' garden, and it was in front of the mosque of the Prophet ﷺ. Allāh's Messenger ﷺ used to go there and used to drink its nice water." Anas added, "When these Verses were revealed:

'By no means shall you attain *Al-Birr* (piety, righteousness — here it means Allāh's reward i.e., Paradise) unless you

١٤٦١ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ عَنْ إسحَاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أنسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ أبُو طَلْحَةَ أكْثَرَ الأنْصارِ بالمَدِينَةِ مالاً مِنْ نَخْلٍ. وكانَ أحَبَّ أمْوَالِهِ إلَيْهِ بَيْرُحاءَ وكانَتْ مُسْتَقْبِلَةَ المَسْجِدِ، وكانَ رَسُولُ اللهِ ﷺ يَدْخُلُها وَيَشْرَبُ مِنْ ماءٍ فِيها طَيِّبٍ. قالَ أنَسٌ رَضِيَ

spend (in Allāh's Cause) of that which you love...' (V.3:92)

Abū Ṭalḥa said to Allāh's Messenger ﷺ 'O Allāh's Messenger! Allāh, the Blessed, the Superior says: By no means shall you attain *Al-Birr* unless you spend (in Allāh's Cause) of that which you love. And no doubt, Bairuḥā' garden is the most beloved of all my property to me. So, I want to give it in charity in Allāh's Cause. I expect its reward from Allāh. O Allāh's Messenger ﷺ! Spend it where Allāh makes you think it feasible.' On that Allāh's Messenger ﷺ said, 'Bravo! It is useful property. I have heard what you have said (O Abū Ṭalḥa), and I think it would be proper if you gave it to your kith and kin.' Abū Ṭalḥa said, I will do so, O Allāh's Messenger.' Then Abū Ṭalḥa distributed that garden amongst his relatives and his cousins."

اللهُ عَنْهُ: فَلَمَّا أُنْزِلَتْ هٰذِهِ الآيَةُ ﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾ قامَ أبو طَلْحَةَ إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنَّ اللهَ تَبارَكَ وَتَعالى يَقُولُ: ﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] وإنَّ أحَبَّ أمْوَالِي إليَّ بَيْرُحاءَ، وإنَّها صَدَقَةٌ للهِ أرْجُو بِرَّها وَذُخْرَها عِنْدَ اللهِ، فَضَعْها يا رَسُولَ اللهِ حَيْثُ أرَاكَ اللهُ. قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «بَخْ، ذلكَ مالٌ رَابِحٌ، ذلكَ مالٌ رَابِحٌ، وَقَدْ سَمِعْتُ ما قُلْتَ، وإنِّي أرَى أنْ تَجْعَلَها في الأقْرَبِينَ». فَقالَ أبو طَلْحَةَ: أفْعَلُ يا رَسُولَ اللهِ. فَقَسَمَها أبو طَلْحَةَ في أقارِبِهِ وَبَنِي عَمِّهِ.

تابَعَهُ رَوْحٌ. وقال يَحْيَى بنُ يَحْيَى وإسْماعيلُ عَنْ مالِكٍ: «رَابِحٌ».

[انظر: ٢٣١٨، ٢٧٥٢، ٢٧٥٨، ٢٧٦٩، ٤٥٥٤، ٤٥٥٥، ٥٦١١]

1462. Narrated Abū Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ: Once on the day of *Eid-ul-Fiṭr* or *Eid-ul-Aḍḥa*, Allāh's Messenger ﷺ went out to the *Muṣallā* (praying place). After finishing the *Ṣalāt* (prayer), he delivered the *Khuṭba* (religious talk) and ordered the people to give alms. He said, "O people! Give alms." Then he went towards the women and said, "O women! Give alms, for I have seen that the majority of the dwellers of Hell-fire were you (women)." The women asked, "O Allāh's Messenger! What is the reason for it?" He replied, "O women! You curse frequently, and are ungrateful to your

١٤٦٢ - حدَّثَنا ابنُ أبي مَرْيَمَ: أخْبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَنِي زَيْدٌ، عَنْ عياضِ بنِ عَبْدِ اللهِ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: خَرَجَ رَسُولُ اللهِ ﷺ في أضحى أوْ فِطْرٍ إلى المُصَلَّى، ثُمَّ انْصَرَفَ فَوَعَظَ النَّاسَ وأمَرَهُمْ بالصَّدَقَةِ، فَقالَ: «أيُّها النَّاسُ تَصَدَّقُوا»، فَمَرَّ عَلى النِّساءِ فَقالَ: يا مَعْشَرَ النِّساءِ تَصَدَّقْنَ فإنِّي

husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." Then he left. And when he reached his house, Zainab, the wife of Ibn Mas'ūd, came and asked permission to enter. It was said, "O Allāh's Messenger! It is Zainab." He asked, "Which Zainab?" The reply was that she was the wife of Ibn Mas'ūd. He said, "Yes, allow her to enter." And she was admitted. Then she said, "O Prophet of Allāh! Today, you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas'ūd said that he and his children deserved it more than anybody else." The Prophet ﷺ replied, "Ibn Mas'ūd had spoken the truth. Your husband and your children had more right to it than anybody else."

رأيْتُكُنَّ أكْثرَ أهْلِ النَّار». فَقُلْنَ: وبِمَ ذلكَ يا رَسُولَ اللهِ؟ قالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ العشيرَ، ما رأيْتُ منْ ناقصَاتِ عَقْلٍ وَدِينٍ أذْهَبَ لِلُبِّ الرَّجُلِ الحازِمِ منْ إحْداكُنَّ يا مَعْشَرَ النِّساءِ». ثُمَّ انْصَرَفَ. فَلَمَّا صَارَ إلى مَنزِلِهِ جاءَتْ زَيْنَبُ امْرَأةُ ابنِ مَسْعُودٍ تَسْتأذِنُ عَلَيْهِ، فَقِيلَ: يا رَسُولَ اللهِ هٰذِهِ زَيْنَبُ فَقالَ: «أيُّ الزَّيانِبِ؟» فَقِيلَ: امرأةُ ابنِ مَسْعُودٍ، قالَ: «نَعَم، ائْذَنُوا لَهَا»، فأُذِنَ لَهَا. قالَتْ: يا نَبِيَّ اللهِ، إنَّكَ أمَرْتَ اليَوْمَ بالصَّدَقَةِ وكانَ عِنْدِي حُلِيٌّ لي فأرَدْتُ أنْ أتَصَدَّقَ بِهِ، فَزَعَمَ ابنُ مَسْعُودٍ أنَّهُ وَوَلَدَهُ أحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيْهِمْ. فَقالَ النَّبِيُّ ﷺ: «صَدَقَ ابنُ مَسْعُودٍ، زَوْجُكِ وَوَلَدُكِ أحَقُّ مَنْ تَصَدَّقْتِ بِهِ عَلَيْهِمْ». [راجع: ٣٠٤]

(45) CHAPTER. No *Zakāt* is imposed on the horse of a Muslim.

(٤٥) بابٌ: لَيْسَ عَلى المُسْلِمِ في فَرَسِهِ صَدَقَةٌ

1463. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is no *Zakāt* either on a horse or a slave belonging to a Muslim."

١٤٦٣ - **حدَّثَنا** آدَمُ، حدَّثَنا شُعْبَةُ، حدَّثَنا عَبْدُ اللهِ بنُ دِينارٍ قالَ: سَمِعْتُ سُلَيْمانَ ابنَ يَسارٍ، عَنْ عِرَاكِ بنِ مالِكٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَيْسَ عَلى المُسْلِمِ في فَرَسِهِ وَغُلامِهِ صَدَقَةٌ». [انظر: ١٤٦٤]

(46) CHAPTER. No *Zakāt* is imposed on the slave belonging to a Muslim.

1464. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no *Zakāt* either on a slave or on a horse belonging to a Muslim."

(٤٦) بابٌ: لَيْسَ عَلَى المُسْلِمِ فِي عَبْدِهِ صَدَقَةٌ

١٤٦٤ - حدَّثَنَا مُسَدَّدٌ، حدَّثَنا يَحْيى ابنُ سَعِيدٍ، عَنْ خُثَيْمِ بنِ عِرَاكٍ قالَ: حدَّثَنِي أبي، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِي ﷺ ح وحدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا وُهَيْبُ بنُ خالِدٍ: حدَّثَنا خُثَيْمُ بنُ عِرَاكِ بنِ مالِكٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيْسَ عَلى المُسْلِمِ صَدَقَةٌ في عَبْدِهِ وَلا فِي فَرَسِهِ». [راجع: ١٤٦٣]

(47) CHAPTER. Giving in charity to orphans.

1465. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ sat on a pulpit and we sat around him. Then he said, "The things I am afraid of most for your sake (concerning what will befall you after me) is the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said, "O Allāh's Messenger! Can the good bring forth evil?" The Prophet ﷺ remained silent for a while. It was said to that person, "What is wrong with you? You are talking to the Prophet ﷺ while he is not talking to you." Then we noticed that he ﷺ was being inspired Divinely. Then the Prophet ﷺ wiped off his sweat and said, "Where is the questioner?" It seemed as if the Prophet ﷺ liked his question. Then he said, "Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream which either kills or makes the animals sick, except if an animal

(٤٧) بابُ الصَّدَقَةِ عَلى اليَتامَى

١٤٦٥ - حدَّثَنا مُعاذُ بنُ فَضَالَةَ، حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ هِلالِ بن أبي مَيْمُونَةَ، حدَّثَنا عَطاءُ بنُ يَسارٍ: أنَّهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ يُحَدِّثُ: أنَّ النَّبِيَّ ﷺ جَلَسَ ذاتَ يَوْمٍ عَلى المِنْبَرِ وَجَلَسْنا حَوْلَهُ فَقالَ: «إنَّ مِمَّا أخافُ عَلَيْكُمْ مِنْ بَعْدِي ما يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيا وَزِينَتِها»، فَقالَ رَجُلٌ: يا رَسولَ اللهِ، أوَ يأتي الخَيرُ بالشَّرِّ؟ فَسَكَتَ النَّبِيُّ ﷺ، فَقِيلَ لَهُ: ما شأْنُكَ تُكَلِّمُ رَسُولَ اللهِ ﷺ وَلا يُكَلِّمُكَ؟ فَرأيْنا أنَّهُ يُنْزَلُ عَلَيْهِ، قالَ: فَمَسَحَ عَنْهُ الرُّحَضاءَ، فَقالَ: «أيْنَ

eats its fill the *Khaḍirā* (a kind of vegetable) and then faces the sun, and then passes out dung and urine, and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travellers (Or the Prophet ﷺ said something similiar to it). No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Resurrection."

السَّائِلُ؟» وكأنَّهُ حَمِدَهُ، فَقالَ: «إنَّهُ لا يأتِي الخَيْرُ بالشَّرِّ وإنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أوْ يُلِمُّ إلَّا آكِلَةَ الخَضِرِ، أكَلَتْ حتَّى إذَا امْتَدَّتْ خاصِرَتاها اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فثَلَطَتْ وَبالَتْ وَرَتَعَتْ. وإنَّ هٰذَا المَالَ خَضِرَةٌ حُلْوَةٌ، فَنِعْمَ صَاحِبُ المُسْلِمِ ما أعْطَى مِنْهُ المِسْكِينَ واليَتِيمَ وَابنَ السَّبِيلِ» أوْ كما قال النَّبِيُّ ﷺ «وإنَّهُ مَنْ يأْخُذُهُ بغَيرِ حَقِّه كالَّذي يأكُلُ وَلا يَشْبَعُ، وَيَكُونُ شَهِيداً عَلَيْهِ يَوْمَ القِيامَةِ». [راجع: ٩٢١]

(48) CHAPTER. The giving of *Zakāt* to one's husband and to orphans under one's protection.

And this was narrated by Abū Sa'īd on the authority of the Prophet ﷺ.

(٤٨) بابُ الزَّكاةِ عَلى الزَّوْجِ والأيْتامِ في الحَجْرِ،

قالَهُ أبو سَعِيدٍ عَنِ النَّبِيِّ ﷺ.

1466. Narrated 'Amr bin Al-Ḥārith: Zainab, the wife of 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهما said, "I was in the mosque and saw the Prophet ﷺ saying, 'O women! Give alms even from your ornaments.'" Zainab used to provide for 'Abdullāh and those orphans who were under her protection. So she said to 'Abdullāh, "Will you ask Allāh's Messenger ﷺ whether it will be sufficient for me to spend part of the *Zakāt* on you and the orphans who are under my protection?" He said:, "You yourself ask Allāh's Messenger ﷺ (about it)." (Zainab added): So, I went to the Prophet ﷺ and I saw there an *Anṣārī* woman who was standing at the door (of the Prophet ﷺ) with a similar problem as mine. Bilāl passed by us and we asked him, 'Ask the Prophet ﷺ whether it is permissible for me to

١٤٦٦ - **حدَّثَنا** عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ قالَ: حدَّثَنِي شَقِيقٌ، عَنْ عَمْرِو بنِ الحارِثِ، عَنْ زَيْنَبَ امْرأةِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما، قالَ: فَذَكَرْتُهُ لإبْرَاهِيمَ فَحدَّثَنِي إبْرَاهِيمُ، عَنْ أبي عُبَيْدَةَ، عَنْ عَمْرِو بنِ الحارِثِ، عَنْ زَيْنَبَ امْرأةِ عَبْدِ اللهِ بِمِثْلِهِ سَوَاءً. قَالَتْ: كُنْتُ في المَسْجِدِ فَرأيْتُ النَّبِيَّ ﷺ فَقالَ: «تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ». وكانتْ زَيْنَبُ تُنْفِقُ عَلى عَبْدِ اللهِ وأيْتامٍ في حَجْرِها، فَقالَتْ

لِعَبْدِ اللهِ: سَلْ رَسُولَ اللهِ ﷺ: أيَجْزِي عَنِّي أنْ أُنْفِقَ عَلَيْكَ وَعَلى أيْتامي في حَجْرِي مِنَ الصَّدَقَةِ؟ فَقالَ: سَلِي أنْتِ رَسُولَ اللهِ ﷺ، فانْطَلَقْتُ إلى النَّبِيِّ ﷺ فَوَجَدْتُ امْرأةً مِنَ الأنْصارِ عَلى البابِ، حاجَتُها مِثْلُ حاجَتِي. فَمَرَّ عَلَيْنا بِلالٌ فَقُلْنا: سَلِ النَّبِيَّ ﷺ: أيَجْزِئُ عَنِّي أنْ أُنْفِقَ عَلى زَوْجِي وأيْتامٍ لي في حَجْرِي؟ وقُلْنا: لا تُخْبِرْ بِنا، فَدَخَلَ فَسألَهُ فَقالَ: «مَنْ هُما؟» قالَ: زَيْنَبُ، قالَ: «أيُّ الزَّيانِبِ؟» قالَ: امْرأةُ عَبْدِ اللهِ، قالَ: «نَعَمْ وَلَها أجْرَانِ: أجْرُ القَرابَةِ، وأجْرُ الصَّدَقَةِ».

spend in charity on my husband and the orphans under my protection.' And we requested Bilāl not to inform the Prophet ﷺ about us. So Bilāl went inside and asked the Prophet ﷺ regarding our problem. The Prophet ﷺ asked, "Who are those two?" Bilāl replied that she was Zainab. The Prophet ﷺ asked, "Which Zainab?" Bilāl said, "The wife of 'Abdullāh (bin Mas'ūd)." The Prophet ﷺ said, "Yes, (it is sufficient for her) and she will receive a double reward (for that): One for helping relatives, and the other for giving *Aṣ-Ṣadaqa* (charity etc.).

١٤٦٧ - **حدَّثَنا** عُثْمانُ بنُ أبي شَيْبَةَ. حَدَّثَنا عَبْدَةُ عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، ألي أجْرٌ أنْ أُنْفِقَ عَلى بَنِي أبي سَلَمَةَ، إنَّما هُمْ بَنِيَّ. فَقالَ: «أنْفِقي عَلَيْهِمْ، فَلَكِ أجْرُ ما أنْفَقْتِ عَلَيْهِمْ».

[انظر: ٥٣٦٩]

1467. Narrated Zainab, the daughter of Umm Salama رَضِيَ اللهُ عَنْهَا: My mother said, "O Allāh's Messenger! Shall I receive a reward if I spend for the sustenance of Abū Salama's offspring, and in fact they are also my sons?" The Prophet ﷺ replied, "Spend on them and you will get a reward for what you spend on them."

(٤٩) **بابُ قَوْلِ اللهِ تعالى: ﴿وَفِي ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ﴾** [التوبة: ٦٠]

وَيُذْكَرُ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: يُعْتِقُ مِنْ زكاةِ مالِهِ، ويُعْطِي في الحَجِّ. وَقالَ الحَسَنُ: إنِ اشْتَرَى

(49) CHAPTER. The Statement of Allāh تعالى:

"(*Zakāt* should be spent)... to free the captives; and for those in debt; and for Allāh's Cause..." (V.9:60)

It is said that Ibn 'Abbās رَضِيَ اللهُ عَنْهُما had said (the above Verses mean) that one may spend (*Zakāt*) for manumission (of slaves) and also (for helping the poor) to perform

Ḥajj. And Al-Ḥasan said, "It is permissible to manumit one's father with one's *Zaḳāt,* and also to give from it to *Mujāhidīn* (Muslims fighting in holy battles) and to those who have not performed *Ḥajj*." Then he recited this holy Verse: *Aṣ-Ṣadaqāt* (*Zakāt*) are only for the poor....' (V.9:60) [8 types of people - (see footnote 1 of Chap.1. The Book of *Zakāt*, before H. No.1395)] Al-Ḥasan went on, "And if you give *Zakāt* to any of them, you will receive its reward." And the Prophet ﷺ said, "No doubt, Khalid has kept his armour for Allāh's Cause." And Abū Lās said, "The Prophet ﷺ made us ride on camels given as *Zakāt*, for the purpose of performing *Ḥajj*."

أباهُ مِنَ الزَّكاةِ جازَ، ويُعْطي في المُجاهِدِينَ وَالَّذِي لَمْ يَحُجَّ. ثُمَّ تَلا ﴿إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ﴾ [التوبة: ٦٠] الآيَةَ. في أيِّها أعطَيْتَ جَزَتْ. وَقالَ النَّبِيُّ ﷺ: «إنَّ خالِداً احْتَبَسَ أَدْرُعَهُ في سَبِيلِ اللهِ» وَيُذْكَرُ عَنْ أبي لاسٍ: حَمَلَنا النَّبِيُّ ﷺ عَلى إبِلِ الصَّدَقَةِ لِلْحَجِّ.

1468. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ordered (a person) to collect *Zakāt*, and that person returned and told him that Ibn Jamīl, Khalid bin Al-Walīd, and 'Abbās bin 'Abdul Muṭṭalib had refused to give *Zakāt*." The Prophet ﷺ said, "What made Ibn Jamīl refuse to give *Zakāt*; though he was a poor man, and was made wealthy by Allāh and His Messenger ﷺ? But you are unfair in asking *Zakāt* from Khalid as he is keeping his armour for Allāh's Cause (for *Jihād*)[1]. As for 'Abbās bin 'Abdul Muṭṭalib, he is the uncle of Allāh's Messenger ﷺ and *Zakāt* is compulsory on him and he should pay it and a similar amount along with it (i.e. double)."

١٤٦٨ - **حدَّثَنا** أبو اليَمانِ: أخْبرَنا شُعَيْبٌ قَالَ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أمَرَ رَسُولُ اللهِ ﷺ بِصَدَقَةٍ فَقِيلَ: مَنَعَ ابنُ جَمِيلٍ وَخالِدُ بنُ الوَلِيدِ والعَبَّاسُ بنُ عَبْدِ المُطَّلِبِ، فَقالَ النَّبِيُّ ﷺ: «ما يَنْقِمُ ابنُ جَمِيلٍ إلَّا أنَّهُ كانَ فَقِيراً فأغْناهُ اللهُ وَرَسُولُهُ. وأمَّا خالِدٌ فإنَّكُمْ تَظْلِمُونَ خالِداً، قَدِ احْتَبَسَ أدْرَاعَهُ وأعْتُدَهُ في سَبِيلِ اللهِ. وأمَّا العَبَّاسُ بنُ عَبْدِ المُطَّلِبِ فَعَمُّ رَسُولِ اللهِ ﷺ فَهِيَ عَلَيْهِ صَدَقَةٌ وَمِثْلُها مَعَها». تابَعَهُ ابنُ أبي الزِّنادِ عَنْ أبِيهِ. وَقالَ ابنُ إسحَاقَ، عَنْ أبي الزِّنادِ: «هِيَ عَلَيْهِ

(1) (H. 1468) From this narration religious scholars consider it permissible to buy weapons (artillery, missiles, tanks, planes etc.) for *Jihād* from the *Zakāt*. (See *Fatḥ Al-Bārī*).

وَمِثْلُها مَعَها». وَقالَ ابنُ جُرَيْجٍ: حُدِّثْتُ عَنِ الأعْرَجِ مثلَهُ.

(50) CHAPTER. To abstain from begging.

(٥٠) بابُ الِاسْتِعْفافِ عَنِ المَسألَةِ

1469. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Some *Anṣārī* persons asked for (something) from Allāh's Messenger ﷺ and he gave them. They again asked him for (something) and he again gave them. And then again they asked him and he gave them again till all that was with him finished. And then he said, "If I had anything, I would not keep it away from you. (Remember) whoever abstains from asking others, Allāh will make him contented, and whoever tries to make himself self-sufficient, Allāh will make him self-sufficient. And whoever remains patient, Allāh will make him patient. Nobody can be given a blessing better and greater than patience."(1)

١٤٦٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عَطاءِ بنِ يَزِيدَ اللَّيْثيِّ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: إنَّ ناساً مِنَ الأنْصارِ سألُوا رَسُولَ اللهِ ﷺ فأعْطاهُمْ، ثُمَّ سَألُوهُ فَأعْطاهُمْ، ثُمَّ سَألُوهُ فَأعْطاهُمْ، حتَّى نَفِدَ ما عِنْدَهُ، فَقالَ: «ما يكُونُ عِنْدِي مِنْ خَيرٍ فَلَنْ أدَّخِرَهُ عَنْكُمْ. وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللهُ. وَما أُعْطِيَ أحَدٌ عَطاءً خَيراً وأوْسَعَ مِنَ الصَّبْرِ». [انظر: ٦٤٧٠]

1470. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living), rather than to ask a person for something and that person may or may not give him."

١٤٧٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لأنْ يأْخُذَ أحَدُكُمْ حَبْلَهُ فَيَحْتَطِبَ عَلى ظَهْرِهِ خَيرٌ لَهُ مِنْ أنْ يأتيَ رَجُلاً فَيَسألَهُ، أعْطاهُ أوْ مَنَعَهُ». [انظر: ١٤٨٠، ٢٠٧٤، ٢٣٧٤]

1471. Narrated Az-Zubair bin Al-'Awwām رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said,

١٤٧١ - حدَّثَنا مُوسَى: حدَّثَنا

(1) (H.1469) The Arabic word *Sabar* which means patience conveys also the meaning of perseverance, constancy and endurance.

"It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it; and Allāh will save his face (from the Hell-fire) because of that, rather than to ask the people who may or may not give him."

وُهَيْبٌ: حدَّثَنا هِشامٌ، عَنْ أبيهِ، عَنِ الزُّبَيرِ بنِ العَوَّامِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لأَنْ يأْخُذَ أحَدُكُمْ حَبْلَهُ فَيأتِيَ بِحُزْمَةِ حَطَبٍ عَلى ظَهْرِهِ فَيَبيعَها فَيَكُفَّ اللهُ بِها وَجْهَهُ خَيرٌ لَهُ مِنْ أنْ يَسألَ النَّاسَ، أعْطَوهُ أوْ مَنَعُوهُ». [انظر: ٢٠٧٥، ٢٣٥٣]

1472. Narrated 'Urwa bin Az-Zubair and Sa'īd bin Al-Musaiyyab: Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ said, "(Once) I asked Allāh's Messenger ﷺ (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, "O Ḥakīm! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it. And he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand." Ḥakīm added, "I said to Allāh's Messenger ﷺ, 'By Him (Allāh) Who sent you with the Truth, I shall never ask or take anything from anybody after you, till I leave this world.'" Then Abū Bakr رَضِيَ اللهُ عَنْهُ (during his caliphate) called Ḥakīm to give him his share from the war booty (like the other Companions of the Prophet ﷺ), but he refused to accept anything. Then 'Umar رَضِيَ اللهُ عَنْهُ (during his caliphate) called him to give him his share, but he refused (to take). On that 'Umar said, "O Muslims! I would like you to witness that I offered Ḥakīm his share from this booty and he refused to take it." So Ḥakīm never took anything from anybody after the Prophet ﷺ till he died.

١٤٧٢ - حدّثَنا عَبْدَانُ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، وَسَعِيدِ بنِ المُسَيَّبِ: أنَّ حَكِيمَ بنَ حِزَامٍ رَضِيَ اللهُ عَنْهُ قالَ: سألْتُ رَسُولَ اللهِ ﷺ فأعْطاني، ثُمَّ سألْتُهُ فأعْطاني، ثُمَّ سألْتُهُ فأعْطاني، ثُمَّ قالَ: «يا حَكِيمُ، إنَّ هٰذَا المَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أخَذَهُ بسَخاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أخَذَهُ بإشْرَافِ نَفْسٍ لَمْ يُبارَكْ لَهُ فِيهِ، وَكَانَ كالَّذي يأكُلُ وَلا يَشْبَعُ. اليَدُ العُليا خَيرٌ منَ اليَدِ السُّفْلى». فَقَالَ حَكِيمٌ: فَقُلْتُ: يا رَسُولَ اللهِ، وَالَّذي بَعَثَكَ بالحَقِّ لا أرْزَأُ أحَداً بَعْدَكَ شَيْئاً حتَّى أُفارِقَ الدُّنْيا. فَكانَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ يَدْعُو حَكِيماً إلى العَطاءِ فَيَأبى أن يَقْبَلَهُ مِنْهُ. ثُمَّ إنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ دَعاهُ لِيُعْطِيَهُ فأبى أنْ يَقْبَلَ مِنْهُ شَيْئاً. فَقالَ: إنِّي أُشْهِدُكُمْ مَعْشَرَ المُسْلِمِينَ عَلى حَكِيمٍ، أنِّي أعْرِضُ

عَلَيْهِ حَقَّهُ مِنْ هٰذَا الفَيْءِ فَيَأبى أنْ يأخُذَهُ. فَلَمْ يَرْزَأْ حَكِيمٌ أحَداً مِنَ النَّاسِ بَعْدَ رَسُولِ اللهِ حتَّى تُوُفِّيَ.
[انظر: ٢٧٥٠، ٣١٤٣، ٦٤٤١]

(51) CHAPTER. The one whom Allāh gives something without his asking for it, or without avarice for it. (And Allāh's Statement): "And those in whose wealth there is a recognised right, for the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened)." (V.70 :24-25).

(٥١) بابُ مَنْ أعْطاهُ اللهُ شَيْئاً مِنْ غَيرِ مَسْأَلَةٍ وَلا إشْرَافِ نَفْسٍ. [﴿وَفِيٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿١٩﴾﴾]

1473. Narrated 'Umar (bin Al-Khaṭṭab) رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to give me something but I would say to him, "Would you give it to a poorer and more needy one than me?" The Prophet ﷺ said to me, "Take it, if you are given something from this property, without asking for it or having greed for it, take it; and if not given, do not run for it."

١٤٧٣ - حدَّثَنا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ عُمَرَ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ يُعْطِينِي العَطاءَ فأقُولُ: أعْطِهِ مَنْ هُوَ أفْقَرُ إلَيْهِ مِنِّي. فَقالَ: «خُذْهُ، إذَا جاءَكَ مِنْ هٰذا المالِ شَيْءٌ وأنْتَ غَيرُ مُشْرِفٍ وَلا سائلٍ فخُذْهُ، وَما لا، فَلا تُتْبِعْهُ نَفْسَكَ». [انظر: ٧١٦٣، ٧١٦٤]

(52) CHAPTER. Whoever asks the people (for something) so as to increase his wealth.

(٥٢) بابُ مَنْ سألَ النَّاسَ تَكَثُّراً

1474. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "A man keeps on asking others for something till he comes on the Day of Resurrection having no flesh on his face."

١٤٧٤ - حدَّثَنا يَحْيى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُبَيْدِ اللهِ بنِ أبي جَعْفَرٍ قالَ: سَمِعْتُ حَمْزَةَ بنَ عَبْدِ اللهِ بنِ عُمَرَ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُ قال: قالَ رَسُوْلُ اللهِ ﷺ: «ما زالَ الرَّجُلُ يَسألُ النَّاسَ

حَتَّى يأتِيَ يَوْمَ القِيامَةِ لَيْسَ في وَجْهِهِ مُزْعَةُ لَحْمٍ».

1475. The Prophet ﷺ added, "On the Day of Resurrection, the sun will come near (to the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Ādam for help, and then Moses, and then Muḥammad ﷺ." The subnarrator added "Muḥammad ﷺ will intercede with Allāh to judge amongst the people. Then he will proceed on till he will hold the ring of the door (of Paradise); and then Allāh will exalt him to *Maqām Maḥmūd* (i.e. the Honour of intercession on the Day of Resurrection). And all the people of the gathering will thank him ﷺ.

١٤٧٥ - وَقالَ: «إنَّ الشَّمْسَ تَدْنُو يَوْمَ القِيامَةِ حتَّى يَبْلُغَ العَرَقُ نِصْفَ الأُذُنِ، فَبَيْنَما هُمْ كَذٰلِكَ اسْتَغاثُوا بآدَمَ، ثُمَّ بِمُوسَى، ثُمَّ بِمُحَمَّدٍ ﷺ»، وَزَادَ عَبْدُ اللهِ بنُ صَالِحٍ: حدَّثَني اللَّيْثُ قَالَ: حدَّثَني ابنُ أَبي جَعْفَرٍ: «فَيَشْفَعُ لِيُقْضَى بَيْنَ الخَلْقِ، فَيَمْشِي حتَّى يأخُذَ بِحَلَقَةِ البابِ فَيَوْمَئِذٍ يَبْعَثُهُ اللهُ مَقاماً مَحْمُوداً، يَحْمَدُهُ أَهْلُ الجَمْعِ كُلُّهُمْ».

وَقالَ مُعَلَّى: حدَّثَنا وُهَيْبٌ، عَنِ النُّعْمانِ بنِ رَاشِدٍ، عَنْ عَبْدِ اللهِ بنِ مُسْلِمٍ أخي الزُّهْرِي، عَنْ حَمْزَةَ: سَمِعَ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ في المَسألَةِ. [انظر: ٤٧١٨]

(53) CHAPTER. The Statement of Allāh عَزَّ وجَلَّ:

"...They do not beg of people at all..." (V.2:273) And who may be considered to have enough substance to make him contended and to abstain from begging?" And the statement of the Prophet ﷺ: "The person who does not find enough substance to make him contented."

(٥٣) **بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا﴾** [البقرة: ٢٧٣] وكَم الغنَى، وَقَولِ النَّبِيِّ ﷺ: «وَلا يَجِدُ غِنًى يُغْنِيهِ» لِقَوْلِ اللهِ عَزَّ وَجلَّ: ﴿لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ﴾ إلى قَوْلِهِ: ﴿فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ﴾ [البقرة: ٢٧٣]

And the Statement of Allāh عَزَّ وجَلَّ: "(Charity) is for *Fuqara* (the poor), who in Allāh's Cause are restricted (from travel), and cannot move about in the land (for trade or work)... (up to)... Surely Allāh knows it well." (V.2:273)

1476. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "*Al-Miskīn* (the poor) is

١٤٧٦ - **حدَّثَنا** حَجَّاجُ بنُ

not the one who asks a morsel or two (of meals) from the others, but *Al-Miskīn* is the one who has nothing and is ashamed to beg from others."

مِنْهالٍ: حدَّثَنا شُعْبَةُ قَالَ: أخْبرَني مُحَمَّدُ بنُ زِيَادٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيْسَ المسْكينُ الَّذي تَرُدُّهُ الأُكْلَةُ والأُكْلَتانِ. وَلٰكِنِ المِسْكينُ الَّذي ليس لَهُ غِنًى وَيَسْتَحيي أوْ لا يَسألُ النَّاسَ إلْحافاً». [انظر: ١٤٧٩، ٤٥٣٩]

1477. Narrated Ash-Sha'bī: The clerk of Al-Mughīra bin Shu'ba narrated, "Muāwiyya wrote to Al-Mughīra bin Shu'ba: Write to me something which you have heard from the Prophet ﷺ. So Al-Mughīra wrote, 'I heard the Prophet ﷺ saying: Allāh has hated for you three things:

1. *Qīl* and *Qāl* (sinful and useless talk like backbiting etc. or that you talk too much or talk about others.)
2. Wasting of wealth (by extravagance with lack of wisdom and thinking etc.).
3. And asking too many questions (in disputed religious matters etc.) or asking others for something (except in great need).

(See *Ḥadīṯ* No. 2408, Vol. 3)

١٤٧٧ - حدَّثَنَا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا إسْماعِيلُ بنُ عُلَيَّةَ، حدَّثَنا خالِدٌ الحَذَّاءُ، عَنِ ابنِ أشْوَعَ، عَنِ الشَّعْبِيِّ قَالَ: حدَّثَنِي كاتِبُ المُغِيرَةِ بنِ شُعْبَةَ قالَ: كَتَبَ مُعاوِيَةُ إلى المُغِيرَةِ بنِ شُعْبَةَ أنِ اكْتُبْ إليَّ بِشَيءٍ سَمِعْتَهُ مِنَ النَّبِيِّ ﷺ. فَكَتَبَ إلَيْهِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنَّ اللهَ كَرِهَ لَكُمْ ثَلاثاً: قيلَ وَقالَ، وإضاعَةَ المَالِ، وكَثْرَةَ السُّؤَالِ». [راجع: ٨٤٤]

1478. Narrated Sa'd (bin Abī Waqqāṣ) رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ distributed something amongst a group of people while I was sitting amongst them, but he left a man whom I considered the best of the lot. So, I went up to Allāh's Messenger ﷺ and asked him secretly, "Why have you left that person? By Allāh! I consider him a believer." The Prophet ﷺ said, "Or merely a Muslim." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allāh's Messenger! Why have you left that person? By Allāh! I consider him a

١٤٧٨ - حدَّثَنَا مُحَمَّدُ بنُ غُرَيْرٍ الزُّهْرِيُّ: حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ، عَنْ أبِيهِ، عَنْ صالِحِ بنِ كَيْسانَ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عامِرُ بنُ سَعْدٍ، عَنْ أبِيهِ قالَ: أعْطَى رَسُولُ اللهِ ﷺ رَهْطاً وأنا جالِسٌ فِيهِمْ. قالَ: فَتَرَكَ رَسُولُ اللهِ ﷺ فِيهِم رَجُلاً لَمْ يُعْطِهِ وَهُوَ أعْجَبُهُمْ إليَّ. فَقُمْتُ إلى رَسُولِ اللهِ ﷺ فَسارَرْتُهُ فَقُلْتُ:

believer." The Prophet ﷺ said, "Or merely a Muslim." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allāh's Messenger! Why have you left that person? By Allāh! I consider him a believer." The Prophet ﷺ said, "Or merely a Muslim." Then Allāh's Messenger ﷺ said, "(O Sa'd!) I give to a person while another is dearer to me, for fear that he may be thrown in the Hell-fire on his face (by renegating from Islām)."

ما لَكَ عَنْ فُلانٍ؟ وَاللهِ إِنِّي لأُرَاهُ مُؤْمِناً، قالَ: «أو مُسْلِماً». قالَ: فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي ما أَعْلَمُ فِيهِ فَقُلْتُ: يا رَسُولَ اللهِ، ما لَكَ عَنْ فُلانٍ؟ وَاللهِ إِنِّي لأُرَاهُ مُؤْمِناً قالَ: «أوْ مُسْلِماً». قالَ: فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي ما أعلمُ مِنهُ، فَقُلتُ: يا رَسُولَ اللهِ، ما لكَ عَنْ فُلانٍ؟ وَاللهِ إِنِّي لأُرَاهُ مُؤمِناً، قالَ: «أوْ مُسْلِماً»: «إِنِّي لأُعْطي الرَّجُلَ وَغَيرُهُ أَحَبُّ إِليَّ مِنْهُ خَشْيَةَ أنْ يُكَبَّ في النَّارِ عَلى وَجْهِهِ». وَعَنْ أبِيهِ، عَنْ صَالِحٍ، عَنْ إِسْماعِيلَ بنِ مُحَمَّدٍ أَنَّهُ قالَ: سَمِعْتُ أبي يُحَدِّثُ بِهٰذا فَقالَ في حَدِيثِهِ: فَضَرَبَ رَسُولُ اللهِ ﷺ بيَدِهِ فجَمَعَ بَينَ عُنُقِي وكَتِفِي ثُمَّ قالَ: «أَقْبِلْ أيْ سَعْدُ، إِنِّي لأُعْطِي الرَّجُلَ». قالَ أَبُو عَبْدِ اللهِ ﴿فَكُبْكِبُوا﴾ [الإسراء: ٩٤]: قُلِبُوا، ﴿مُكِبًّا﴾ يُقَالُ: أَكَبَّ الرَّجُلُ إذا كانَ فِعْلُهُ غَيرَ وَاقِعٍ عَلى أَحَدٍ، فإذَا وَقَعَ الفِعْلُ قُلْتَ: كَبَّهُ اللهُ لِوَجْهِهِ، وكَبَبْتُهُ أنا. [راجع: ٢٧]

1479. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, *Al-Maskīn* (the poor) is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two, but *Al-Maskīn* (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity,

١٤٧٩ - حدَّثَنَا إِسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لَيْسَ المِسْكِينُ الَّذي يَطُوفُ عَلى النَّاسِ تَرُدُّهُ اللُّقْمَةُ واللُّقْمَتانِ،

and who does not beg of people." (See H. No. 1476).

والتَّمْرَةُ والتَّمْرَتانِ. وَلٰكِنِ المِسْكينُ الذي لا يَجِدُ غِنًى يُغْنِيهِ. وَلا يُفْطَنُ لَهُ فَيُتَصَدَّقُ عَلَيْهِ، وَلا يَقُومُ فَيَسألُ النَّاسَ». [راجع: ١٤٧٦]

1480. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No doubt, it is better for a person to take a rope and proceed in the morning to the mountains and cut the wood and then sell it, and eat from this income and give alms from it than to ask others for something."

١٤٨٠ - **حدَّثَنا** عُمَرُ بنُ حَفْصِ بنِ غياثٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَنا أبو صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لأنْ يأْخُذَ أحَدُكُمْ حَبْلَهُ ثُمَّ يَغْدُوَ، أحْسِبُهُ قالَ: إلى الجَبَلِ فيَحْتَطِبَ فَيَبيعَ فيأكُلَ وَيَتَصَدَّقَ خيرٌ لَهُ منْ أنْ يَسألَ النَّاسَ».

قالَ أبو عَبْدِ اللهِ: صَالِحُ بنُ كَيْسانَ أكْبَرُ منَ الزُّهْرِيِّ وَهُوَ قَدْ أدْرَكَ ابنَ عُمَرَ. [راجع: ١٤٧٠]

(54) CHAPTER. (The lawfulness of) estimating the amount of the date-fruits while they are still on the palms for the sake of taking the *Zakāt*.

(٥٤) بابُ خَرْصِ التَّمْرِ

1481. Narrated Abū Ḥumaid As-Sā'idī رَضِيَ اللهُ عَنْهُ: We took part in the *Ghazwa* (holy battle) of Tabūk in the company of the Prophet ﷺ, and when we arrived at the Wādī Al-Qurā, there was a woman in her garden. The Prophet ﷺ asked his Companions to estimate the amount of the fruits in the garden, and Allāh's Messenger ﷺ estimated it at ten *Awsuq* (One *Wasq* = 60 *Ṣā'* and 1 *Ṣā'* = 3 kg. approximately). The Prophet ﷺ said to that lady, "Check what your garden will yield." When we reached Tabūk, the Prophet ﷺ said, "There will be a strong wind tonight and so no one should stand and whoever has camel, should fasten it." So, we

١٤٨١ - **حدَّثَنا** سَهْلُ بنُ بَكَّارٍ: حدَّثَنا وُهَيْبٌ، عَنْ عَمْرِو بنِ يَحْيى، عَنْ عَبَّاسٍ السَّاعديِّ، عَنْ أبي حُمَيْدٍ السَّاعديِّ قالَ: غَزَوْنا مَعَ النَّبِيِّ ﷺ غَزْوَةَ تَبُوكَ، فَلَمَّا جاءَ وَادِي القُرَى إذَا امْرأةٌ في حَدِيقَةٍ لَهَا، فَقالَ النَّبِيُّ ﷺ لأصحَابِهِ: «اخْرُصُوا»، وخَرَصَ رَسُولُ اللهِ ﷺ عَشَرَةَ أوْسُقٍ، فَقالَ لَهَا: «أحْصِي ما يَخْرُجُ مِنْها». فَلَمَّا أتَيْنا تَبُوكَ قالَ: «أمَّا إنَّها سَتَهُبُّ

fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Ṭaiy. The king of 'Aila sent a white mule and a sheet for wearing to the Prophet ﷺ as a present, and wrote to the Prophet ﷺ that his people would stay in their place (and will pay *Jizya* taxation.)[1]

When the Prophet ﷺ reached Wādī Al-Qurā he asked that woman how much her garden had yielded. She said, "Ten *Awsuq*," and that was what Allāh's Messenger ﷺ had estimated. Then the Prophet ﷺ said, "I want to reach Al-Madīna quickly, and whoever among you wants to accompany me should hurry up."

The subnarrator Ibn Bakkār said something which meant: When the Prophet ﷺ saw Al-Madīna he said, "This is Ṭāba." And when he saw the mountain of Uḥud, he said, "This mountain loves us and we love it. Shall I tell you of the best amongst the families of the *Anṣār*?" We replied in the affirmative. He said, "The family of Bani An-Najjār and then the family of Banī Abdul-Ashhal, and then the family of Bani Sa'ida or Bani Al-Harith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of *Anṣār*."

اللَّيْلَةَ رِيحٌ شَدِيدَةٌ فَلا يَقُومَنَّ أَحَدٌ. وَمَنْ كانَ مَعَهُ بَعِيرٌ فَلْيَعْقِلْهُ» فعَقَلْناها. وَهَبَّتْ رِيحٌ شَدِيدَةٌ فَقامَ رَجُلٌ فأَلْقَتْهُ بِجَبَلِ طَيِّئٍ. وأَهْدَى مَلِكُ أَيْلَةَ للنَّبِيِّ ﷺ بَغْلَةً بَيْضاءَ وكَساهُ بُرْداً وكَتَبَ لَهُ بِبَحْرِهِمْ. فَلَمَّا أتى وَادِيَ القُرَى قالَ لِلْمَرأةِ: «كَمْ جاءَ حَدِيقَتُكِ؟» قالَتْ: عَشَرَةَ أَوْسُقٍ خَرْصَ رَسُولِ اللهِ ﷺ. فَقالَ النَّبِيُّ ﷺ: «إِنِّي مُتَعَجِّلٌ إلى المَدِينَةِ فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ». فَلَمَّا قالَ ابنُ بَكَّارٍ كَلِمَةً مَعْناها أَشْرَفَ عَلى المَدِينَةِ، قالَ: «هٰذِهِ طابَةُ». فَلَمَّا رأى أُحُداً قالَ: «هٰذَا جَبَلٌ يُحِبُّنا ونُحِبُّهُ، ألا أخبرُكُمْ بِخَيرِ دُورِ الأَنْصَارِ؟» قالُوا: بَلى. قالَ: «دُورُ بَنِي النَّجَّارِ، ثُمَّ دُورُ بَنِي عَبْدِ الأَشْهَلِ، ثُمَّ دُورُ بَنِي ساعِدَةَ أَوْ دُورُ بَنِي الحارِثِ بنِ الخَزْرَجِ، وفي كُلِّ دُورِ الأَنْصَارِ - يَعْنِي - خَيْراً». [انظر: ١٨٧٢، ٣١٦١، ٣٧٩١، ٤٤٢٢]

1482. And Sulaiman bin Bilal said, then the family of Banī Al-Harith and then the family of Banī Sa'ida.

Narrated Ibn Abbas رَضِيَ اللهُ عَنهما: The Prophet ﷺ said, "This is Uhud mountain, it loves us and we love it."

١٤٨٢ - وَقالَ سُلَيْمانُ بنُ بلالٍ: حدَّثَنِي عَمْرٌو: «ثُمَّ دَارُ بَنِي الحارِثِ، ثُمَّ بَنِي ساعِدَةَ». وَقالَ سُلَيْمانُ، عَنْ سَعْدِ ابنِ سَعِيدٍ، عَنْ عُمارَةَ بنِ غَزِيَّةَ، عَنْ عَبَّاسٍ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «أُحُدٌ جَبَلٌ

(1) (H.1481) *Jizya* is a head tax imposed by Islām on the people of Scriptures and other people who have a revealed Book when they are under Muslim rule.

يُحبُّنا ونُحِبُّهُ». وَقالَ أبو عَبْدِ اللهِ: كُلُّ بُسْتانٍ عَلَيْهِ حائطٌ فَهُوَ حَدِيقَةٌ، وَما لَمْ يَكُنْ عَلَيْهِ حائطٌ لَمْ يُقَلْ: حَدِيقَةٌ.

(55) CHAPTER. *'Uṣḥr* (i.e., one-tenth of the yield be levied as *Zakāt*) is to be imposed on the yield of the land which is either irrigated by rain or the running water channel.

(٥٥) بابُ العُشْرِ فِيما يُسْقىٰ مِنْ ماءِ السَّماءِ والمَاءِ الجارِي،

'Umar bin 'Abdul-'Azīz did not consider *'Uṣḥr* compulsory on honey.

وَلَمْ يَرَ عُمَرُ بنُ عَبْدِ العَزِيزِ في العَسَلِ شَيْئاً.

1483. Narrated 'Abdullāh (bin Umar) رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "On a land irrigated by rain water or by natural water channels, or if the land is wet due to a nearby water channel, *'Uṣḥr* (i.e. one-tenth) is compulsory (as *Zakāt*); and on the land irrigated by the well, half of an *'Uṣḥr* (i.e. one-twentieth) is compulsory (as *Zakāt* on the yield of the land)."

١٤٨٣ - **حدَّثَنا** سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثَنا عَبْدُ اللهِ بنُ وَهْبٍ قالَ: أخْبرَني يُونُسُ ابنُ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ سالِمِ ابنِ عَبْدِ اللهِ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أنَّهُ قالَ: «فِيما سَقَتِ السَّماءُ والعُيُونُ أوْ كانَ عَثَرِيًّا: العُشْرُ. وَما سُقِيَ بالنَّضْحِ: نِصْفُ العُشْرِ». قالَ أبو عَبْدِ اللهِ: هَذَا تَفْسِيرُ الأوَّلِ، لأنَّهُ لَمْ يُوَقِّتْ في الأوَّلِ، يَعْني حَدِيثَ ابنِ عُمَرَ: «فِيما سَقَتِ السَّماءُ العُشْرُ». وَبَيَّنَ في هٰذَا وَوَقَّتَ، والزِّيادَةُ مَقْبُولَةٌ والمُفَسَّرُ يَقْضِي عَلى المُبْهَمِ إذَا رَوَاهُ أهْلُ الثَّبَتِ كَما رَوَى الفَضْلُ بنُ عَبَّاسٍ: أنَّ النَّبِيَّ ﷺ لَمْ يُصَلِّ في الكَعْبَةِ. وَقالَ بلالٌ: «قَدْ صَلَّى» فأُخِذَ بقَوْلِ بِلالٍ، وَتُرِكَ قَوْلُ الفَضْلِ.

(56) CHAPTER. There is no *Zakāt* on less than five *Awsuq* [i.e., approx. 675 kilograms

(٥٦) بابٌ: لَيْسَ فِيما دُونَ خَمْسَةِ

(of dates, fruits or food-grains etc.)].

أَوْسُقٍ صَدَقَةٌ

1484. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no *Zakāt* on less than five *Awsuq* (i.e. approx. 675kg of dates, fruits, or food-grains, etc.), or on less than five camels, or on less than five *Awāq* of silver (i.e., 200 Dirhams, i.e., approx. 640 grams of silver [or less than 20 *Miṯḥqals* of gold, i.e., approx. 94 grams of gold].

١٤٨٤ - **حدَّثَنَا** مُسَدَّدٌ: حَدَّثَنَا يَحْيى: حدَّثَنا مالكٌ قالَ: حدَّثَنِي مُحَمَّدُ ابنُ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أبي صَعْصَعَةَ، عَنْ أبيهِ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيْسَ فِيما أقَلُّ مِنْ خَمْسَةِ أوْسُقٍ صَدَقَةٌ، وَلا في أقَلَّ مِنْ خَمْسَةٍ مِنَ الإبِلِ الذَّوْدِ صَدَقَةٌ. وَلا في أقَلَّ مِنْ خَمْسِ أَوَاقٍ مِنَ الوَرِقِ صَدَقَةٌ». [راجع: ١٤٠٥]

(57) CHAPTER. *Zakāt* of dates should be taken during their plucking season. Can a child touch the dates collected as *Zakāt*?

(٥٧) **بابُ** أخْذِ صَدَقَةِ التَّمْرِ عِنْدَ صِرَامِ النَّخْلِ وَهَلْ يُتْرَكُ الصَّبِيُّ فَيَمَسُّ تَمْرَ الصَّدَقَةِ

1485. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Dates used to be brought to Allāh's Messenger ﷺ immediately after being plucked. Different persons would bring their dates till a big heap was collected (in front of the Prophet ﷺ). Once Al-Ḥasan and Al-Ḥusain رضى الله عنهما were playing with these dates. One of them took a date and put it in his mouth. Allāh's Messenger ﷺ looked at him and took it out from his mouth and said, "Don't you know that Muḥammad's offspring do not eat what is given in charity?"

١٤٨٥ - **حدَّثَنَا** عُمَرُ بنُ مُحَمَّدِ بنِ الحَسَنِ الأسَدِيُّ: حدَّثَنا أبي: حدَّثَنا إبْرَاهِيمُ ابنُ طَهْمانَ، عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ يُؤْتَى بالتَّمْرِ عِنْدَ صِرَامِ النَّخْلِ فَيَجيءُ هٰذَا بتَمْرِهِ وهذا من تَمْرِهِ حتَّى يَصِيرَ عِنْدَهُ كَوْمٌ مِنْ تَمْرٍ، فَجَعَلَ الحَسَنُ والحُسَيْنُ رَضِيَ اللهُ عَنْهُما يَلْعَبانِ بذٰلِكَ التَّمْرِ، فأخَذَ أحَدُهُما تَمْرَةً فجَعَلَهُ في فِيهِ، فَنَظَرَ إلَيْهِ رَسُولُ اللهِ ﷺ فأخْرَجَها مِنْ فِيهِ، فَقالَ: «أمَا عَلِمْتَ أنَّ آلَ مُحَمَّدٍ ﷺ لا يأكُلُونَ الصَّدَقَةَ؟». [انظر: ١٤٩١، ٣٠٧٢]

(58) CHAPTER. Whoever sold his fruits, his date-palm trees, his land or his crops and the *'Uṣḥr* or *Zakāt* was due on them, and gave *Zakāt* from some other property, or sold his fruits when *Zakāt* was due.

(٥٨) **بابٌ: مَنْ باعَ ثِمارَهُ أوْ نَخْلَهُ أوْ أرْضَهُ أوْ زَرْعَهُ، وَقَدْ وَجَبَ فِيهِ العُشْرُ أوِ الصَّدَقَةُ فأدَّى الزَّكاةَ مِنْ غَيْرِهِ، أوْ باعَ ثمارَهُ ولَمْ تَجِبْ فِيْهِ الصَّدَقَةُ**

And the statement of the Prophet ﷺ: "Don't sell the fruits till they are ripe (free from blight)." So, the Prophet ﷺ did not stop anyone from selling the fruits after they are ripe (free from blight), and he did not differentiate between those on whom the *Zakāt* was due and those on whom it was not due (in this respect.).

وَقَوْلُ النَّبِيِّ ﷺ: «لا تَبِيْعُوْا الثَّمَرَةَ حتَّى يَبْدُوَ صَلاحُها». فَلَمْ يَحْظُرِ البَيْعَ بَعْدَ الصَّلاحِ عَلى أحَدٍ، ولَمْ يَخُصَّ مَنْ وَجَبَتْ عَلَيْهِ الزَّكاةُ مِمَّنْ لَمْ تَجِبْ.

1486. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ had forbidden the sale of dates till they were good (ripe), and when it was asked what is meant by that; the Prophet said, "Till there is no danger of blight."

١٤٨٦ - **حدَّثَنا** حَجَّاجٌ: حَدَّثَنا شُعْبَةُ: أخْبَرَني عَبْدُ اللهِ بنُ دِينارٍ قَالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثَّمَرَةِ حتَّى يَبْدُوَ صَلاحُها. وكانَ إذَا سُئِلَ عَنْ صَلاحِها قالَ: «حتَّى تَذْهَبَ عاهَتُهُ». [انظر: ٢١٨٣، ٢١٩٤، ٢١٩٩، ٢٢٤٧، ٢٢٤٩]

1487. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ had forbidden the sale of fruits till they were ripe (free from blight).

١٤٨٧ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَني اللَّيْثُ: حدَّثَني خالِدُ بنُ يَزِيدَ، عَنْ عَطاءِ بنِ أبي رَباحٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثِّمارِ حتَّى يَبْدُوَ صَلاحُها». [انظر: ٢١٨٩، ٢١٩٦، ٢٣٨١]

1488. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade the selling of fruits until they were ripe. The Prophet ﷺ

١٤٨٨ - **حدَّثَنا** قُتَيْبَةُ، عَنْ مالِكٍ، عَنْ حُمَيْدٍ، عَنْ أنَسِ بنِ

مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ نَهىٰ عَنْ بَيْعِ الثِّمارِ حتَّى تُزْهِيَ قالَ: حتَّى تحْمارَّ. [انظر: ٢١٩٥، ٢١٩٧، ٢١٩٨، ٢٢٠٨]

added, "It means that they become red."

(٥٩) بابٌ: هَلْ يَشْتري صَدَقَتَهُ؟ وَلا بأْسَ أنْ يَشْتريَ صَدَقَةَ غَيْرِهِ لأنَّ النَّبِيَّ ﷺ إنَّما نَهى المُتَصَدِّقَ خاصَّةً عَنِ الشِّرَاءِ، ولَمْ يَنْهَ غَيْرَهُ

(59) CHAPTER. Can one buy the thing which he has given in charity? There is no harm in buying what was given as *Zakāt* by someone else, for the Prophet ﷺ forbade the alms-giver (particularly) to buy what he himself had given in charity, but he did not forbid others to buy it.

١٤٨٩ - حدَّثَنا يَحْيى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمٍ، أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يُحَدِّثُ: أنَّ عُمَرَ بنَ الخَطَّابِ تَصَدَّقَ بفَرَسٍ في سَبِيلِ اللهِ، فَوَجَدَهُ يُباعُ، فأرَادَ أنْ يَشْتَرِيَهُ، ثُمَّ أتى النَّبِيَّ ﷺ فاسْتأْمَرَهُ فَقالَ: «لا تَعُدْ في صَدَقَتِكَ». فَبِذٰلكَ كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما لا يَتْرُكُ أنْ يَبْتاعَ شَيْئاً تَصَدَّقَ بِهِ إلَّا جَعَلَهُ صَدَقَةً. [انظر: ٢٧٧٥، ٢٩٧١، ٣٠٠٢]

1489. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb رضى الله عنهما gave a horse in charity in Allāh's Cause, and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet ﷺ and asked his permission. The Prophet ﷺ said, "Do not take back what you have given in charity." (The subnarrator added,) "For this reason, Ibn 'Umar never purchased the things which he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

١٤٩٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكُ بنُ أنَسٍ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ أبِيهِ قالَ: سَمِعْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: حَمَلْتُ عَلى فَرَسٍ في سَبِيلِ اللهِ فأضاعَهُ الَّذي كانَ عِنْدَهُ، فأرَدْتُ أنْ أشْتَرِيَهُ فَظَنَنْتُ أنَّهُ يَبِيعُهُ برُخْصٍ. فَسألْتُ النَّبِيَّ ﷺ فَقالَ: «لا تَشْتَرِ

1490. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: Once I gave a horse in Allāh's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet ﷺ about it. He said, "Neither buy, nor take back your alms which you have given, even if it is given to you (or the seller were willing to sell it) for one Dirham; for he who takes back his alms is like the one who swallows his own vomit."

وَلا تَعُدْ في صَدَقَتِكَ، وإنْ أعْطاكَهُ بِدِرْهَمٍ، فإنَّ العائدَ في صَدَقَتِهِ كالعائِدِ في قَيْئِهِ». [انظر: ٢٦٢٣، ٢٦٣٦، ٢٩٧٠، ٣٠٠٣]

(60) CHAPTER. What is said regarding what is given to the Prophet ﷺ and his offspring in charity.

(٦٠) بابُ ما يُذْكَرُ في الصَّدَقَةِ للنَّبِيِّ ﷺ وآلِهِ

1491. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Al-Ḥaṣan bin 'Alī رضى الله عنهما took a date from the dates given in charity and put it in his mouth. The Prophet ﷺ said, "Expel it from your mouth. Don't you know that we do not eat a thing which is given in charity?"

١٤٩١ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا مُحَمَّدُ بنُ زِيادٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أخَذَ الحَسَنُ بنُ عَلِيٍّ رَضِيَ اللهُ عَنْهُما تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَها في فِيهِ، فَقالَ النَّبِيُّ ﷺ: «كِخْ كِخْ» لِيَطْرَحَها، ثُمَّ قالَ: «أما شَعَرْتَ أنَّا لا نأكُلُ الصَّدَقَةَ؟». [راجع: ١٤٧٥]

(61) CHAPTER. *Aṣ-Ṣadaqa* (alms) for the freed slave-girls of the wives of the Prophet ﷺ (do they accept things given in charity)?

(٦١) بابُ الصَّدَقَةِ على مَوالِي أزْوَاجِ النَّبِيِّ ﷺ

1492. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ, saw a dead sheep which had been given in charity to a freed slave-girl of Maimūna, the wife of the Prophet ﷺ. The Prophet ﷺ said, "Why don't you get the benefit of its hide?" They said, "It is dead." He replied, "Only to eat (its meat) is illegal."

١٤٩٢ - حدَّثَنا سَعِيدُ بنُ عُفَيْرٍ: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: حدَّثَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: وَجَدَ النَّبِيُّ ﷺ شاةً مَيِّتَةً أُعْطِيَتْهَا مَوْلاةٌ لِمَيْمُونَةَ مِنَ الصَّدَقَةِ، قالَ النَّبِيُّ ﷺ: «هَلَّا انْتَفَعْتُمْ بِجِلْدِها؟» قالُوا: إنَّها مَيْتَةٌ. قالَ: «إنَّمَا حَرُمَ أكْلُها». [انظر: ٢٢٢١، ٥٥٣١، ٥٥٣٢]

1493. Narrated Al-Aswad: 'Āishah رَضِيَ اللهُ عَنْهَا intended to buy Barīra (a slave-girl) in order to manumit her, and her masters

١٤٩٣ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا الحَكَمُ، عَنْ إبْرَاهِيمَ،

عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّها أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ لِلعِتْقِ، وأَرَادَ مَوَالِيها أَنْ يَشْتَرِطُوا وَلاءَها، فَذَكَرَتْ عائِشَةُ لِلنَّبِيِّ ﷺ، فَقالَ لَهَا النَّبِيُّ ﷺ: «اشْتَرِيها فإِنَّمَا الوَلاءُ لِمَنْ أَعْتَقَ». قَالَتْ: وأُتِيَ النَّبِيُّ ﷺ بِلَحْمٍ فقُلْتُ: هٰذَا ما تُصُدِّقَ بِهِ عَلى بَرِيرَةَ. فَقالَ: «هُوَ لها صَدَقَةٌ وَلَنا هَدِيَّةٌ». [راجع: ٤٥٦]

intended to put the condition that her *Al-walā* would be for them. 'Aishah mentioned that to the Prophet ﷺ who said to her, "Buy her, as the *Walā* is for the manumitter." Once some meat was presented to the Prophet ﷺ and 'Āishah said to him, "This (meat) was given in charity to Barīra." He said, "It is an object of charity for Barīra but a gift for us."

(٦٢) بابٌ: إِذَا تَحَوَّلَتِ الصَّدَقَةُ

(62) CHAPTER. When alms is transferred. (It will be legal for the Prophet's folk to accept it as a gift.)

١٤٩٤ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا خالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ رَضِيَ اللهُ عَنْهَا قالَتْ: دَخَلَ النَّبِيُّ ﷺ على عائِشَةَ رَضِيَ اللهُ عَنْهَا فَقالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» فَقالَتْ: لا، إِلَّا شَيْءٌ بَعَثَتْ بِهِ إِلَيْنا نُسَيْبَةُ مِنَ الشَّاةِ الَّتي بَعَثْتَ بِها مِنَ الصَّدَقَةِ. فَقالَ: «إِنَّها قَدْ بَلَغَتْ مَحِلَّها». [راجع: ١٤٤٦]

1494. Narrated Umm 'Aṭīyya Al-Anṣārīya رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ went to 'Āishah رضى الله عنها and asked her whether she had something (to eat). She replied that she had nothing except the mutton (piece) which Nusaiba (Umm 'Aṭīyya) had sent to us (Barīra) in charity." The Prophet ﷺ said, "It has reached its place (and now it is not a thing of charity but a gift for us)."

١٤٩٥ - حدَّثَنَا يَحْيى بنُ مُوسَى: حدَّثَنا وَكِيعٌ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِلَحْمٍ تُصُدِّقَ بِهِ عَلى بَرِيرَةَ فَقالَ: «هُوَ عَلَيْها صَدَقَةٌ وَهُوَ لَنا هَدِيَّةٌ». وَقالَ أَبُو دَاوُدَ: أَنْبَأَنا شُعْبَةُ، عَنْ قَتادَةَ: سَمِعَ أَنَساً

1495. Narrated Anas رَضِيَ اللهُ عَنْهُ: Some meat was presented to the Prophet ﷺ and it had been given to Barīra (the freed slave-girl of Āishah) in charity. He ﷺ said, "This meat is a thing of charity for Barīra but it is a gift for us."

رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

[انظر: ٢٥٧٧]

(63) CHAPTER. *Zakāt* should be taken from the rich (Muslims) and given to the poor (Muslims) wherever they are.

1496. Narrated Abū Ma'bad, the slave of Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said to Mu'ādh when he sent him to Yemen, "You will go to the people of the Scripture (Jews and Christians). So, when you reach there, invite them to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and that Muḥammad is Allāh's Messenger (Islāmic Monotheism). And if they obey you in that, tell them that Allāh has enjoined on them five *Ṣalāt* (prayer) in each day and night (24 hours). And if they obey you in that, tell them that Allāh has made it obligatory on them to pay the *Ṣadaqā* (*Zakāt*) which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allāh." (See H. No. 1395).

(٦٣) بابُ أخْذِ الصَّدَقَةِ مِنَ الأغْنِياءِ. وَتُرَدَّ في الفُقَرَاءِ حَيْثُ كانُوا

١٤٩٦ - حدَّثَنا مُحَمَّدٌ أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا زَكَرِيَّا بنُ إسْحاقَ، عَنْ يَحْيى بنِ عَبْدِ اللهِ بنِ صَيْفِيٍّ، عَنْ أبي مَعْبَدٍ مَوْلَى ابنِ عَبَّاسٍ عن ابن عباسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ لِمُعاذِ بنِ جَبَلٍ حِينَ بَعَثَهُ إلى اليَمَنِ: «إنَّكَ سَتأتي قَوْماً أهْلَ كِتابٍ، فإذَا جِئْتَهُمْ فادْعُهُمْ إلى أن يَشْهَدُوا أنْ لا إلَهَ إلاَّ اللهُ، وأنَّ مُحَمَّداً رَسُولُ اللهِ. فإنْ هُمْ أطاعُوا لكَ بذلِكَ فأخْبِرْهُمْ أنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ في كُلِّ يَوْمٍ وَلَيْلَةٍ. فإن هُمْ أطاعُوا لَكَ بذلكَ فأخْبِرْهُمْ أنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أغْنِيائِهِمْ. فَتُرَدُّ على فُقَرائِهِمْ. فإنْ هُمْ أطاعُوا لكَ بذلك فإيَّاكَ وكَرَائِمَ أمْوالِهِمْ. وَاتَّقِ دَعْوَةَ المَظْلُومِ، فإنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجابٌ». [راجع: ١٣٩٥]

(64) CHAPTER. The invoking and supplicating Allāh of the *Imām* for the one who gives in charity. And the Statement of Allāh تعالى: 'Take *Sadaqa* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily, your invocations are a source of security for them...' (V.9:103)

(٦٤) بابُ صَلاةِ الإمامِ. وَدُعائِهِ لِصاحِبِ الصَّدَقَةِ، وَقَوْلِهِ تَعالى: ﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ﴾

[التوبة: ١٠٣]

1497. Narrated 'Abdullāh bin Abū Aūfa رَضِيَ اللهُ عَنْهُ: Whenever a person brought his alms to the Prophet ﷺ, the Prophet ﷺ would say, "O Allāh! Send Your Blessings upon so-and-so." My father went to the Prophet ﷺ with his alms and the Prophet ﷺ said, "O Allāh! Send Your Blessings upon the offspring of Abū Aūfā."

١٤٩٧ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ عَبْدِ اللهِ بنِ أبي أوفَى قالَ: كانَ النَّبِيُّ ﷺ إذَا أتاهُ قَوْمٌ بصَدَقَتِهِمْ قالَ: «اللَّهُمَّ صَلِّ عَلى فُلانٍ». فأتاهُ أبي بصَدَقَتِهِ، فَقالَ: «اللَّهُمَّ صَلِّ عَلى آلِ أبي أوْفَى». [انظر: ٤١٦٦، ٦٣٣٢، ٦٣٥٩]

(65) CHAPTER. (Is *Zakāt* imposed on) what is taken out of the sea (or not)?

(٦٥) بابُ ما يُسْتَخْرَجُ مِنَ البَحْرِ،

And Ibn 'Abbās رَضِيَ اللهُ عَنْهُ said, "*Ambergris* (a special kind of perfume), is not *Rikāz*[1], but a thing which is thrown out by the sea." And Al-Ḥasan said, "*Ḵẖumus* (i.e. one-fifth) is imposed on *Ambergris* and pearls." The Prophet ﷺ fixed *Ḵẖumus*[2] on *Rikāz* but not on the things taken out of the water.

وَقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: لَيْسَ العَنْبَرُ بِرِكازٍ إنَّمَا هُوَ شَيْءٌ دَسَرَهُ البَحْرُ. وَقالَ الحَسَنُ: في العَنْبَرِ واللُّؤْلُؤِ الخُمُسُ، فإنَّمَا جَعَلَ النَّبِيُّ ﷺ في الرِّكازِ الخُمُسَ لَيْسَ في الَّذي يُصَابُ في المَاءِ.

1498. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A man from Banī Isrāel asked someone from Banī Isrāel to give him a loan of one thousand Dinar, and the latter gave it to him. The debtor went on a voyage but (when the time for the payment of the debt became due) he did not find a boat, so he took a piece of wood and bored it and put 1000 Dinar in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood." (See *Ḥadīṯ* No. 2291, Vol. 3)

And the Prophet ﷺ mentioned the narration (and said), "When he sawed the wood, he found his money."

١٤٩٨ - وَقالَ اللَّيْثُ: حدَّثَنِي جَعْفَرُ ابنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ: «أنَّ رَجُلاً مِنْ بَنِي إسْرَائِيلَ سألَ بَعْضَ بَنِي إسْرَائِيلَ أنْ يُسْلِفَهُ ألْفَ دِينارٍ، فَدَفَعَها إلَيْهِ، فَخَرَجَ في البَحْرِ فَلَمْ يَجِدْ مَرْكَباً، فأخَذَ خَشَبَةً فنَقَرَها فأدخَلَ فِيها ألْفَ دِينارٍ فَرَمَى بِها في البَحْرِ فخَرَج الرَّجُلُ الَّذي كانَ أسْلَفَهُ فإذَا بالخَشَبَةِ فأخَذَها لأهْلِهِ حَطَباً - فَذَكَرَ الحَدِيثَ - فَلَمَّا نَشَرَها وَجَدَ المَالَ».

(1) (Ch. 65) *Rikāz*: Burried treasure or wealth.
(2) (Ch. 65) 1/5th of the *Rikāz* is to be paid to the Muslim treasury.

[انظر: ٢٠٦٣، ٢٢٩١، ٢٤٠٤، ٢٤٣٠، ٢٧٣٤، ٦٢٦١]

(66) CHAPTER. There is *Khumus* on *Rikāz*.

(٦٦) بابٌ: في الرِّكازِ الخُمُسُ،

And Mālik and Ibn Idrīs said, "*Rikāz* is the buried treasures in the Pre-Islāmic Period and *Khumus* is compulsory on it whether the treasure is small or large, but the mines are not considered as *Rikāz*." No doubt, the Prophet ﷺ had said, "There is no *Zakāt* on minerals. And *Khumus* is compulsory on *Rikāz*." 'Umar bin 'Abdul 'Azīz took five portions out of every two-hundred from minerals. And Al-Ḥasan said, "*Khumus* is compulsory on *Rikāz* found in the land owned by non-Muslims, but if found in the Muslim territory there is only *Zakāt* on it. If one finds a *Luqaṭa* (fallen property) in the territory of the enemy, he must announce it publicly. And if it belongs to the enemy, then *Khumus* is compulsory on it. Some people considered minerals as *Rikāz* similar to the buried treasures of pre-Islāmic period.

وَقالَ مالِكٌ وَابنُ إدْرِيسَ: الرِّكازُ دِفْنُ الجاهِلِيَّةِ، في قَلِيلِهِ وكَثِيرِهِ: الخُمُسُ. وَلَيْسَ المَعْدِنُ بِرِكازٍ. وَقَدْ قالَ النَّبِيُّ ﷺ: «في المَعْدِنِ جُبارٌ. وفي الرِّكازِ الخُمُسُ». وأخَذَ عُمَرُ بنُ عَبْدِ العَزِيزِ مِنَ المَعادِنِ مِنْ كُلِّ مِائَتَيْنِ خَمْسَةً. وَقالَ الحَسَنُ: ما كانَ مِنْ رِكازٍ في أرضِ الحربِ ففيه الخُمُسُ وما كان من أَرْضِ السِّلْمِ فَفِيهِ الزَّكاةُ. وَإنْ وَجَدْتَ اللُّقَطَةَ في أرْضِ العَدُوِّ فَعَرِّفْها. وَإنْ كانَتْ مِنَ العَدُوِّ فَفِيها الخُمُسُ. وَقالَ بَعْضُ النَّاسِ: المَعْدِنُ رِكازٌ مِثْلُ دِفْنِ الجاهِلِيَّةِ لأَنَّهُ يُقالُ: أرْكَزَ المَعْدِنُ إذَا أُخْرِجَ مِنْهُ شَيْءٌ، قِيلَ لَهُ: قَدْ يُقالُ لِمَنْ وُهِبَ لَهُ شَيْءٌ أوْ رَبِحَ رِبْحاً كَثِيراً أوْ كَثُرَ ثَمَرُهُ: أرْكَزْتَ. ثُمَّ ناقَضَ. وَقالَ: لا بأْسَ أنْ يكْتُمَهُ فَلا يُؤَدِّيَ الخُمُسَ.

1499. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but *Khumus* is compulsory on *Rikāz* (i.e. burried treasure or wealth). [(*Khumas*) i.e. 1/5th of *Rikāz* wealth is to be paid to the Muslim treasury]

١٤٩٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ وَعَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «العَجْماءُ جُبارٌ، والبِئْرُ جُبارٌ، والمَعْدِنُ جُبارٌ وفي الرِّكازِ

الخُمُسُ». [انظر: ٢٣٥٥، ٦٩١٢، ٦٩١٣]

(67) CHAPTER. The Statement of Allāh تعالى: "...And those employed to collect (the funds)... (V.9:60) (Those employees working for the collection of *Zakāt*, compulsory funds, etc., are to be paid officially.) And the *Imām* is to supervise and check the work of the collectors.

(٦٧) بابُ قَوْلِ اللهِ تَعالى: ﴿وَٱلْعَٰمِلِينَ عَلَيْهَا﴾ [التوبة: ٦٠] ومُحاسَبَةِ المُصَدِّقِينَ مَعَ الإمام

1500. Narrated Abū Ḥumaid As-Sā'idī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ appointed a man called Ibn Al-Lutabiyya, from the tribe of Al-Asd to collect *Zakāt* from Banī Sulaim. When he returned, (after collecting the *Zakāt*) the Prophet ﷺ checked the account with him.

١٥٠٠ - حدَّثَنا يُوسُفُ بنُ مُوسَى: حدَّثَنا أَبو أُسامَةَ: أخْبَرَنا هِشامُ بنُ عُرْوَةَ عَنْ أبِيهِ، عَنْ أبي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ قالَ: اسْتَعْمَلَ رَسُولُ اللهِ ﷺ رَجُلاً مِنَ الأَسْدِ عَلى صَدَقاتِ بَنِي سُلَيْم يُدْعىٰ ابن اللُّتْبِيَّةِ. فَلَمَّا جاءَ حاسَبَهُ. [راجع: ٩٢٥]

(68) CHAPTER. The use of the camels given as *Zakāt* and their milk for travellers.

(٦٨) بابُ اسْتِعْمالِ إبِلِ الصَّدَقَةِ وأَلْبانِها لأَبْناءِ السَّبِيلِ

1501. Narrated Anas رَضِيَ اللهُ عَنْهُ: Some people from 'Uraina tribe came to Al-Madīna and its climate did not suit them. So Allāh's Messenger ﷺ allowed them to go to the herd of camels (given as *Zakāt*); and they drank their milk and urine (as medicine), but they killed the shepherd and drove away all the camels. So, Allāh's Messenger ﷺ sent (men) in their pursuit to catch them, and they were brought, and he had their hands and feet cut, and their eyes were branded with heated pieces of iron and they were left in the Ḥarra (a stony place at Al-Madīna) biting the stones. (See *Ḥadīṯ* No. 233, Vol. 1)

١٥٠١ - حدَّثَنا مُسَدَّدٌ: حدَّثَنِي يَحْيى، عَنْ شُعْبَةَ: حدَّثَنا قَتادَةُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ ناساً مِنْ عُرَيْنَةَ اجْتَوَوُا المَدِينَةَ، فَرَخَّصَ لَهُمْ رَسُولُ اللهِ ﷺ أنْ يأْتُوا إبِلَ الصَّدَقَةِ فَشَرِبُوا مِنْ أَلْبانِها وأَبْوَالِها فَقَتَلُوا الرَّاعِيَ وَاسْتاقُوا الذَّودَ. فأَرْسَلَ رَسُولُ اللهِ ﷺ فأُتِيَ بِهِمْ فَقَطَّعَ أَيْدِيَهُمْ وأَرْجُلَهُمْ وسَمَرَ أَعْيُنَهُمْ وتَرَكَهُمْ بالحَرَّةِ يَعَضُّونَ الْحِجارَةَ. تابَعَهُ أَبُو قِلابَةَ وحُمَيْدٌ وَثابِتٌ عَنْ أَنَسٍ. [راجع: ٢٣٣]

(69) CHAPTER. Branding the camels given in *Aṣ-Ṣadaqa* (*Zakāt*) by the *Imām* with his own hands.

1502. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I took 'Abdullāh bin Abū Ṭalḥa to Allāh's Messenger ﷺ to perform *Taḥnīk* for him. (*Taḥnīk* was a custom among the Muslims that whenever a child was born they used to take it to the Prophet ﷺ who would chew a piece of date and put a part of its juice in the child's mouth). I saw the Prophet ﷺ, and he had an instrument for branding in his hands and was branding the camels of *Zakāt*.

(٦٩) بابُ وَسْمِ الإمام إبِلَ الصَّدَقَةِ بيَدِهِ

١٥٠٢ - حدَّثَنا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا الوَلِيدُ: حدَّثَنا أبو عَمْرٍو الأوْزَاعِيُّ: حدَّثَنِي إسْحاقُ بنُ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ: حدَّثَنِي أنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: غَدَوْتُ إلى رَسُولِ اللهِ ﷺ بِعَبْدِ اللهِ بنِ أبي طَلْحَةَ لِيُحَنِّكَهُ فَوَافَيْتُهُ وَفي يَدِهِ المِيسَمُ يَسِمُ إبِلَ الصَّدَقَةِ. [انظر: ٥٥٤٢، ٥٨٢٤]

(70) CHAPTER. Obligation of *Ṣadaqat-ul-Fiṭr*. [It is also called *Zakāt-ul-Fiṭr*, and is obligatory. It should be paid by the Muslims at the end of the month of Ramaḍān (Fasting) before the prayer of *'Eid-ul-Fiṭr*].

And Abū Al-'Āliya, 'Aṭā and Ibn Sīrīn considered *Ṣadaqāt-ul-Fiṭr* as obligatory.

1503. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ made it the payment of one *Ṣā'* of dates or one *Ṣā'* of barley as *Zakāt-ul-Fiṭr* on every Muslim slave or free, male or female, young or old; and he ordered that it be paid before the people went out to offer *'Eid*. (One *Ṣā'* = 3 kilograms approx.)

(٧٠) بابُ فَرْضِ صَدَقَةِ الفِطْرِ،

ورأى أبو العالِيَةِ وَعَطاءٌ وَابنُ سِيرِينَ صَدَقَةَ الفِطْرِ فَرِيضَةً.

١٥٠٣ - حدَّثَنا يَحْيَى بنُ مُحَمَّدِ بنِ السَّكَنِ: حدَّثَنا مُحَمَّدُ بنُ جَهْضَمٍ: حدَّثَنا إسْماعِيلُ بنُ جَعْفَرٍ، عَنْ عُمَرَ بنِ نافِعٍ، عَنْ أبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: فَرَضَ رَسُولُ اللهِ ﷺ زكاةَ الفِطْرِ صَاعاً مِنْ تَمْرٍ أوْ صَاعاً مِنْ شَعِيرٍ عَلى العَبْدِ والحُرِّ، والذَّكَرِ والأنْثَى والصَّغِيرِ والكَبِيرِ مِنَ المُسْلِمِينَ. وأمَرَ بِها أنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إلى الصَّلاةِ. [انظر: ١٥٠٤، ١٥٠٧، ١٥٠٩، ١٥١١، ١٥١٢]

(71) CHAPTER. *Ṣadaqat-ul-Fiṭr* is compulsory on the free or the slave Muslims.

(٧١) بابُ صَدَقَةِ الفِطْرِ عَلى العَبْدِ وَغَيرِهِ مِنَ المُسْلِمِينَ

1504. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ made it obligatory on all the slave or free Muslims, male or female, to pay one *Ṣa'* of dates or barley as *Zakāt-ul-Fiṭr.*

١٥٠٤ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ فَرَضَ زكاةَ الفِطْرِ صَاعاً مِنْ تَمْرٍ، أوْ صَاعاً مِنْ شَعِيرٍ عَلى كُلِّ حُرٍّ أوْ عَبْدٍ، ذَكَرٍ أوْ أُنْثَى مِنَ المُسْلِمِينَ. [راجع: ١٥٠٤]

(72) CHAPTER. *Ṣadaqat-ul-Fiṭr* is one *Ṣā'* of barley. (1 *Ṣā'* = 3 kilograms approx.)

(٧٢) بابُ صَدَقَةِ الْفِطْرِ صَاعٌ مِنْ شَعِيرٍ

1505. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: We used to give one *Ṣā'* of barley as *Ṣadaqat-ul-Fiṭr* (per head).

١٥٠٥ - حدَّثَنَا قَبِيصَةُ: حدَّثَنا سُفْيانُ عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عِياضِ بنِ عَبْدِ اللهِ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نُطْعِمُ الصَّدَقَةَ صَاعاً مِنْ شَعِيرٍ. [انظر: ١٥٠٦، ١٥٠٨، ١٥١٠]

(73) CHAPTER. *Ṣadaqat-ul-Fiṭr* is one *Ṣā'* of meal (per head).

(٧٣) بابُ صَدَقَةِ الفِطْرِ صَاعٌ مِنْ طَعامٍ

1506. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: We used to give one *Ṣā'* of meal, or one *Ṣā'* of barley or one Ṣā' of dates, or one Ṣā' of *Iqṭ* (dried yoghurt or cottage cheese), or one *Ṣā'* of raisins (dried grapes) (per head) as *Zakāt-ul-Fiṭr.*

١٥٠٦ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عِياضِ ابنِ عَبْدِ اللهِ بنِ سَعْدِ بنِ أبي سَرْحٍ العامِرِيِّ: أنَّهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ يَقُولُ: كُنَّا نُخْرِجُ زكاةَ الفِطْرِ صَاعاً مِنْ طَعامٍ، أوْ صَاعاً مِنْ شَعِيرٍ، أوْ صَاعاً مِنْ تَمْرٍ، أوْ صَاعاً مِنْ أقِطٍ، أوْ صَاعاً مِنْ زَبِيبٍ. [راجع: ١٥٠٥]

(74) CHAPTER. *Ṣadaqat-ul-Fiṭr* is one *Ṣā'* of dates (per head).

(٧٤) **بابُ** صَدَقَةِ الفِطْرِ صَاعاً مِنْ تَمْرٍ

1507. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ordered (Muslims) to give one *Ṣā'* of dates or one *Ṣā'* of barley as *Zakāt-ul-Fiṭr*. The people regarded two *Mudd* of wheat as equal to that.

١٥٠٧ - **حدَّثَنَا** أَحْمَدُ بنُ يُونُسَ: حدَّثَنا اللَّيْثُ؛ عَنْ نافِعٍ أنَّ عَبْدَ اللهِ بْنَ عُمَرَ رضي اللهُ عَنْهُمَا قالَ: أمَرَ النَّبِيُّ ﷺ بِزَكاةِ الفِطْرِ صَاعاً مِنْ تَمْرٍ، أوْ صَاعاً مِنْ شَعِيرٍ. قالَ عَبْدُ اللهِ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

[راجع: ١٥٠٣]

(75) CHAPTER. (*Ṣadaqat-ul-Fiṭr* is) one *Ṣā'* of raisins (dried grapes) (per head).

(٧٥) **بابُ** صَاعٍ مِنْ زَبِيبٍ

1508. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: In the lifetime of the Prophet ﷺ we used to give one *Ṣā'* of meal or one *Ṣā'* of dates, or one *Ṣā'* of barley, or one *Ṣā'* of raisins (dried grapes) (per head) as *Ṣadaqat-ul-Fiṭr*. And when Mu'āwiya became the caliph and the wheat was (available in abundance) he said, "I think (observe) that one *Mudd* (of wheat) equals two *Mudd* (of any of the above-mentioned things).

١٥٠٨ - **حدَّثَنَا** عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ يَزِيدَ بنَ أَبِي حَكِيمٍ العَدَنِيَّ قَالَ: حدَّثَنا سُفْيانُ، عَنْ زَيْدِ بنِ أَسْلَمَ قالَ: حدَّثَنِي عِياضُ بنُ عَبْدِ اللهِ بنِ أبي سَرْحٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نُعْطِيها في زَمانِ النَّبِيِّ ﷺ صَاعاً مِنْ طَعامٍ، أوْ صَاعاً مِنْ تَمْرٍ، أوْ صَاعاً مِنْ شَعِيرٍ، أوْ صَاعاً مِنْ زَبِيبٍ فَلَمَّا جاءَ مُعاوِيَةُ وَجاءَتِ السَّمْرَاءُ قالَ: أُرَى مُدًّا مِنْ هٰذَا يَعْدِلُ مُدَّيْنِ.

[راجع: ١٥٠٥]

(76) CHAPTER. *Ṣadaqat-ul-Fiṭr* is to be given before the *'Eid* prayers.

(٧٦) **بابُ** الصَّدَقَةِ قَبْلَ العِيدِ

1509. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ ordered the people to pay *Zakāt-ul-Fiṭr* before going to the *'Eid* prayers.

١٥٠٩ - **حدَّثَنَا** آدَمُ: حدَّثَنا حَفْصُ ابنُ مَيْسَرَةَ: حدَّثَنِي مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ

1510. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: In the lifetime of Allāh's Messenger ﷺ, we used to give one *Ṣā'* of meal (per head) as *Ṣadaqat-ul-Fiṭr* (to the poor). Our food used to be either of barley, raisins (dried grapes), *Iqṭ* (dried yoghurt or cottage cheese) or dates.

اللهُ عَنْهُما: «أنَّ النَّبِيَّ ﷺ أمَرَ بزكاةِ الفِطْرِ قَبْلَ خُرُوجِ النَّاسِ إلى الصَّلاةِ». [راجع: ١٥٠٣]

١٥١٠ - **حدَّثَنا** مُعاذُ بنُ فَضَالَةَ: حدَّثَنا أبُو عُمَرَ، عَنْ زَيْدٍ، عَنْ عِياضِ بنِ عَبْدِ اللهِ بنِ سَعْدٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: «كُنَّا نُخْرِجُ في عَهْدِ رَسُولِ اللهِ ﷺ يَوْمَ الفِطْرِ صَاعاً مِنْ طَعامٍ. وَقالَ أبُو سَعِيد: وكانَ طَعامَنا الشَّعِيرُ والزَّبِيبُ والأقِطُ والتَّمْرُ». [راجع: ١٥٠٥]

(77) CHAPTER. *Ṣadaqat-ul-Fiṭr* (is compulsory) on a slave as well as on a free Muslim.

(٧٧) بابُ صَدَقَةِ الفِطْرِ عَلى الحُرِّ وَالمَمْلُوكِ،

And Az-Zuhrī says that it is also compulsory on the slaves for sale; both the prescribed *Zakāt* on wealth as well as *Ṣadaqat-ul-Fiṭr* are to be paid.

وَقالَ الزُّهْرِيُّ في المَمْلُوكِينَ للتِّجارَةِ: يُزَكَّى في التِّجارَةِ، وَيُزَكَّى في الفِطْرِ.

1511. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "The Prophet ﷺ made obligatory on every male or female, free man or slave, the payment of one *Ṣā'* of dates or barley as *Ṣadaqat-ul-Fiṭr* (or said *Ṣadaqat-ur-Ramaḍān*)." The people then substituted one-half *Ṣā'* of wheat for that. Ibn 'Umar used to give dates (as *Ṣadaqat-ul-Fiṭr*).

Nāfi' added: Once there was scarcity of dates in Al-Madīna and Ibn 'Umar gave barley (instead). And Ibn 'Umar used to give *Ṣadaqat-ul-Fiṭr* for every young and old person. He even used to give on behalf of my children.

Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to give *Ṣadaqat-ul-Fiṭr* to those who had been officially appointed for its collection. People used to give *Ṣadaqat-ul-Fiṭr* (even) a

١٥١١ - **حدَّثَنا** أبُو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ: حدَّثَنا أيُّوبُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: فَرَضَ النَّبِيُّ ﷺ صَدَقَةَ الفِطْرِ، أوْ قالَ: رَمَضَانَ، عَلى الذَّكَرِ والأنْثَى، والحُرِّ والمَمْلُوكِ، صَاعاً مِنْ تَمْرٍ أوْ صَاعاً مِنْ شَعِيرٍ، فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ. فَكانَ ابنُ عُمَرَ يُعْطِي التَّمْرَ فأعْوَزَ أهْلُ المَدِينَةِ مِنَ التَّمْرِ فأعطَى شَعِيراً. فكانَ ابنُ عُمَرَ يُعْطِي عَنِ الصَّغِيرِ والكَبِيرِ حتَّى إنْ كانَ يُعْطى عَنْ بَنِيَّ.

day or two before the *'Eid.*

وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يُعْطِيها لِلَّذِيْنَ يَقْبَلُونَها وكانُوا يُعْطُونَ قَبْلَ الفِطْرِ بِيَوْمٍ أوْ يَوْمَيْن. [راجع: ١٥٠٣]

(78) CHAPTER. *Ṣadaqat-ul-Fiṭr* is obligatory on the young and the old.

(٧٨) بابُ صَدَقَةِ الفِطْرِ عَلى الصَّغيرِ والكَبير

1512. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ has made the payment of *Ṣadaqat-ul-Fiṭr* obligatory, (and it was), either one *Ṣā'* of barley or one *Ṣā'* of dates (per head) (and it was enjoined) on young and old people, and on free men as well as on slaves.

١٥١٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَنِي نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: فَرَضَ رَسُولُ اللهِ ﷺ صَدَقَةَ الفِطْرِ صاعاً مِنْ شَعِيرٍ أوْ صاعاً مِنْ تَمْرٍ عَلى الصَّغِيرِ والكَبِيرِ، والحُرِّ والمَمْلُوكِ. [راجع: ١٥٠٣]

25 - THE BOOK OF *ḤAJJ* (PILGRIMAGE TO MAKKAH)

٢٥ - كتاب الحج

(1) CHAPTER. It is obligatory to perform *Ḥajj* (once in a life time) and its superiority, and the Statement of Allāh تعالى: *'Ḥajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for conveyance, provision and residence etc.). And whoever disbelieves [i.e., denies *Ḥajj*, (pilgrimage to Makkah) then he is a disbeliever in Allāh]. Then Allāh stands not in need of any of the *'Ālamīn* (mankind, jinn and all that exists) (V.3:97)

(١) بابُ وُجُوبِ الحَجِّ وَفَضْلِهِ وَقَوْلِ اللهِ تعالىٰ: ﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ﴾ [آل عمران: ٩٧]

1513. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Al-Faḍl (his brother) was riding behind Allāh's Messenger ﷺ and a woman from the tribe of Khath'am came and Al-Faḍl started looking at her and she started looking at him. The Prophet ﷺ turned Al-Faḍl's face to the other side. The woman said, "O Allāh's Messenger! The obligation of *Ḥajj* enjoined by Allāh on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the mount; may I perform *Ḥajj* on his behalf?" The Prophet ﷺ replied, "Yes, you may." That happened during the *Ḥajj Al-Widā'* (of the Prophet ﷺ).

١٥١٣ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ سُلَيْمانَ ابنِ يَسارٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ الفَضْلُ رَدِيفَ رَسُولِ اللهِ ﷺ، فجاءَت امْرأةٌ مِنْ خَثْعَمَ، فَجَعَلَ الفَضْلُ يَنْظُرُ إلَيْها وَتَنْظُرُ إلَيْهِ وَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجْهَ الفَضْلِ إلى الشِّقِّ الآخَرِ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ فَرِيضَةَ اللهِ عَلى عِبادِهِ في الحَجِّ أدْرَكَتْ أبي شَيْخاً كَبِيراً لا يَثْبُتُ عَلى الرَّاحِلَةِ، أفأحُجُّ عَنْهُ؟ قالَ: «نَعَمْ»، وَذٰلكَ في حَجَّةِ الوِدَاعِ. [انظر: ١٨٥٤، ١٨٥٥، ٤٣٩٩، ٦٢٢٨]

(2) CHAPTER. The Statement of Allāh تعالى: And proclaim to mankind the *Ḥajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Ḥajj*). That they may

(٢) بابُ قَوْلِ اللهِ تعالى: ﴿وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِّيَشْهَدُوا۟ مَنَٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ

witness things that are of benefit to them... (V.22:27-28)

And the meaning of the word *Fijāj* is a wide way (ravine).

فِيٓ أَيَّامٖ مَّعۡلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلۡأَنۡعَٰمِۖ فَكُلُواْ مِنۡهَا وَأَطۡعِمُواْ ٱلۡبَآئِسَ ٱلۡفَقِيرَ ﴿٢٨﴾ [الحج: ٢٧-٢٨] ﴿فِجَاجًا﴾ [نوح: ٢٠]: الطُّرُقُ الوَاسِعَةُ.

1514. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I saw that Allāh's Messenger ﷺ used to ride on his *Rāḥila* (mount) at Dhul-Ḥulaifa and used to start saying *Labbaik* when the *Rāḥila* stood up straight.

١٥١٤ - **حدَّثَنَا** أَحْمَدُ بن عِيسَى: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ أَنَّ سالِمَ بنَ عَبْدِ اللهِ بن عُمَر أَخْبَرَهُ أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رأَيْتُ رَسُولَ اللهِ ﷺ يَرْكَبُ رَاحِلَتَهُ بذِي الحُلَيْفَةِ ثُمَّ يُهِلُّ حِيْنَ تَسْتَوِيَ بِهِ قائِمَةً. [راجع: ١٦٦]

1515. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما that Allāh's Messenger ﷺ started saying, *Labbaik* from Dhul-Ḥulaifa when his *Rāḥila* (mount) stood up straight carrying him.

١٥١٥ - **حدَّثَنَا** إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنا الوَلِيدُ: حدَّثَنا الأَوْزَاعِيُّ: سَمِعَ عَطاءً يُحَدِّثُ عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّ إِهْلالَ رَسُولِ اللهِ ﷺ مِنْ ذي الحُلَيْفَةِ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ. رَوَاهُ أَنَسٌ وابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ.

(3) CHAPTER. To go for *Ḥajj* on a pack-saddle (of a camel).

(٣) بابُ الحَجِّ عَلى الرَّحْلِ

1516. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ sent my brother, 'Abdur Raḥmān with me to Tan'īm for the *'Umra,* and he made me ride on the packsaddle (of a camel). 'Umar said, "Be ready to travel for *Ḥajj* as it (*Ḥajj*) is one of the two kinds of *Jihād*."(1)

١٥١٦ - وَقالَ أبانُ: حدَّثَنا مالِكُ ابنُ دِينارٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ ﷺ بَعَثَ مَعَها أَخاها عَبْدَ الرَّحْمٰنِ فأَعْمَرَها مِنَ التَّنْعِيمِ،

(1) (H.1516) *Jihād* literally means struggle and perseverance. Holy fighting against the enemies of Islām is also called *Jihād*. *Ḥajj* here is regarded as a kind of *Jihād* since one endures many difficulties and has to control one's desires and spend money on performing *Ḥajj*.

وحَمَلَها عَلى قَتَبٍ. وَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: شُدُّوا الرِّحالَ في الحَجِّ فإنَّهُ أحَدُ الجِهادَيْنِ. [راجع: ٢٩٤]

1517. Narrated Thumāma bin 'Abdullāh bin Anas: Anas performed the *Ḥajj* on a packsaddle (of a camel) and he was not a miser. Anas رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ performed *Ḥajj* on a packsaddle (of a camel) and the same *Rāḥila* (mount) was carrying his baggage too."

١٥١٧ - **حَدَّثَنَا** مُحَمَّدُ بنُ أبي بَكْرٍ - هُوَ المقَدَّميُّ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا عَزْرَةُ بنُ ثابِتٍ، عَنْ ثُمامَةَ بنِ عَبْدِ اللهِ بنِ أنَسٍ قالَ: حَجَّ أنَسٌ عَلى رَحْلٍ وَلَمْ يَكُنْ شَحِيحاً، وَحَدَّثَ أنَّ رَسُولَ اللهِ ﷺ حَجَّ عَلى رَحْلٍ وكانَتْ زَامِلَتَهُ.

1518. Narrated Al-Qāsim bin Muḥammad: 'Aishah رَضِيَ اللهُ عَنْهَا said, "O Allāh's Messenger! You performed *'Umra* but I did not." He said, "O 'Abdur-Raḥmān! Go along with your sister and let her perform *'Umra* from Tan'īm." 'Abdur-Raḥmān made her ride over the packsaddle of a she-camel and she performed *'Umra*.

١٥١٨ - **حَدَّثَنَا** عَمْرُو: حدَّثَنا أبُو عاصِمٍ: حدَّثَنا أيْمَنُ بنُ نابِلٍ: حدَّثَنا القاسِمُ بنُ مَحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: يا رَسُولَ اللهِ، اعْتَمَرْتُمْ ولَمْ أعْتَمِرْ. فَقالَ: «يا عَبْدَ الرَّحْمٰنِ اذْهَبْ بأُخْتِكَ فأعْمِرْها مِنَ التَّنْعِيمِ». فأحْقَبَها عَلى ناقَةٍ فاعْتَمَرَتْ. [راجع: ٢٩٤]

(٤) بابُ فَضْلِ الحَجِّ المَبْرُورِ

(4) CHAPTER. The superiority of *Al-Ḥajj-ul-Mabrūr* (most probably means the *Ḥajj* which is performed with the intention of seeking Allāh's Pleasures only and is in accordance with the Prophet's legal ways; without committing sins and is acceptable to Allāh).

1519. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was asked, "Which is the best deed?" He said, "To believe in Allāh and His Messenger (Muhammad) ﷺ." He was then asked, "Which is the next (in goodness)?" He said, "To participate in *Jihād* in Allāh's Cause." He was again asked, "Which is the next?" He said, "To perform *Ḥajj-Mabrūr*."

١٥١٩ - **حَدَّثَنَا** عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سُئِلَ النَّبِيُّ ﷺ: أيُّ الأعمالِ أفْضَلُ؟ قالَ: «إيمانٌ باللهِ وَرَسُولِهِ». قِيلَ: ثُمَّ ماذَا؟

قالَ: «جِهادٌ في سَبِيلِ اللهِ». قِيلَ: ثُمَّ ماذَا؟ قالَ: «حجٌّ مَبرُورٌ». [راجع: ٢٦]

1520. Narrated 'Āishah, the Mother of the faithful believers رَضِيَ اللهُ عَنْهَا: I said, "O Allāh's Messenger! We consider *Jihād* as the best deed. Should we not participate in *Jihād*" The Prophet ﷺ said, "The best *Jihād* (for women) is *Ḥajj-Mabrūr.*"

١٥٢٠ - حدَّثَنَا عَبْدُ الرَّحْمٰنِ بنُ المُبارَكِ: حدَّثَنا خالِدٌ: أخبَرَنا حَبِيبُ بنُ أبي عَمْرَةَ، عَنْ عائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عائِشَةَ أمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا أنَّها قالَتْ: يا رَسُولَ اللهِ، نَرَى الجِهادَ أفْضَلَ العَمَلِ، قالَ: «لَكُنَّ أفْضَلُ الجِهادِ حَجٌّ مَبرُورٌ». [انظر: ١٨٦١، ٢٧٨٤، ٢٨٧٥، ٢٨٨٦]

1521. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever performs *Ḥajj* for Allāh's sake only and does not have sexual relations with his wife, and does not do evil or sins; then he will return (after *Ḥajj*, free from all sins) as if he was born anew."

١٥٢١ - حدَّثَنَا آدَمُ قالَ: حدَّثَنا شُعْبَةُ: حدَّثَنا سَيَّارٌ أبُو الحَكَمِ قالَ: سَمِعْتُ أبا حازِمٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ حَجَّ للهِ فَلَمْ يَرْفُثْ ولَمْ يَفْسُقْ رَجَعَ كيَوْمِ وَلَدَتْهُ أُمُّهُ». [انظر: ١٨١٩، ١٨٢٠]

(5) CHAPTER. The demarcation of *Mawāqīt* for *Ḥajj*.

(*Mawāqīt* are places at which one should assume the state of *Iḥrām*[1] for the purpose of *Ḥajj* or *'Umra.*)

(٥) بابُ فَرْضِ مَوَاقِيتِ الحَجِّ وَالعُمْرَةِ

1522. Narrated Zaid bin Jubair: I went to visit 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما at his house which contained many tents made of

١٥٢٢ - حدَّثَنَا مالِكُ بنُ إسْمَاعِيلَ: حدَّثَنا زُهَيرٌ قالَ: أخْبَرَنِي

(1) (Ch.5) *Iḥrām*: A state in which one is prohibited to practise certain deeds that are lawful at other times. The ceremonies of *'Umra* and *Ḥajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing *Ḥajj* or *'Umra.* Then *Talbīya** is recited, two sheets of unstiched clothes are the only clothes one wears; (1) *Izār*: worn below one's waist and the other (2) *Ridā'*: worn round upper part of the body.*

* *Talbīya*: See *Ḥadīṯ* No.1549.

cotton cloth and these were encircled with *Surādik* (part of the tent). I asked him from where should one assume *Iḥrām* for *'Umra*. He said, "Allāh's Messenger ﷺ had fixed as *Mīqāt* (singular of *Mawāqīt*) Qarn for the people of Najd, Dhul-Ḥulaifa for the people of Al-Madīna, and Al-Juḥfa for the people of Sham."

زَيْدُ بنُ جُبَيرٍ: أَنَّهُ أَتَى عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما فِي مَنزِلِهِ ولهُ فُسْطاطٌ وسُرَادِقٌ فَسَأَلْتُهُ: مِنْ أَيْنَ يَجُوزُ أَنْ أَعْتَمِرَ؟ قالَ: فَرَضَها رَسُولُ اللهِ ﷺ لأَهْلِ نَجْدٍ قَرْناً، ولأَهْلِ المَدِينَةِ، ذَا الحُلَيْفَةِ، وَلأَهْلِ الشَّأمِ الجُحْفَةَ. [راجع: ١٣٣]

(6) CHAPTER. The Statement of Allāh تعالى:

"And take provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness[1]) ..." (V.2:197)

(٦) بابُ قَوْلِ اللهِ تعالى: ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ﴾ [البقرة: ١٩٧]

1523. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The people of Yemen used to come for *Ḥajj* and used not to bring enough provisions with them and used to say that they depend on Allāh. On their arrival in Al-Madīna they used to beg the people, and so Allāh revealed, "...And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness)..." (V.2:197).

١٥٢٣ - حدَّثَنا يَحْيى بنُ بِشْرٍ: حدَّثَنا شَبابَةُ، عَنْ وَرْقاءَ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ أَهْلُ اليَمَنِ يَحُجُّونَ وَلا يَتَزَوَّدُونَ ويَقُولُونَ: نَحْنُ المُتَوَكِّلُونَ. فإذَا قَدِمُوا المَدِيْنَةَ سَأَلُوا النَّاسَ، فأَنْزَلَ اللهُ تَعالى: ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ﴾ [البقرة: ١٩٧]. رَوَاهُ ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ مُرْسَلاً.

(7) CHAPTER. *Mīqāt* of *Ḥajj* and *'Umra* for the people of Makkah.

(٧) بابُ مُهَلِّ أَهْلِ مَكَّةَ للحَجِّ والعُمْرَةِ

1524. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ made Dhul-Ḥulaifa as the *Mīqāt* for the people of Al-Madīna; Al-Juḥfa for the people of Sham; Qarn-al-

١٥٢٤ - حدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طاوُسٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ

(1) (Ch.6) *Muttaqūn*: It means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

Manāzil for the people of Najd; and Yalamlam for the people of Yemen; and these *Mawāqīt* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Ḥajj* and *'Umra*. Whoever is living within these boundaries can assume *Iḥrām*[1] from the place he starts, and the people of Makkah can assume *Iḥrām* (for *Ḥajj* only) from Makkah.

قالَ: وَقَّتَ رَسُوْلُ اللهِ ﷺ لأهْلِ المَدِينَةِ ذَا الحُلَيْفَةِ، ولأهْلِ الشَّامِ الجُحْفَةَ ولأهْلِ نَجْدٍ قَرْنَ المَنازِلِ، وَلأهْلِ اليَمَنِ يَلَمْلَمَ هُنَّ لَهُمْ وَلِمَنْ أتى عَلَيْهِنَّ مِنْ غَيرِهِنَّ مِمَّنْ أرَادَ الحَجَّ وَالعُمْرَةَ. وَمَنْ كانَ دُونَ ذلكَ فمِنْ حَيْثُ أنْشَأ حتَّى أهْلُ مَكَّةَ مِنْ مَكَّةَ. [انظر: ١٥٢٦، ١٥٢٩، ١٥٣٠، ١٨٤٥]

(8) CHAPTER. The *Mīqāt* for the people of Al-Madīna (is Dhul-Ḥulaifa) and they should not assume *Iḥrām* before Dhul-Ḥulaifa.

(٨) بابُ مِيْقاتِ أهْلِ المَدِينَةِ وَلا يُهِلُّونَ قَبْلَ ذِي الحُلَيْفَةِ

1525. Narrated Nāfi': 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger ﷺ said, 'The people of Al-Madīna should assume *Iḥrām* from Dhul-Ḥulaifa; the people of Shām from Al-Juḥfa; and the people of Najd from Qarn.'" And 'Abdullāh added, "I was informed that Allāh's Messenger ﷺ had said, 'The people of Yemen should assume *Iḥrām* from Yalamlam.'"

١٥٢٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «يُهِلُّ أهْلُ المَدِينَةِ مِنْ ذِي الحُلَيْفَةِ، وَأهْلُ الشَّامِ مِنَ الجُحْفَةِ، وَأهْلُ نَجْدٍ مِنْ قَرْنٍ». قالَ عَبْدُ اللهِ: وَبَلَغَني أنَّ رَسُولَ اللهِ ﷺ قالَ: «وَيُهِلُّ أهْلُ اليَمَنِ مِنْ يَلَمْلَمَ». [راجع: ١٣٣]

(9) CHAPTER. The *Mīqāt* for the people of Shām.

(٩) بابُ مُهَلِّ أهْلِ الشَّامِ

1526. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ had fixed Dhul-Ḥulaifa as the *Mīqāt* for the people of Al-Madīna; Al-Juḥfa for the people of Sham; and Qarn-al-Manāzil for the people of Najd; and Yalamlam for the people of Yemen. So,

١٥٢٦ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا حَمَّادٌ عَنْ عَمْرِو بنِ دِينارٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ قالَ: وَقَّتَ رَسُولُ اللهِ ﷺ لأهْلِ المَدِينَةِ ذَا

(1) (H. 1524) *Iḥrām*: See the footnote of chapter 5, before *Ḥadīth* No. 1522.

these (above-mentioned) are the *Mawāqīt* for all those living at those places; and besides them for those who come through those places with the intention of performing *Ḥajj* and *'Umra*. Whoever lives within these places should assume *Iḥrām* from his dwelling place, and similarly the people of Makkah can assume *Iḥrām* (for *Ḥajj* only) from Makkah.

الحُلَيْفَةِ، وَلأَهْلِ الشَّامِ الجُحْفَةَ وَلأَهْلِ نَجْدٍ قَرْنَ المَنازِلِ، وَلأَهْلِ اليَمَنِ يَلَمْلَمَ، فَهُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيرِ أَهْلِهِنَّ لِمَنْ كانَ يُرِيدُ الحَجَّ وَالعُمْرَةَ. فَمَنْ كانَ دُونَهُنَّ فَمُهَلُّهُ مِنْ أَهْلِهِ. وكذَاكَ وَكَذَاكَ حَتَّى أَهْلُ مَكَّةَ يُهِلُّونَ مِنْها. [راجع: ١٥٢٤]

(10) CHAPTER. The *Mīqāt* for the people of Najd.

(١٠) بابُ مُهَلِّ أَهْلِ نَجْدٍ

1527. Narrated Sālim's father, "The Prophet ﷺ had fixed the *Mawāqīt* as follows: (*Ḥadīth* No. 1528)

١٥٢٧ - حدَّثَنَا عَلِيٌّ: حدَّثَنا سُفْيانُ: حَفِظْناهُ مِنَ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أَبِيهِ: وَقَّتَ النَّبِيُّ ﷺ ح. [راجع: ١٣٣]

1528. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying "The *Mīqāt* for the people of Al-Madīna is Dhul-Ḥulaifa; for the people of Sham is Mahī'a; (i.e. Al-Juḥfa); and for the people of Najd is Qarn." Ibn 'Umar رَضِيَ اللهُ عَنْهُما added, "They claim, but I did not hear personally, that the Prophet ﷺ said, 'The *Mīqāt* for the people of Yemen is Yalamlam.'"

١٥٢٨ - حدَّثَنَا أَحْمَدُ: حدَّثَنا ابنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مُهَلُّ أَهْلِ المَدِينَةِ ذُو الحُلَيْفَةِ، وَمُهَلُّ أَهْلِ الشَّامِ مَهْيَعَةُ وَهِيَ الجُحْفَةُ، وأَهْلِ نَجْدٍ قَرْنٌ».

قالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: زَعَمُوا أَنَّ النَّبِيَّ ﷺ قالَ وَلَمْ أَسمَعْهُ: «وَمُهَلُّ أَهْلِ اليَمَنِ يَلَمْلَمُ». [راجع: ١٣٣]

(11) CHAPTER. The *Mīqāt* for those people who are living within the *Mawāqīt*.

(١١) بابُ مُهَلِّ مَنْ كانَ دُونَ المَوَاقِيتِ

1529. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ fixed Dhul-Ḥulaifa as the *Mīqāt* for the people of Al-Madīna, Al-

١٥٢٩ - حدَّثَنَا قُتَيْبَةُ: حدَّثَنا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ طاوُسٍ، عَنِ

Juḥfa, for the people of Sham, Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these *Mawāqīt* are for those living at those very places, and besides them; for those who come through those places with the intention of performing *Ḥajj* and *'Umra*; and whoever is living inside these places can assume *Iḥrām* from his own dwelling place, and the people of Makkah can assume *Iḥrām* (for *Ḥajj* only) from Makkah.

ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ وَقَّتَ لأهْلِ المَدِينَةِ ذَا الحُلَيْفَةِ، وَلأهْلِ الشَّامِ الجُحْفَةَ، وَلأهْلِ اليَمَنِ يَلَمْلَمَ، وَلأهْلِ نَجْدٍ قَرْناً. فَهُنَّ لَهُنَّ وَلِمَنْ أتَى عَلَيْهِنَّ مِنْ غَيرِ أهْلِهِنَّ مِمَّنْ كانَ يُرِيدُ الحَجَّ والعُمْرَةَ. فمَنْ كانَ دُونَهُنَّ فمِنْ أهْلِهِ حتَّى إنَّ أهْلَ مَكَّةَ يُهِلُّونَ مِنْها. [راجع: ١٥٢٤]

(12) CHAPTER. The *Mīqāt* for the people of Yemen.

(١٢) بابُ مُهَلِّ أهْلِ اليَمَنِ

1530. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ fixed Dhul-Ḥulaifa as the *Mīqāt* for the people of Al-Madīna, Al-Juḥfa for the people of Sham, Qarn-al-Manāzil for the people of Najd, and Yalamlam for the people of Yemen. And these *Mawāqīt* are for those living at those very places, and besides them, for all those who come through them with the intention of performing *Ḥajj* and *'Umra*; and whoever is living within these *Mawāqīt* should assume *Iḥrām* from where he starts, and the people of Makkah can assume *Iḥrām* (for *Ḥajj* only) from Makkah.

١٥٣٠ - حدَّثَنا مُعَلَّى بنُ أسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ عَبْدِ اللهِ بنِ طاوُسٍ، عَنْ أبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ وَقَّتَ لأهْلِ المَدِينَةِ ذَا الحُلَيْفَةِ، وَلأهْلِ الشَّامِ الجُحْفَةَ، وَلأهْلِ نَجْدٍ قَرْنَ المَنازِلِ، وَلأهْلِ اليَمَنِ يَلَمْلَمَ. هُنَّ لأهْلِهِنَّ وَلِكُلِّ آتٍ أتَى عَلَيْهِنَّ مِنْ غَيرِهِنَ مِمَّنْ أرَادَ الحَجَّ والعُمْرَةَ. فمَنْ كانَ دُونَ ذلكَ فَمِنْ حَيْثُ أنْشَأَ حتَّى أهْلُ مَكَّةَ مِنْ مَكَّةَ. [راجع: ١٥٢٤]

(13) CHAPTER. The *Mīqāt* for the people of 'Irāq is Dhāt-'Irq.

(١٣) بابٌ: ذَاتُ عِرْقٍ لأهْلِ الْعِرَاقِ

1531. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When these two towns (Baṣrah and Kūfa) were conquered, the people went to 'Umar and said, "O chief of the faithful believers! The Prophet ﷺ fixed Qarn as the *Mīqāt* for the people of Najd, it is beyond our way and it is difficult for us to pass through it." 'Umar said, "Take as your *Mīqāt* a place situated

١٥٣١ - حدَّثَنِي عَلِيُّ بنُ مُسْلِمٍ قالَ: حدَّثَنا عَبْدُ اللهِ بنُ نُمَيرٍ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: لمَّا فُتِحَ هٰذَانِ المِصْرَانِ أتَوْا عُمَرَ. فَقالُوا: يا أمِيرَ

opposite to Qarn on your usual way. So, he fixed Dhāt-'Irq (as their *Mīqāt*)."

المُؤْمِنِينَ، إنَّ رَسُولَ اللهِ ﷺ حَدَّ لأهْلِ نَجْدٍ قَرْناً وَهُوَ جَوْرٌ عَنْ طَرِيقِنا، وَإنَّا إنْ أرَدْنا قَرْناً شَقَّ عَلَيْنا. قالَ: فانْظُرُوا حَذْوَها مِنْ طَرِيقِكُمْ، فَحَدَّ لَهُمْ ذَاتَ عِرْقٍ.

(14) CHAPTER.

(١٤) بابٌ:

1532. Narrated Nāfi': 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger ﷺ made his camel sit (i.e. he dismounted) at Al-Baṭḥā' in Dhul-Ḥulaifa and offered the *Ṣalāt* (prayer)." 'Abdullāh bin 'Umar used to do the same.

١٥٣٢ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ أناخَ بالبَطْحاءِ بِذِي الحُلَيْفَةِ فَصَلَّى بِها وكانَ عَبْدُ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَفْعَلُ ذلكَ. [راجع: ٤٨٤]

(15) CHAPTER. The going of the Prophet ﷺ (for *Ḥajj*) via Ash-Shajara way.

(١٥) بابُ خُرُوجِ النَّبِيِّ ﷺ عَلى طَرِيقِ الشَّجَرَةِ

1533. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to go (for *Ḥajj*) via Ash-Shajara way and return via Mu'arras way. And no doubt, whenever Allāh's Messenger ﷺ went to Makkah, he used to offer the *Ṣalāt* (prayer) in the mosque of Ash-Shajara; and on his return journey, he used to offer the *Ṣalāt* at Dhul-Ḥulaifa in the middle of the valley, and pass the night there till morning.

١٥٣٣ - حدَّثَنَا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا أنَسُ بنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ كانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ وَيَدْخُلُ مِنْ طَرِيقِ المُعَرَّسِ. وَأنَّ رَسُولَ اللهِ ﷺ كانَ إذَا خَرَجَ إلى مَكَّةَ صَلَّى في مَسْجِدِ الشَّجَرَةِ، وَإذَا رَجَعَ صلَّى بِذِي الحُلَيْفَةِ بِبَطْنِ الوَادِي وباتَ حتَّى يُصْبِحَ. [٤٨٤]

(16) CHAPTER. The saying of the Prophet ﷺ : "Al-'Aqīq is a blessed valley."

(١٦) بابُ قَولِ النَّبِيِّ ﷺ: «العَقِيقُ وَادٍ مُبارَكٌ»

1534. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: In the valley of Al-'Aqīq I heard Allāh's Messenger

١٥٣٤ - حدَّثَنَا الحُمَيْدِيُّ: حدَّثَنا

ﷺ saying, "Tonight a messenger came to me from my Lord and asked me to offer *Ṣalāt* (prayer) in this blessed valley; and to assume *Iḥrām* for *Ḥajj* and *'Umra* together."

الوَلِيدُ وَبِشْرُ بنُ بَكْرٍ التِّنِّيسِيُّ قالا: حدَّثَنا الأَوْزَاعِيُّ قالَ: حدَّثَنِي يَحْيى قالَ: حدَّثَنِي عِكْرِمَةُ أَنَّهُ سَمِعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: إِنَّهُ سَمِعَ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ بِوَادِي العَقِيقِ يَقُولُ: «أتاني اللَّيْلَةَ آتٍ مِنْ رَبِّي فَقالَ: صَلِّ في هذَا الوَادِي المُبارَكِ، وَقُلْ: عُمْرَةٌ في حَجَّةٍ». [انظر: ٢٣٣٧، ٧٣٤٣]

1535. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُما, "The Prophet ﷺ while resting in the bottom of the valley at Mu'arras (a place where a traveller rests in the last part of night) in Dhul-Ḥulaifa, said that he had been addressed in a dream, 'Verily you are in a blessed valley.'" Sālim made us to dismount from our camels at the place where 'Abdullāh used to dismount, aiming at the place where Allāh's Messenger ﷺ had rested and it was below the mosque situated in the middle of the valley in between them (the residence) and the road.

١٥٣٥ - حدَّثَنا مُحَمَّدُ بنُ أبي بَكْرٍ: حدَّثَنا فُضَيْلُ بنُ سُلَيمانَ: حدَّثَنا مُوسَى ابنُ عُقْبَةَ قالَ: حدَّثَنِي سالمُ بنُ عَبْدِ اللهِ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ أُرِيَ وَهُوَ مُعَرَّسٌ بِذِي الحُلَيْفَةِ بِبَطْنِ الوَادِي، قيلَ لَهُ: إِنَّكَ بِبَطْحاءَ مُبارَكَةٍ. وَقَدْ أناخَ بِنا سالمٌ يَتَوَخَّى بالمُناخِ الَّذِي كانَ عَبْدُ اللهِ يُنِيخُ، يَتَحَرَّى مُعَرَّسَ رَسُولِ اللهِ ﷺ وَهُوَ أَسْفَلُ مِنَ المَسْجِدِ الَّذِي بِبَطْنِ الوَادِي، بَيْنَهُ وَبَيْنَ الطَّرِيقِ وَسَطٌ مِنْ ذلكَ. [راجع: ٤٨٣]

(17) CHAPTER. To wash the perfume thrice off the clothes (of *Iḥrām*).

(١٧) بابُ غَسْلِ الخَلُوقِ ثَلاثَ مَرَّاتٍ مِنَ الثِّيابِ

1536. Narrated Ṣafwān bin Ya'la: Ya'la said to 'Umar رَضِيَ اللهُ عَنْهُ, "Show me the Prophet ﷺ when he is being inspired Divinely." While the Prophet ﷺ was at Ji'rāna (in the company of some of his

١٥٣٦ - قالَ أبُو عاصِمٍ: أخْبَرَنا ابنُ جُرَيْجٍ: أخْبَرَنِي عَطاءٌ: أنَّ صَفْوَانَ ابنَ يَعْلى أخْبَرَهُ: أنَّ يَعْلى

Companions) a person came and asked, "O Allāh's Messenger! What is your verdict regarding that person who assumes *Iḥrām* for *'Umra* and is scented with perfume?" The Prophet ﷺ kept quiet for a while and he was Divinely inspired (then). 'Umar beckoned Ya'la. So he came, and Allāh's Messenger ﷺ was shaded with a sheet. Ya'la put his head in and saw that the face of Allāh's Messenger ﷺ was red and he was snoring. When that state of the Prophet ﷺ was over, he ﷺ asked, "Where is the person who asked about *'Umra*?" Then that person was brought and the Prophet ﷺ said, "Wash the perfume off your body thrice and take off the cloak and do the same in *'Umra* as you do in *Ḥajj*."

قالَ لِعُمَرَ رَضِيَ اللهُ عَنْهُ: أرِني النَّبِيَّ ﷺ حِينَ يُوحَى إلَيْهِ قالَ: فَبَيْنما النَّبِيُّ ﷺ بالجِعْرَانَةِ وَمَعَهُ نَفَرٌ مِنْ أصحَابِهِ جاءَهُ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، كَيْفَ تَرَى في رَجُلٍ أحْرَمَ بِعُمْرَةٍ وَهُوَ مُتَضَمِّخٌ بِطِيبٍ؟ فَسَكَتَ النَّبِيُّ ﷺ ساعةً فَجاءَهُ الوَحْيُ فأشارَ عُمَرُ رَضِيَ اللهُ عَنْهُ إلى يَعْلى، فَجاءَ يَعْلى وَعَلى رَسُولِ اللهِ ﷺ ثَوْبٌ قَدْ أُظِلَّ بِهِ فأدْخَلَ رَأسَه فإذَا رَسُولُ اللهِ ﷺ مُحْمَرُّ الوَجْهِ وهُوَ يَغِطُّ ثُمَّ سُرِّيَ عَنْهُ. فَقالَ: «أيْنَ الَّذِي سألَ عَنِ العُمْرَةِ؟» فَأُتِيَ بِرَجُلٍ فَقالَ: «اغْسِلِ الطِّيبَ الَّذِي بِكَ ثَلاثَ مَرَّاتٍ. وانْزِعْ عَنْكَ الجُبَّةَ، وَاصْنَعْ في عُمْرَتِكَ مَا تَصْنَعُ في حَجَّتِكَ». قُلْتُ لِعطاءٍ: أرَادَ الإنْقاءَ حِينَ أمَرَهُ أن يَغْسِلَ ثَلاثَ مَرَّاتٍ؟ قالَ: نَعَمْ. [انظر: ١٧٨٩، ١٨٤٧، ٤٣٢٩، ٤٩٨٥]

(18) CHAPTER. The use of perfume while assuming *Iḥrām*. What to wear when one intends to assume *Iḥrām*. May one comb and put oil on one's hair?

(١٨) بابُ الطِّيبِ عِنْدَ الإحْرَامِ، ومَا يَلْبَسُ إذَا أرَادَ أنْ يُحْرِمَ، وَيَتَرَجَّلُ وَيَدَّهِنُ

And Ibn 'Abbās رَضِيَ اللهُ عَنْهُما stated, "A *Muḥrim* may smell sweet basil, and he may look at the mirror and can be treated with ordinary edible oil and butter." And 'Aṭā' said, "A *Muḥrim* may wear a ring and the *Himyān* (a belt with a purse to keep one's money)." And Ibn 'Umar رَضِيَ اللهُ عَنْهُما performed the *Ṭawāf* while he was *Muḥrim*, with a piece of cloth tied round his belly. And

وقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: يَشَمُّ المُحْرِمُ الرَّيحانَ وَيَنْظُرُ في المِرآةِ وَيَتَدَاوَى بِما يَأكُلُ الزَّيْتَ وَالسَّمْنَ. وَقالَ عَطاءٌ: يَتَخَتَّمُ ويَلْبَسُ الهِمْيانَ. وَطافَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما وَهُوَ مُحرِمٌ وَقَدْ حَزَمَ عَلى بَطْنِهِ

'Āisha found no harm in wearing *Tubbān* (short trousers) by those who fixed her *Howdah*.

بِثَوْبٍ. ولَمْ تَرَ عائِشَةُ رَضِيَ اللهُ عَنْهَا بالتُّبَّانِ بأساً لِلَّذِينَ يَرْحَلُونَ هَوْدَجها.

1537. Narrated Sa'īd bin Jubair: Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to oil his hair. I told that to Ibrāhīm who said, "What do you think about this statement."

١٥٣٧ - حدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَدَّهِنُ بالزَّيْتِ. فَذَكَرْتُهُ لإبْرَاهِيمَ فَقالَ: ما تَصْنَعُ بِقَوْلِهِ:

1538. Narrated Aswad: 'Āishah رَضِيَ اللهُ عَنْهَا said: As if I were just now observing the glitter of the scent in the parting of the hair of the Prophet ﷺ while he was *Muḥrim*?"

١٥٣٨ - حدَّثَنِي الأسْوَدُ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قَالَتْ: كأنِّي أنْظُرُ إلى وَبِيصِ الطِّيبِ في مَفارِقِ رَسُولِ اللهِ ﷺ وَهُوَ مُحْرِمٌ.

1539. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: I used to scent Allāh's Messenger ﷺ when he wanted to assume *Iḥrām* and also on finishing *Iḥrām* before the *Ṭawāf* round the Ka'bah (*Ṭawāf-al-Ifāḍa*).

١٥٣٩ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالِكٌ عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ قالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ لإحْرامِهِ حِينَ يُحْرِمُ ولِحِلِّه قَبْلَ أنْ يَطُوفَ بالبَيْتِ. [انظر: ١٧٥٤، ٥٩٢٢، ٥٩٢٨، ٥٩٣٠]

(19) CHAPTER. Whosoever recited *Talbiya*[1] and assumed *Iḥrām* with head-hair matted (with resin or the like).

(١٩) مَنْ أهَلَّ مُلَبِّداً

1540. Narrated Sālim's father رَضِيَ اللهُ عَنْهُ: "I heard Allāh's Messenger ﷺ reciting *Talbiya* and assuming *Iḥrām* with his head-hair matted together.

١٥٤٠ - حدَّثَنَا أصْبَغُ: أخْبرَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ سالِمٍ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يُهِلُّ مُلَبِّداً. [انظر: ١٥٤٩، ٥٩١٤، ٥٩١٥]

(1) (Ch.18) *Talbīya*: See *Ḥadīth* No.1549.

(20) CHAPTER. To recite *Talbiya* and assume *Iḥrām* at the mosque of Dhul-Ḥulaifa (by the inhabitants of Al-Madīna who want to perform *Ḥajj* or *'Umra*).

(٢٠) بابُ الإهْلالِ عِنْدَ مَسْجِدِ ذِي الحُلَيْفَةِ

1541. Narrated Sālim bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I heard my father saying, "Never did Allāh's Messenger ﷺ recite *Talbīya* and assume *Iḥrām* except at the Mosque, that is, at the mosque of Dhul-Ḥulaifa.

١٥٤١ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا مُوسَى بنُ عُقْبَةَ: سَمِعْتُ سالمَ بنَ عَبْدِ اللهِ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما. ح وحدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ سالمِ بنِ عَبْدِ اللهِ أنَّهُ سَمِعَ أباهُ يَقُولُ: ما أَهَلَّ رَسُولُ اللهِ ﷺ إلَّا مِنْ عِنْدِ المَسْجِدِ، يَعْنِي مَسْجِدَ ذِي الحُلَيْفَةِ.

(21) CHAPTER. What kind of clothes a *Muḥrim* should not wear.

(٢١) بابُ ما لاَ يَلْبَسُ المُحرِمُ مِنَ الثِّيابِ

1542. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: A man asked, "O Allāh's Messenger! What kind of clothes should a *Muḥrim* wear?" Allāh's Messenger ﷺ replied, "He should not wear a shirt, a turban, trousers, a headcloak or leather socks, except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or *Wars* (kinds of perfumes)."

١٥٤٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ رَجُلاً قالَ: يا رَسُولَ اللهِ، ما يَلْبَسُ المُحْرِمُ مِنَ الثِّيابِ؟ قالَ رَسُولُ اللهِ ﷺ: «لا يَلْبَسُ القُمُصَ، وَلا العَمائِمَ، وَلا السَّراوِيلاتِ، وَلا البَرانِسَ، وَلا الخِفافَ إلَّا أحَدٌ لا يَجِدُ نَعْلَينِ فَلْيَلْبَسْ خُفَّينِ وَلْيَقْطَعْهُما أسْفَلَ مِنَ الكَعْبَينِ. وَلا تَلْبَسُوا مِنَ الثِّيابِ شَيْئاً مسَّهُ زَعْفَرَانٌ أوْ وَرْسٌ». [راجع: ١٣٤]

(22) CHAPTER. Riding alone or with somebody else during *Ḥajj*.

(٢٢) بابُ الرُّكُوبِ وَالارْتِدافِ في الحَجِّ

1543, 1544. Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "Usāma رَضِيَ اللهُ عَنْهُ rode behind Allāh's Messenger ﷺ from 'Arafāt to Al-Muzdalifa; and then Al-Faḍl rode behind Allāh's Messenger ﷺ from Al-Muzdalifa to Mina." Ibn 'Abbās added, "Both of them said, 'The Prophet ﷺ kept on reciting *Talbīya* till he did the *Ramy* of *Jamrat-al-'Aqaba*.'"

١٥٤٣، ١٥٤٤ - حدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا وَهْبُ بنُ جَرِيرٍ: حدَّثَنا أبي عَنْ يُونُسَ الأيْلِيِّ، عَنِ الزُّهْرِيِّ، عنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ أُسامَةَ رَضِيَ اللهُ عَنْهُ كانَ رِدْفَ رَسُوْلِ اللهِ ﷺ مِنْ عَرَفَةَ إلى المُزْدَلِفَةِ، ثُمَّ أرْدَفَ الفَضْلَ مِنَ المُزْدَلِفَةِ إلى مِنًى. قالَ: فَكِلاهُما قالَ: لَمْ يَزَلِ النَّبِيُّ ﷺ يُلَبِّي حتَّى رَمى جَمْرَةَ العَقَبَةِ. [الحديث: ١٥٤٣، انظر: ١٦٨٦]؛ [الحديث: ١٥٤٤، انظر: ١٦٧٠، ١٦٨٥، ١٦٨٧]

(23) CHAPTER. What kind of clothes a *Muḥrim* should wear, both for *Rida* (upper half body-cover) and *Izār* (lower half body-cover).

(٢٣) بابُ ما يَلْبَسُ المُحْرِمُ مِنَ الثِّيابِ وَالأرْدِيَةِ وَالأُزُرِ،

And 'Āiṣhah رَضِيَ اللهُ عَنْهَا wore clothes dyed with yellow colour while she was *Muḥrima* and she said that a *Muḥrima* should neither *Talaṯh-ṯham* (i.e. to cover one's face up to the eyes) nor should cover it completely; and she should not wear such clothes as are scented with *Wars* or saffron. And Jābir said, "I do not regard the dye-stuff taken from safflower as a kind of scent." 'Āiṣhah considered that there was no harm for a woman to wear ornaments or black or rose (pink) coloured clothes or leather socks while in a state of *Iḥrām*. And Ibrāhīm did not see any harm in changing one's clothes (of *Iḥrām*).

وَلَبِسَتْ عائِشَةُ الثِّيابَ المُعَصْفَرَةَ وَهِيَ مُحْرِمَةٌ. وَقالَتْ: لا تَلَثَّمْ. وَلا تَتَبَرْقَعْ، وَلا تَلْبَسْ ثَوْباً بِوَرْسٍ وَلا زَعْفَرانٍ. وقالَ جابِرٌ: لا أرَى المُعَصْفَرَ طِيباً. ولَمْ تَرَ عائِشَةُ بَأساً بالحُلِيِّ وَالثَّوْبِ الأسْوَدِ، وَالمُوَرَّدِ وَالخُفِّ للمَرْأةِ. وَقالَ إبْرَاهِيمُ: لا بَأسَ أنْ يُبْدِلَ ثِيابَهُ.

1545. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ, with his Companions departed from Al-Madīna after combing and oiling his hair and putting on two sheets of *Iḥrām* - *Rida*

١٥٤٥ - حدَّثَنَا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّمِيُّ: حدَّثَنا فُضَيلُ بنُ سُلَيْمانَ قالَ: حدَّثَنِي مُوسَى بنُ عُقْبَةَ

(upper body-cover) and *Izār* (lower body-cover). He did not forbid anyone to wear any kind of sheets except the ones coloured with saffron because they may leave scent on the skin.

And so in the morning, the Prophet ﷺ mounted his *Rāḥila* (mount) while in Dhul-Ḥulaifa and proceeded till they reached Al-Baidā', where he and his Companions recited *Talbīya,* and then he did the ceremony of *Taqlīd* (which means to put the coloured rope garland around the neck) of his *Badana* (camel for sacrifice). And that was on the 25th of Dhul-Qa'da. When he reached Makkah on the 4th of Dhul-Ḥijjah, performed the *Ṭawāf* round the Ka'bah and the *Sā'y* (going) between Aṣ-Ṣafa and Al-Marwa[1]. And as he had garlanded his *Badana*, he did not finish his *Iḥrām*. He proceeded towards the highest places of Makkah near Al-Ḥujūn and he was assuming the *Iḥrām* for *Ḥajj* and did not go near the Ka'bah after he performed *Ṭawāf* (round it) till he returned from 'Arafāt. Then he ordered his Companions to perform the *Ṭawāf* round the Ka'bah and then the *Sā'y* of Aṣ-Ṣafā and Al-Marwa, and to cut short the hair of their heads and to finish their *Iḥrām*. And that was only for those people who did not have *Badana* (camels etc., for sacrifice) and had not garlanded them. Those who had their wives with them were permitted to contact them (can have sexual relations), and similarly can use perfume and wear (ordinary) clothes. [Then they assumed their *Iḥrām* for *Ḥajj* (and that was *Ḥajj-at-Tamuttu*) on the 8th of Dhul-Ḥijjah and performed their *Ḥajj*].

قالَ: أخبرَني كُرَيْبٌ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: انْطَلَقَ النَّبِيُّ ﷺ مِنَ المَدِينَةِ بَعْدَ ما تَرَجَّلَ وَادَّهَنَ وَلَبِسَ إزَارَهُ وَرِدَاءَهُ هُوَ وَأصْحابُهُ، فَلَمْ يَنْهَ عَنْ شَيْءٍ مِنَ الأَرْدِيَةِ وَالأُزُرِ تُلْبَسُ إلَّا المُزَعْفَرَةَ الَّتِي تَرْدَعُ عَلى الجِلْدِ. فأصْبَحَ بِذِي الحُلَيْفَةِ، رَكِبَ رَاحِلَتَهُ حتَّى اسْتَوَى عَلى البَيْدَاءِ أهَلَّ هُوَ وَأصْحابُهُ وَقَلَّدَ بَدَنَتَهُ. وَذٰلِكَ لِخَمْسٍ بَقِينَ مِنْ ذِي القَعْدَةِ، فَقَدِمَ مَكَّةَ لأَرْبَعِ لَيالٍ خَلَوْنَ مِنْ ذِي الحَجَّةِ، فَطافَ بالبَيْتِ وَسَعَى بَيْنَ الصَّفا والمَرْوَةِ، وَلَمْ يَحِلَّ مِنْ أجْلِ بُدْنِهِ لأنَّهُ قَلَّدَها. ثُمَّ نَزَلَ بأعْلى مَكَّةَ عِنْدَ الحَجُونِ وَهُوَ مُهِلٌّ بالحَجِّ، وَلَمْ يَقْرَبِ الكَعْبَةَ بَعْدَ طَوَافِهِ بِها حتَّى رَجَعَ مِنْ عَرَفَةَ وَأمَرَ أصْحابَهُ أنْ يَطَّوَّفُوا بالبَيْتِ، وَبَيْنَ الصَّفا وَالمَرْوَةِ، ثُمَّ يُقَصِّروا مِنْ رُؤُسِهِمْ، ثُمَّ يَحِلُّوا، وَذٰلِكَ لِمَنْ لَمْ يَكُنْ مَعَهُ بَدَنَةٌ قَلَّدَها. وَمَنْ كانَتْ مَعَهُ امْرَأتُهُ فَهِيَ لَهُ حَلالٌ. والطِّيبُ والثِّيابُ. [انظر: ١٦٢٥، ١٧٣١]

(1) (H.1545) *Tawāf* between Aṣ-Ṣafa and Al-Marwa is also called *Sa'y* which means literally "walking" or "going." Here it means the seven times of going hurriedly between the two mountains in Makkah called Aṣ-Ṣafā and Al-Marwa (as it is one of the ceremonies of *Ḥajj* and *'Umra*).

(24) CHAPTER. Passing the night at Dhul-Ḥulaifa till dawn.

This was narrated by Ibn 'Umar رَضِيَ اللهُ عَنْهُما on the authority of the Prophet ﷺ.

1546. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered four *Rak'ā* in Al-Madīna and then two *Rak'ā* at Dhul-Ḥulaifa and then passed the night at Dhul-Ḥulaifa till it was morning and then he mounted his *Rāḥila* (mount) and it stood up, he started to recite *Talbīya*.

1547. Narrated Abū Qilāba: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ offered four *Rak'ā* of the *Ẓuhr* prayer in Al-Madīna and two *Rak'ā* of *'Aṣr* prayers at Dhul-Ḥulaifa." I think that the Prophet ﷺ passed the night there till morning.

(25) CHAPTER. *Talbīya* is to be recited aloud.

1548. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered four *Rak'ā* of the *Ẓuhr* prayer in Al-Madīna and two *Rak'ā* of the *'Aṣr* prayer in Dhul-Ḥulaifa and I heard them (the Companions of the Prophet ﷺ) reciting *Talbīya* together loudly to the extent of shouting.

(٢٤) بابُ مَنْ باتَ بِذِي الحُلَيفَةِ حتَّى أصْبَحَ،

قالَهُ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ.

١٥٤٦ - حدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بنُ يُوسُفَ: أخْبرَنا ابنُ جُرَيْجٍ: حدَّثَنِي ابنُ المُنْكَدِرِ، عَنْ أنَسِ ابنِ مالِكٍ رَضِيَ اللهُ عَنْهُ، قالَ: صلَّى النَّبِيُّ ﷺ بالمَدِينَةِ أرْبَعاً، وَبِذِي الحُلَيْفَةِ رَكْعَتَينِ. ثُمَّ باتَ حتَّى أصْبَحَ بِذِي الحُلَيْفَةِ فَلَمَّا رَكِبَ رَاحِلَتَهُ وَاسْتَوَتْ بِهِ أهَلَّ. [راجع: ١٠٨٩]

١٥٤٧ - حدَّثَنَا قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا أيُّوبُ، عَنْ أبي قِلابَةَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ صلَّى الظُّهْرَ بالمَدِينَةِ أرْبَعاً، وَصلَّى العَصْرَ بِذِي الحُلَيْفَةِ رَكْعَتَينِ. قالَ: وَأحْسِبُهُ باتَ بِها حتَّى أصْبَحَ. [راجع: ١٠٨٩]

(٢٥) بابُ رَفْعِ الصَّوْتِ بالإهْلالِ

١٥٤٨ - حدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صلَّى النَّبِيُّ ﷺ بالمَدِينَةِ الظُّهْرَ أرْبعاً، والعَصْرَ بِذِي الحُلَيْفَةِ رَكْعَتَينِ، وَسَمِعْتُهُمْ يَصْرُخُونَ بِهِما جمِيعاً.

(26) CHAPTER. The *Talbīya*.

(٢٦) بابُ التَّلْبِيَةِ

1549. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The *Talbīya* of Allāh's Messenger ﷺ was:

'Labbaik Allāhumma labbaik, labbaika lā ṣharīka Laka labbaik, innal-ḥamda wan-ni'mata Laka wal-mulk, lā ṣharīka Laka'

(I respond to Your Call O Allāh, I respond to Your Call, and I am obedient to Your Orders, You have no partner, I respond to Your Call. All the praises, thanks and blessings are for You. All the sovereignty is for You. And You have no partners with You.)

١٥٤٩ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالِكٌ، عَنْ نافِعٍ؛ عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ تَلْبِيَةَ رَسُولِ اللهِ ﷺ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لا شَرِيكَ لَكَ لَبَّيْكَ. إنَّ الحَمْدَ والنِّعْمَةَ لَكَ والمُلْكَ، لا شَرِيكَ لَكَ». [راجع: ١٥٤٠]

1550. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I know how the Prophet ﷺ used to say (*Talbīya*) and it was:

'Labbaik Allāhumma labbaik, labbaika la ṣharīka Laka labbaik, innal-ḥamda wan-ni'mata Laka wal-mulk, lā ṣharīka Laka'. [See *Ḥadīṯ* No.1549].

١٥٥٠ - حدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ عُمارَةَ، عَنْ أبي عَطِيَّةَ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: إنِّي لأعْلَمُ كَيْفَ كانَ النَّبِيُّ ﷺ يُلَبِّي: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لا شَرِيكَ لَكَ لَبَّيْكَ، إنَّ الحَمْدَ والنِّعْمَةَ لَكَ». تابَعَهُ أبُو مُعاوِيَةَ عَنِ الأعْمَشِ. وَقالَ شُعْبَةُ: أخْبرَنا سُلَيْمانُ: سَمِعْتُ خَيْثَمَةَ عَنْ أبي عَطِيَّةَ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْهَا.

(27) CHAPTER. The praising and the glorification of Allāh and the saying of *Takbīr* before reciting *Talbīya*, while mounting one's travelling animal.

(٢٧) بابُ التَّحْمِيدِ والتَّسْبِيحِ والتَّكْبِيرِ قَبْلَ الإهْلالِ عِنْدَ الرُّكُوبِ عَلى الدَّابَّةِ

1551. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ offered four *Rak'ā* of *Ẓuhr* prayers at Al-Madīna and we were in his company, and two *Rak'ā* of the *'Aṣr* prayers at Dhul-Ḥulaifa and then passed the night there till it was dawn; then he rode, and

١٥٥١ - حدَّثَنَا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا أيُّوبُ عَنْ أبي قِلابَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صلَّى رَسُولُ اللهِ ﷺ

reached Al-Baidā', he praised and glorified Allāh and said *Takbīr* (i.e., *Alḥamdu-lillāh*, *Subhān-Allah* and *Allāhu-Akbar*). Then, he and the people along with him recited *Talbīya* with the intention of performing *Ḥajj* and *'Umra*. When we reached (Makkah) he ordered us to finish the *Iḥrām* (after performing the *'Umra*) [only those who had no *Hady* (animal for sacrifice) with them] till the day of *Tarwiya* (8th Ḏhul-Ḥijjah) when they assumed *Iḥrām* for *Ḥajj* (*Ḥajj-at-Tamuttu'*). The Prophet ﷺ sacrificed many camels (slaughtering them by *Naḥr* way)(1) with his own hands while (the camels were) standing. [While in Al-Madīna, Allāh's Messenger ﷺ also sacrificed with his own hands two horned rams black and white in colour in the Name of Allāh (by *Ḍḥabḥ*(2) way)."

وَنَحْنُ مَعَهُ بالمَدِينَةِ الظُّهْرَ أرْبَعاً، والعَصْرَ بذِي الحُلَيْفَةِ رَكْعَتَيْنِ. ثُمَّ باتَ بِها حتَّى أصْبَحَ ثُمَّ رَكِبَ حتَّى اسْتَوَتْ بِهِ عَلى البَيْداءِ حَمِدَ اللهَ وَسَبَّحَ وكَبَّرَ. ثُمَّ أهَلَّ بحَجٍّ وعُمْرَةٍ، وأهَلَّ النَّاسُ بِهِما. فَلَمَّا قَدِمْنا أمَرَ النَّاسَ فحَلُّوا حتَّى كانَ يَوْمُ التَّرْوِيَةِ أهَلُّوا بالحَجِّ، قالَ: ونَحَرَ النَّبِيُّ ﷺ بَدَناتٍ بيدِهِ قِيَاماً وَذَبَحَ رَسُولُ اللهِ ﷺ بالمَدِينَةِ كَبْشَيْنِ أملَحَيْنِ. قالَ أبُو عَبْدِ اللهِ: قالَ بَعْضُهُمْ: هٰذَا، عَنْ أيُّوبَ، عنْ رَجُلٍ، عَنْ أنَسٍ. [راجع: ١٠٨٩]

(28) CHAPTER. Reciting *Talbīya* when one has mounted his *Rāḥila* (mount) and it stood up straight (ready to set out).

(٢٨) بابُ مَنْ أهَلَّ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً

1552. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ recited *Talbīya* when he had mounted his *Rāḥila* (mount) and it stood up straight (ready to set out).

١٥٥٢ - حدَّثَنَا أبُو عاصِمٍ: أخْبرَنا ابنُ جُرَيْجٍ قالَ: أخْبرَنِي صالحُ بنُ كَيْسانَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أهَلَّ النَّبِيُّ ﷺ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ قائمَةً. [راجع: ١٦٦]

(29) CHAPTER. Reciting *Talbīya* while facing the *Qiblah*.

(٢٩) بابُ الإهْلالِ مُسْتَقْبِلَ القِبْلَةِ

1553. Narrated Nāfi', 'Whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُما finished his morning *Ṣalāt* (prayer) at Ḏhul-Ḥulaifa he would get his *Rāḥila* (mount) prepared. Then, he would ride on it, and after it had stood up straight (ready to set out), he would face *Al-*

١٥٥٣ - وَقالَ أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيُّوبُ عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إذَا صَلَّى بالغَدَاةِ بذِي الحُلَيْفَةِ أمَرَ

(1) and (2) - (H. 1551) See footnote (1) and (2), *Ḥadīth* No.982 and its chapter 22.

Qiblah (the Ka'bah at Makkah) while sitting (on his mount) and recite *Talbīya*. When he had reached the boundaries of the *Ḥaram* (or Makkah), he would stop the recitation of *Talbīya* till he reached Dhi-Ṭuwā (near Makkah) where he would pass the night till it was dawn. After offering the morning *Ṣalāt*, he would take a bath. He claimed that Allāh's Messenger ﷺ had done the same.

برَاحِلَتِهِ فَرُحِلَتْ. ثُمَّ رَكِبَ فإذَا اسْتَوَتْ بِهِ اسْتَقْبَلَ القِبْلَةَ قائماً ثُمَّ يُلَبِّي حتَّى يَبْلُغَ الْحَرَمَ، ثُمَّ يُمْسِكُ حتَّى إذَا جاءَ ذَا طُوًى باتَ بِهِ حتَّى يُصْبِحَ فإذَا صَلَّى الغَدَاةَ اغْتَسَلَ وَزَعَمَ أنَّ رَسُولَ اللهِ ﷺ فَعَلَ ذٰلكَ. تابَعَهُ إسْماعِيلُ عَنْ أيُّوبَ في الغَسْلِ.

[انظر: ١٥٥٤، ١٥٧٣، ١٥٧٤]

1554. Narrated Nāfi': Whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُما intended to go to Makkah he used to oil himself with a sort of oil that had no pleasant smell, then he would go to the mosque of Al-Ḥulaifa and offer the *Ṣalāt* (prayer). Then he would ride on his *Rāḥila* (mount) and when it had stood up straight (ready to depart) he would assume *Iḥrām*, and recite *Talbīya*[1]. He used to say that he had seen the Prophet ﷺ doing the same.

١٥٥٤ - حدَّثَنَا سُلَيْمانُ بنُ دَاوُدَ أبُو الرَّبِيعِ: حدَّثَنا فُلَيْحٌ، عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إذَا أرَادَ الخُرُوجَ إلى مَكَّةَ ادَّهَنَ بدُهْنٍ لَيْسَ لَهُ رَائحَةٌ طَيِّبَةٌ، ثُمَّ يأتي مَسْجِدَ ذِي الحُلَيْفَةِ فَيُصَلِّي ثُمَّ يَرْكَبُ، وَإذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ قائمَةً أحْرَمَ ثُمَّ قالَ: هكَذَا رأيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُ. [راجع: ١٥٥٣]

(30) CHAPTER. Reciting *Talbīya* on entering a valley.

(٣٠) بابُ التَّلْبِيَةِ إذَا انْحَدَرَ في الوَادِي

1555. Narrated Mujāhid: I was in the company of Ibn 'Abbās رَضِيَ اللهُ عَنْهُما and the people talked about *Ad-Dajjāl* and said, "*Ad-Dajjāl* will come with the word *Kāfir* (disbeliever) written in between his eyes." On that Ibn 'Abbās said, "I have not heard this from the Prophet ﷺ, but I heard him saying, 'As if I saw Mūsa (Moses) just now entering the valley reciting *Talbīya*.'"

١٥٥٥ - حدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنِي ابنُ أبي عَدِيّ، عَنِ ابنِ عَوْنٍ، عَنْ مُجَاهِدٍ قالَ: كُنَّا عِنْدَ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما فَذَكَرُوا الدَّجَّالَ أنَّهُ قالَ: «مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كافِرٌ»، فَقالَ ابنُ عَبَّاسٍ: لَمْ أسْمَعْهُ وَلٰكِنَّهُ قالَ: «أمَّا مُوسَى كأنِّي أنْظُرُ إلَيْهِ إذِ انْحَدَرَ في الوادِي يُلَبِّي».

[انظر: ٣٣٥٥، ٥٩١٣]

(1) (H. 1554) *Talbīya*: See H. No. 1549.

(31) CHAPTER. How should a menstruating woman and a woman in a puerperal state assume *Iḥrām*?

And Allāh's Statement: "And that which has been slaughtered as a sacrifice for others than Allāh." (V.5:3)

(٣١) بابُ كَيْفَ تُهِلُّ الحائضُ والنُّفَساءُ؟

أَهَلَّ: تَكَلَّمَ بِهِ. واسْتَهْلَلْنا وأَهْلَلْنا الهِلالَ، كُلُّهُ مِنَ الظُّهُورِ. واسْتَهَلَّ المَطَرُ خَرَجَ مِنَ السَّحابِ. ﴿وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ﴾ [المائدة: ٣] وَهُوَ مِن اسْتِهْلالِ الصَّبِيِّ.

1556. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: We set out with the Prophet ﷺ in his last *Ḥajj* and we assumed *Iḥrām* for *'Umra*. The Prophet ﷺ then said, "Whoever has got the *Hady* with him should assume *Iḥrām* for *Ḥajj* along with *'Umra* and should not finish the *Iḥrām* till he finishes both." I was menstruating when I reached Makkah, I neither did *Ṭawāf* round the Ka'bah nor [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa. I complained about that to the Prophet ﷺ on which he replied, "Undo and comb your head hair, and assume *Iḥrām* for *Ḥajj* (only) and leave the *'Umra*." So, I did so. When we had performed the *Ḥajj*, the Prophet ﷺ sent me with my brother 'Abdur-Raḥmān bin Abū Bakr to Tan'īm. So, I performed the *'Umra*. The Prophet ﷺ said to me, "This *'Umra* is in lieu of your missed one." Those who had assumed *Iḥrām* for *'Umra* (*Ḥajj-at-Tamattu'*) performed *Ṭawāf* round the Ka'bah and (*Sa'y*) between As-Ṣafā and Al-Marwa and then finished their *Iḥrām*. After returning from Minā, they performed another *Ṭawāf* (*Sa'y*) (going)] (between Aṣ-Ṣafā and Al-Marwa). Those who had assumed *Iḥrām* for *Ḥajj* and *'Umra* together (*Ḥajj-al-Qirān*) performed only one *Ṭawāf* (*Sa'y* between Aṣ-Ṣafā and Al-Marwa).

١٥٥٦ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ ابنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ قالَتْ: خَرَجْنا مَعَ النَّبِيِّ ﷺ في حَجَّةِ الوَدَاعِ فأَهْلَلْنا بعُمْرَةٍ ثُمَّ قالَ النَّبِيُّ ﷺ: «مَنْ كانَ مَعَهُ هَدْيٌ فَلْيُهِلَّ بالحَجِّ مَعَ العُمْرَةِ، ثُمَّ لا يَحِلَّ حتَّى يحلَّ مِنْهُما جَمِيعاً». فقَدِمْتُ مَكَّةَ وأنا حائِضٌ ولمْ أَطُفْ بالبَيْتِ وَلا بَينَ الصَّفا والمَرْوَةِ. فَشَكَوْتُ ذٰلكَ إلى النَّبِيِّ ﷺ فَقالَ: «انْقُضِي رأسَكِ وامْتَشِطي وأَهِلِّي بالحَجِّ وَدَعِي العُمْرَةَ، ففَعَلْتُ. فَلَمَّا قَضَيْنَا الحَجَّ أَرْسَلَني النَّبِيُّ ﷺ مَعَ عَبْدِ الرَّحْمٰنِ بنِ أبي بَكْرٍ إلى التَّنْعِيمِ فاعْتَمَرْتُ فَقالَ: «هٰذِهِ مَكانُ عُمْرَتِكِ». قالَتْ: فَطافَ الَّذِينَ كانُوا أَهَلُّوا بالعُمْرَةِ بالبَيْتِ، وَبَينَ الصَّفا والمَرْوَةِ ثُمَّ حَلُّوا، ثُمَّ طافُوا طَوَافاً آخَرَ بَعْدَ أنْ رَجَعُوا مِنْ مِنًى. وأمَّا الَّذِينَ جَمَعُوا الحَجَّ

والعُمْرَةَ فإنَّما طافُوا طَوَافاً وَاحِداً.

[راجع: ٢٩٤]

(32) CHAPTER. Whoever assumed *Iḥrām* with the same intention as that of the Prophet ﷺ (for *Ḥajj* or *Umra*) in the lifetime of the Prophet ﷺ (without being objected by the Prophet ﷺ).

(٣٢) بابُ مَنْ أَهَلَّ في زَمَنِ النَّبِيِّ ﷺ كإهلالِ النَّبِيِّ ﷺ،

Ibn 'Umar رَضِيَ اللهُ عَنْهُما narrated this on the authority of the Prophet ﷺ.

قالَهُ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ.

1557. Narrated 'Atā: Jābir رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ ordered 'Alī to keep on assuming his *Iḥrām*." The narrator then informed about the narration of Surāqa.

١٥٥٧ - **حدَّثَنَا** المَكِّيُّ بنُ إبْرَاهِيمَ، عَنِ ابنِ جُرَيْجٍ: قالَ عَطاءٌ: قالَ جابِرٌ رَضِيَ اللهُ عَنْهُ: أمَرَ النَّبِيُّ ﷺ عَلِيًّا رَضِيَ اللهُ عَنْهُ أنْ يُقِيمَ عَلى إحْرَامِهِ. وَذَكَرَ قَوْلَ سُرَاقَةَ. [انظر: ١٥٦٨، ١٥٧٠، ١٦٥١، ١٧٨٥، ٢٥٠٦، ٤٣٥٢، ٧٢٣٠، ٧٣٦٧]

1558. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: 'Alī رضى الله عنه came to the Prophet ﷺ from Yemen (to Makkah). The Prophet ﷺ asked 'Alī, "With what intention have you assumed *Iḥrām*?" 'Alī replied, "I have assumed *Iḥrām* with the same intention as that of the Prophet ﷺ. The Prophet ﷺ said, "If I had not the *Hady* with me I would have finished the *Iḥrām*."

Muḥammad bin Bakr added that Ibn Juraij said: The Prophet ﷺ said to 'Alī, "With what intention have you assumed the *Iḥrām*, O 'Alī?" He replied, "With the same (intention) as that of the Prophet ﷺ." The Prophet ﷺ said, "Have a *Hady* and keep your *Iḥrām* as it is."

١٥٥٨ - **حدَّثَنَا** الحَسَنُ بنُ عَلِيٍّ الخَلَّالُ الهُذَلِيُّ: حدَّثَنا عَبْدُ الصَّمَدِ: حدَّثَنا سَلِيمُ ابنُ حَيَّانَ قَالَ: سَمِعْتُ مَرْوَانَ الأصْفَرَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ عَلى النَّبِيِّ ﷺ مِنَ اليَمَنِ فَقالَ: «بِما أهْلَلْتَ؟» قالَ: بِمَا أهَلَّ بِهِ النَّبِيُّ ﷺ. فَقالَ: «لَوْلا أنَّ مَعِي الهَدْيَ لأحْلَلْتُ». وَزَادَ مُحَمَّدُ بنُ بَكْرٍ، عَنِ ابنِ جُرَيْجٍ: قالَ لَهُ النَّبِيُّ ﷺ: «بِمَا أهْلَلْتَ يا عَلِيُّ؟» قالَ: بِمَا أهَلَّ بِهِ النَّبِيُّ ﷺ. قالَ: «فأهْدِ وَامْكُثْ حَرَاماً كما أنْتَ».

1559. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent me to some people in Yemen

١٥٥٩ - **حدَّثَنَا** مُحَمَّدُ بنُ

and when I returned, I found him at Al-Baṭḥā.' He asked me, "With what intention have you assumed *Iḥrām* (i.e. for *Ḥajj* or for *'Umra* or for both)." I replied, "I have assumed *Iḥrām* with an intention like that of the Prophet ﷺ." He asked, "Have you a *Hady* with you?" I replied in the negative. He ordered me to perform *Tawāf* round the Ka'bah and [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa and then to finish my *Iḥrām*. I did so and went to a woman from my tribe who combed my hair or wahsed my head. Then, when 'Umar رَضِيَ اللهُ عَنْهُ became caliph he said, "If we follow Allāh's Book, it orders us to remain in the state of *Iḥrām* till we finish from *Ḥajj*[1] as Allāh تعالى says: 'Perform properly the *Ḥajj* and *'Umra* for Allāh.' (V.2:196). And if we follow *Aṣ-Ṣunna* of the Prophet ﷺ who did not finish his *Iḥrām* till he sacrificed his *Ha'dy* (*Ḥajj-al-Qirān*)."

يُوسُفَ: حدَّثَنا سُفْيانُ عَنْ قَيْسِ بنِ مُسْلِمٍ، عَنْ طارِقِ ابنِ شِهابٍ. عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَنِي النَّبِيُّ ﷺ إلى قَوْمِي باليَمَنِ فَجِئْتُ وَهُوَ بالبَطْحاءِ فَقالَ: «بِمَا أَهْلَلْتَ؟» قُلْتُ: أَهْلَلْتُ كإِهْلالِ النَّبِيِّ ﷺ، قالَ: «هَلْ مَعَكَ مِنْ هَدْيٍ؟» قُلْتُ: لا، فأمَرَنِي فَطُفْتُ بالبَيْتِ وبالصَّفا والمَرْوَةِ، ثُمَّ أمَرَنِي فأحْلَلْتُ فأتَيْتُ امْرأةً مِنْ قَوْمِي فمَشَطَتْنِي أوْ غَسَلَتْ رأسِي. فقَدِمَ عُمَرُ رَضِيَ اللهُ عَنْهُ فَقالَ: إنْ نأخُذْ بكِتابِ اللهِ فإنَّهُ يأمُرُنا بالتَّمامِ. قالَ تَعَالَى: ﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ [البقرة: ١٩٦] وَإنْ نأخُذْ بسُنَّةِ النَّبِيِّ ﷺ فإنَّهُ لَمْ يَحِلَّ حتَّى نَحَرَ الهَدْيَ. [انظر: ١٥٦٥، ١٧٢٤، ١٧٩٥، ٤٣٤٦، ٤٣٩٧]

(33) CHAPTER. The Statement of Allāh تعالى: "The *Ḥajj* (pilgrimage) is (in) the well-known (lunar year) months ... (upto) ... *Ḥajj*..." (V.2:197). And also His Statement: "They ask you (O Muḥammad ﷺ) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the *Ḥajj*." (V.2:189).

(٣٣) بابُ قَوْلِ اللهِ تعالى: ﴿ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ﴾ إِلَى قَوْلِهِ ﴿فِي ٱلْحَجِّ﴾ [البقرة: ١٩٧] وقولِهِ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ قُلْ هِيَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ﴾ [البقرة: ٨٩]

And Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "The months of *Ḥajj* are Shawwāl, Dhul-Qa'da and the first ten days of Dhul-Ḥijjah. And Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "It is in accordance with the *As-Sunna* (legal ways)

وَقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: أشْهُرُ الحَجِّ: شَوَّالٌ، وَذُو القَعْدَةِ، وَعَشْرٌ مِنْ ذِي الحَجَّةِ. وَقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: مِنَ السُّنَّةِ أنْ

(1) (H.1559) To not to finish the *Iḥrām*, either perform *Ḥajj-al-Qirān* (if you have a *Hady*) or perform *Ḥajj* alone without the *'Umra* and that is the opinion of Umar رَضِيَ اللهُ عَنْهُ only.

of the Prophet ﷺ that no one should assume *Iḥrām* for *Ḥajj* except in the months of *Ḥajj*." And 'Uthmān disliked to assume *Iḥrām* from Khurāsān or Kirmān.

1560. Narrated Al-Qāsim bin Muḥammad: 'Āishah رَضِيَ اللهُ عَنْهُما said, "We set out with Allāh's Messenger ﷺ in the months of *Ḥajj*, and (in) the nights of *Ḥajj*, and at the time and places of *Ḥajj* and in a state of *Ḥajj*. We dismounted at Sarif (a village ten miles from Makkah). The Prophet ﷺ then addressed his Companions and said, 'Anyone who has not got the *Hady* and likes to do *'Umra* instead of *Ḥajj* may do so (i.e. *Ḥajj-at-Tamattu'*) and anyone who has got the *Hady* should not finish the *Iḥrām* after performing *'Umra*) (i.e. *Ḥajj-al-Qirān*).

'Aishah added, "The Companions of the Prophet ﷺ obeyed the above (order) and some of them (i.e., who did not have *Hady*) finished their *Iḥrām* after *'Umra*." Allāh's Messenger ﷺ and some of his Companions were resourceful and had the *Hady* with them, they could not perform *'Umra* (alone) (but had to perform both *Ḥajj* and *'Umra* with one *Iḥrām*).

'Aishah added, "Allāh's Messenger ﷺ came to me and saw me weeping and said, 'What makes you weep, O *Hantāh*?' I replied, 'I have heard your conversation with your Companions and I cannot perform the *'Umra*.' He asked, 'What is wrong with you?' I replied, 'I do not offer the *Ṣalāt* (prayer) (i.e., I have got my menses).' He said, 'It will not harm you, for you are one of the daughters of Ādam, and Allāh has written for you (this state) as He has written it for them. Keep on with your intentions for *Ḥajj* and Allāh may reward you for that.'" 'Āishah further added, "Then we proceeded for *Ḥajj* till we reached Minā and I became clean from my menses. Then, I went out

لا يُحْرِمَ بالحَجِّ إلَّا في أشْهُرِ الحَجِّ. وكَرِهَ عُثْمانُ رَضِيَ اللهُ عَنْهُ أنْ يُحْرِمَ مِنْ خُرَاسانَ أوْ كَرْمانَ.

١٥٦٠ - حدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنِي أبو بَكْرٍ الحَنَفِيُّ: حدَّثَنا أفْلَحُ بنُ حُمَيْدٍ قَالَ: سَمِعْتُ القاسِمَ بنَ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في أشْهُرِ الحَجِّ، وَلَيالي الحَجِّ وحُرُمِ الحَجِّ، فَنَزَلْنا بِسَرِفَ. قالَتْ: فخَرَجَ إلى أصحَابِهِ فَقالَ: مَنْ لَمْ يَكُنْ مِنْكُمْ مَعَهُ هَدْيٌ فأحَبَّ أنْ يَجْعَلَها عُمْرَةً فلْيَفْعَلْ، وَمَنْ كانَ مَعَهُ الهَدْيُ فَلا. قالَتْ: فالآخِذُ بِها والتَّارِكُ لَهَا مِنْ أصْحَابِهِ. قالَتْ: فأمَّا رَسُولُ اللهِ ﷺ ورِجالٌ مِنْ أصحَابِهِ فَكانُوا أهْلَ قُوَّةٍ وكانَ مَعَهُمُ الهَدْيُ فَلَمْ يَقْدِرُوا عَلى العُمْرَةِ. قالَتْ: فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وأنا أبْكي فَقالَ: «ما يُبْكِيكِ يا هَنْتَاهُ؟» قُلْتُ: سَمِعْتُ قَوْلَكَ لأصحَابِكَ فَمُنِعْتُ العُمْرَةَ. قالَ: «وَما شأْنُكِ؟» قُلْتُ: لا أُصَلِّي، قال: «فَلا يَضُرُّكِ إنَّمَا أنْتِ امْرأةٌ مِنْ بَناتِ آدَمَ كَتَبَ اللهُ عَلَيْكِ ما كَتَبَ عَلَيْهِنَّ، فكُوني في حَجَّتِكِ فَعَسَى اللهُ أنْ يَرْزُقَكِيها». قالَتْ: فَخَرَجْنا في حَجَّتِهِ حتَّى قَدِمْنا مِنًى فطَهَرْتُ ثُمَّ خَرَجْتُ مِنْ مِنًى فأفَضْتُ بالبَيْتِ.

from Minā and performed *Ṭawāf* round the Ka'bah." 'Āishah added, "I went along with the Prophet ﷺ in his final departure (from *Ḥajj*) till he dismounted at Al-Muḥaṣṣab (a valley outside Makkah) and we, too, dismounted with him." He called 'Abdur-Raḥmān bin Abī Bakr and said to him, 'Take your sister outside the sanctuary of Makkah and let her assume *Iḥrām* for *'Umra,* and when you had finished *'Umra,* return to this place and I will wait for you both till you both return to me.'" 'Āishah added, "So we went out of the sanctuary of Makkah and after finishing from the *'Umra* and the *Ṭawāf*, we returned to the Prophet ﷺ at dawn. He said, 'Have you performed the *'Umra*?' We replied in the affirmative. So, he announced the departure amongst his Companions and the people set out for the journey, and the Prophet ﷺ too left for Al-Madīna."

قالَتْ: ثُمَّ خَرَجْتُ مَعَهُ في النَّفْرِ الآخِرِ حتَّى نَزَلَ المُحَصَّبَ ونَزَلْنا مَعَهُ فَدَعا عَبْدَ الرَّحْمٰنِ ابنَ أبي بَكْرٍ فَقالَ: «اخْرُجْ بأُخْتِكَ مِنَ الحَرَمِ فَلْتُهِلَّ بِعُمْرَةٍ ثُمَّ افْرُغا ثُمَّ ائْتِيا هٰهُنا فإنِّي أنْظُرُكما حتَّى تأْتياني». قالَتْ: فخَرَجْنا حتَّى إذَا فَرَغْتُ وفَرَغْتُ مِنَ الطَّوافِ ثُمَّ جئْتُهُ بِسَحَرَ فَقالَ: «هَلْ فَرَغْتُمْ؟» قُلْتُ: نَعَمْ، فآذَنَ بالرَّحِيلِ في أصْحَابِهِ. فارْتَحَلَ النَّاسُ فَمَرَّ مُتَوَجِّهاً إلى المَدِينَةِ.

ضَيْر مِنْ ضَارَ يَضِيرُ ضَيْراً. وَيُقالُ: ضَارَ يَضُورُ ضَوْراً. وَضَرَّ يَضُرُّ ضَرًّا. [راجع: ٢٩٤]

(34) CHAPTER. What is said regarding *Ḥajj-at-Tamattu'*, *Ḥajj-al-Qirān,* and *Ḥajj-al-Ifrād.*[1]

And whoever has not brought the *Hady* with him, he should finish the *Iḥrām* of *Ḥajj,* and make it as *'Umra,* (and then assume another *Iḥrām* for *Ḥajj* from Makkah, etc.).

(٣٤) **بابُ التَّمَتُّعِ، والقِرَانِ، والإفْرَادِ بالحَجِّ، وَفَسْخِ الحَجِّ لِمَنْ لَمْ يكُنْ مَعَهُ هَدْيٌ**

1561. Narrated Al-Aswad: 'Āishah رَضِيَ اللهُ عَنْهَا said, "We went out with the Prophet ﷺ (from Al-Madīna) with the intention of performing *Ḥajj* only, and when we reached Makkah we performed *Ṭawāf* round the

١٥٦١ - حدَّثَنَا عُثْمانُ: حدَّثَنا جَرِيرٌ، عنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنِ الأسوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالت: خَرَجْنا مَعَ النَّبِيِّ ﷺ وَلا

(1) (Ch.34) There are three various ways of performing *Ḥajj* - as follows:
a) *Ḥajj-at-Tamattu'*: It means that you have no *Hady* with you and you assume *Iḥrām* only for *'Umra* first and after *'Umra* you finish your *Iḥrām* and assume another *Iḥrām* for performing *Ḥajj,* from Makkah, but you have to slaughter a *Hady* (an animal for sacrifice).
b) *Ḥajj-al-Qirān*: It means that one should have a *Hady* with him and should perform *'Umra* and then *Ḥajj* with the same state of *Iḥrām.*
c) *Ḥajj-al-Ifrād*: It means that one assumes *Iḥrām* with the intention of performing *Ḥajj* only and does not perform *'Umra*, and this is specially for the inhabitants of Makkah.

Ka'bah[1] and then the Prophet ﷺ ordered those who had not driven the *Hady* along with them to finish their *Iḥrām*. So, the people who had not driven the *Hady* along with them finished their *Iḥrām*. The Prophet's wives, too, had not driven the *Hady* with them, so, they too, finished their *Iḥrām*". 'Āishah رَضِيَ اللهُ عَنْهَا added, "I got my menses and could not perform *Ṭawāf* round the Ka'bah." So when it was the night of Ḥaṣba (i.e., when we stopped at Al-Muḥaṣṣab), I said, 'O Allāh's Messenger! Everyone is returning after performing *Ḥajj* and *'Umra* but I am returning after performing *Ḥajj* only.' He said, 'Didn't you perform *Ṭawāf* round the Ka'bah the night we reached Makkah?' I replied in the negative. He said, 'Go with your brother to Tan'īm and assume the *Iḥrām* for *'Umra,* (and after performing it) come back (to such and such a place). On that Ṣafiyya said, 'I feel that I will detain you all.' The Prophet ﷺ said, 'O *'Aqrā Ḥalqā*![2] Didn't you perform *Ṭawāf* of the Ka'bah on the day of sacrifice? (i.e. *Ṭawāf-al-Ifāda*) Ṣafiyya replied in the affirmative. He said, (to Ṣafiyya). 'There is no harm for you to proceed on with us.'" 'Āishah رَضِيَ اللهُ عَنْهَا added, "(After returning from *'Umra*), the Prophet ﷺ met me while he was ascending (from Makkah) and I was descending to it, or I was ascending and he was descending."

نُرَى إِلَّا أَنَّهُ الحَجُّ. فَلَمَّا قَدِمْنا تَطَوَّفْنا بالبَيْتِ، فأمَرَ النَّبِيُّ ﷺ مَنْ لَمْ يكُنْ ساقَ الهَدْيَ أنْ يَحِلَّ فحَلَّ مَنْ لَمْ يكُنْ ساقَ الهَدْيَ، وَنِساؤُهُ لَمْ يَسُقْنَ فأحْلَلْنَ. قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: فحِضْتُ فَلَمْ أَطُفْ بالبَيْتِ، فَلَمَّا كانَتْ لَيْلَةُ الْحَصْبَةِ، قالَتْ: يا رَسُولَ اللهِ، يَرْجِعُ النَّاسُ بِعُمْرَةٍ وحَجَّةٍ وأرْجِعُ أنا بِحَجَّةٍ. قالَ: «وما طُفْتِ لَيالِيَ قَدِمْنَا مَكَّةَ؟» قلت: لا. قالَ: «فاذهَبِي مَعَ أخِيكِ إلى التَّنْعِيمِ فأهِلِّي بِعُمْرَةٍ. ثُمَّ مَوْعِدُكِ كَذَا وكَذَا». قالَتْ صَفِيَّةُ: ما أُرَانِي إلَّا حابِسَتَهُمْ. قالَ: «عَقْرَا، حَلْقَا، أَوَ ما طُفْتِ يَوْمَ النَّحْرِ؟» قالَتْ: قُلْتُ: بَلى. قالَ: «لا بأسَ انْفِرِي». قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: فَلَقِيَنِي النَّبِيُّ ﷺ وَهُوَ مُصْعِدٌ مِنْ مَكَّةَ وأنا مُنْهَبِطَةٌ عَلَيْها، أو أنا مُصْعِدَةٌ وَهُوَ مُنْهَبِطٌ مِنْها. [راجع: ٢٩٤]

1562. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: We set out with Allāh's Messenger ﷺ (to Makkah) in the year of the Prophet's last *Ḥajj*. Some of us had assumed *Iḥrām* for *'Umra* only, some for both *Ḥajj* and *'Umra,* and others for *Ḥajj* only. Allāh's Messenger

١٥٦٢ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ أبي الأسْوَدِ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ نَوْفَلٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ

(1) (H.1561) 'Āishah did not perform that *Ṭawāf*. Here she means by "we" her companions.

(2) (H.1561) *'Aqrā Ḥalqā* is just an exclamatory expression, the literal meaning of which is not meant here. It expresses disapproval.

عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ عامَ حَجَّةِ الوَدَاعِ. فَمِنَّا مَنْ أهَلَّ بعُمْرَةٍ، وَمِنَّا مَنْ أهَلَّ بِحَجٍّ وعُمْرَةٍ وَمِنَّا مَنْ أهَلَّ بالحَجِّ، وأهَلَّ رَسُولُ اللهِ ﷺ بالحَجِّ. فأمَّا مَنْ أهَلَّ بالحَجِّ، أوْ جَمَعَ الحَجَّ والعُمْرَةَ لَمْ يَحِلُّوا حتَّى كانَ يَوْمُ النَّحْرِ. [راجع: ٢٩٤]

assumed *Iḥrām* for *Ḥajj*. So, whoever had assumed *Iḥrām* for *Ḥajj* or for both *Ḥajj* and *'Umra* did not finish the *Iḥrām* till the day of sacrifice. (See *Aḥadīṯ* Nos. 1560, 1565, and 1568).

١٥٦٣ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ عَلِيِّ بنِ حُسَينٍ، عَنْ مَرْوَانَ بنِ الحَكَمِ قالَ: شَهِدْتُ عُثْمانَ وَعَلِيًّا رَضِيَ اللهُ عَنْهُما، وَعُثْمانُ يَنْهَى عَنِ المُتْعَةِ وأنْ يُجْمَعَ بَيْنَهُما. فَلَمَّا رأى عَلِيٌّ أهَلَّ بِهِما: لَبَّيْكَ بعُمْرَةٍ وَحَجَّةٍ، قالَ: ما كُنْتُ لأَدَعَ سُنَّةَ النَّبِيِّ ﷺ لِقَوْلِ أحَدٍ. [١٥٦٩]

1563. Narrated Marwān bin Al-Ḥakam: I saw 'Uthmān and 'Alī رَضِيَ اللهُ عَنْهُما. 'Uthman used to forbid people to perform *Ḥajj-at-Tamttu'* and *Ḥajj-al-Qirān* (*Ḥajj* and *'Umra* together), and when 'Alī saw (this act of 'Uthmān), he assumed *Iḥrām* for *Ḥajj* and *'Umra* together saying, "*Labbaik* for *'Umra* and *Ḥajj* together," and said, "I will not leave *Aṣ-Ṣunna* of the Prophet ﷺ on the saying of somebody."

١٥٦٤ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طاوُسٍ: عَنْ أبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانُوا يَرَوْنَ أنَّ العُمْرَةَ في أشْهُرِ الحَجِّ مِنْ أفْجَرِ الفُجُورِ في الأرْضِ. ويَجْعَلُونَ المُحرَّمَ صَفَرَ، وَيَقُولُونَ: إذَا بَرأَ الدَّبَرِ، وعَفا الأثَرِ، وَانْسَلَخَ صَفَرِ، حَلَّتِ العُمْرَةُ لِمَنِ اعْتَمَرَ. قَدِمَ النَّبِيُّ ﷺ وأصْحابُهُ صَبِيحَةَ رَابِعَةٍ مُهِلِّينَ

1564. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The people (of the Pre-Islāmic Period of Ignorance) used to think that to perform *'Umra* during the months of *Ḥajj* was one of the major sins on earth. And they also used to consider the month of Ṣafar as a forbidden (i.e. sacred) month and they used to say, "When the wounds of the camel's back heal up (after they return from *Ḥajj*) and the signs of those wounds vanish and the month of Ṣafar passes away then (at that time) *'Umra* is permissible for the one who wishes to perform it." In the morning of the 4th of Ḏhul-Ḥijjah, the Prophet ﷺ and his Companions reached Makkah, assuming

Iḥrām for *Ḥajj*, and he ordered his Companions to make their intentions of the *Iḥrām* for *'Umra* only (instead of *Ḥajj*), so they considered his order as something great and were puzzled, and said, "O Allāh's Messenger! What kind (of finishing) of *Iḥrām* is allowed?" The Prophet ﷺ replied, "Finish the *Iḥrām* completely like a non-*Muḥrim* (you are allowed everything)."

بالحَجِّ فأمَرَهُمْ أنْ يَجْعَلُوها عُمْرَةً فَتَعاظَمَ ذٰلكَ عِنْدَهُمْ فَقالُوا: يا رَسُولَ اللهِ، أيُّ الْحِلِّ؟ قالَ: «حِلٌّ كُلُّهُ». [راجع: ١٠٨٥]

1565. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: I came to the Prophet ﷺ (from Yemen and was assuming *Iḥrām* for *Ḥajj*) and he ordered me to finish the *Iḥrām* (after performing the *'Umra*).

١٥٦٥ - حدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا غُنْدرٌ: حدَّثَنا شُعْبَةُ، عَنْ قَيْسِ بنِ مُسْلِمٍ، عَنْ طارِقِ بنِ شِهابٍ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: قَدِمْتُ عَلى النَّبِيِّ ﷺ فأمَرَنِيْ بالحِلِّ. [راجع: ١٥٥٩]

1566. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Ḥafṣa رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ said, "O Allāh's Messenger! Why have the people finished their *Iḥrām* after performing *'Umra*, but you have not finished your *Iḥrām* after performing *'Umra*?" He replied, "I have matted my head-hair and garlanded my *Hady*. So I will not finish my *Iḥrām* till I have slaughtered (my *Hady*)".

١٥٦٦ - حدَّثَنَا إسْماعِيلُ قالَ: حدَّثَنِي مالكٌ وَحدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ، عَنْ حَفْصَةَ ح. زَوْجِ النَّبِيِّ ﷺ أنَّها قالَتْ: يا رَسُولَ اللهِ، ما شأْنُ النَّاسِ حَلُّوا بعُمْرَةٍ ولَمْ تَحْلِلْ أنْتَ منْ عُمْرَتِكَ؟ قالَ: «إنِّي لَبَّدْتُ رأسِي، وَقَلَّدْتُ هَدْيِي، فَلا أَحِلُّ حتَّى أنْحَرَ». [انظر: ١٦٩٧، ١٧٢٥، ٤٣٩٨، ٥٩١٦]

1567. Narrated Shu'ba رَضِيَ اللهُ عَنْهُ: Abū Jamra Naṣr bin 'Imrān Aḍ-Ḍuba'ī said, "I intented to perform *Ḥajj-at-Tamattu'* and the people advised me not to do so. I asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding it and he ordered me to perform *Ḥajj-at-Tammatu'*. Later I saw in a dream someone saying to me, *'Ḥajj-Mabrūr'* (*Ḥajj* performed in accordance with the Prophet's *Ṣunna* without committing

١٥٦٧ - حدَّثَنَا آدَمُ: حدَّثَنا شُعْبَةُ: أخْبرَنا أبُو جَمْرَةَ نَصْرُ بنُ عِمْرَانَ الضُّبَعِيُّ قالَ: تَمَتَّعْتُ فَنَهانِي ناسٌ فسألْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما فأمَرَني، فرأيْتُ في المَنامِ كأنَّ رَجُلاً يَقُولُ لي: حَجٌّ مَبرُورٌ، وَعُمْرَةٌ

sins, and accepted by Allāh) and an accepted *'Umra*.' So I told that dream to Ibn 'Abbās. He said, 'This is *Aṣ-Ṣunna* of Abul-Qāsim ﷺ.' Then he said to me, 'Stay with me and I shall give you a portion of my property.'" I (Shu'ba) asked, "Why (did he invite you)?" He (Abū Jamra) said, "Because of the dream which I had seen."

1568. Narrated Abū Shihāb: I left for Makkah for *Ḥajj-at-Tamattu'* assuming *Iḥrām* for *'Umra*. I reached Makkah three days before the day of *Tarwīya* (8th Dhul-Ḥijjah). Some people of Makkah said to me, "Your *Ḥajj* will be like the *Ḥajj* performed by the people of Makkah (i.e., you will lose the superiority of assuming *Iḥrām* from the *Mīqāt*). So I went to 'Aṭā' asking him his view about it. He said, "Jābir bin 'Abdullāh رضي الله عنهما narrated to me, 'I performed *Ḥajj* with Allāh's Messenger ﷺ on the day when he drove camels with him. The people had assumed *Iḥrām* for *Ḥajj-al-Ifrād*. The Prophet ﷺ ordered them to finish their *Iḥrām* after *Ṭawāf* round the Ka'bah, and [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa and to cut short their hair and then to stay there (in Makkah) as non-*Muḥrim* till the day of *Tarwiya* (i.e. 8th of Dhul-Ḥijjah) when they should assume *Iḥrām* for *Ḥajj* and they were ordered to make the *Iḥrām* with which they had come, for *'Umra* only. They asked, 'How can we make it *'Umra* (*Tamattu'*) as we have intended to perform *Ḥajj*?' The Prophet ﷺ said, 'Do what I have ordered you. Had I not brought the *Hady* with me, I would have done the same, but I cannot finish my *Iḥrām* till the *Hādy* reaches its destination (i.e., is slaughtered'.) So, they did (what he ordered them to do)."

مُتَقَبَّلَةٌ. فأخْبَرْتُ ابنَ عَبَّاسٍ، فَقالَ: سُنَّةُ أَبِي الْقَاسِمِ ﷺ، ثُمَّ قَالَ لي: أَقِمْ عِنْدي وَأَجْعَلُ لَكَ سَهْماً مِنْ مالي. قالَ شُعْبَةُ: فَقُلْتُ: وَلِمَ؟ فَقالَ: للرُّؤْيا الَّتي رأيْتُ. [انظر: ١٦٨٨]

١٥٦٨ - **حدَّثَنا** أبُو نُعَيم: حدَّثَنا أبُو شِهابٍ قالَ: قَدِمْتُ مُتَمَتِّعاً مَكَّةَ بِعُمْرَةٍ فَدَخَلْنا قَبْلَ التَّرْوِيَةِ بِثَلاثَةِ أيَّامٍ فَقالَ لي أُناسٌ مِنْ أهْلِ مَكَّةَ: يَصِيرُ الآنَ حَجُّكَ مَكِّيًّا. فَدَخَلْتُ عَلى عَطاءٍ أسْتَفْتِيهِ فَقالَ: حدَّثَني جابِرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّهُ حَجَّ مَعَ رَسُولِ اللهِ ﷺ يَوْمَ ساقَ البُدْنَ مَعَهُ وَقَدْ أهَلُّوا بالحَجِّ مُفْرَداً. فقَالَ لَهُمْ: «أحِلُّوا مِنْ إحْرَامِكُمْ بطَوَافِ البَيْتِ، وَبَينَ الصَّفا والمَرْوَةِ، وَقَصِّرُوا ثُمَّ أقِيمُوا حَلالاً حَتَّى إذَا كانَ يَوْمُ التَّرْوِيَةِ فأهِلُّوا بالحَجِّ وَاجْعَلُوا الَّتي قَدِمْتُمْ بِها مُتْعَةً». فَقالُوا: كَيْفَ نَجْعَلُها مُتْعَةً وَقَدْ سَمَّيْنا الحَجَّ؟ فَقالَ: «افْعَلُوا ما أمَرْتُكُمْ فَلَوْلا أنِّي سُقْتُ الهَدْيَ لَفَعَلْتُ مِثْلَ الَّذي أمَرْتُكُمْ. وَلَكِنْ لا يَحِلُّ مِنِّي حَرَامٌ حتَّى يَبْلُغَ الهَدْيُ مَحِلَّهُ فَفَعَلُوا». قال أبُوْ عَبْدِ اللهِ: أبُو شِهَابٍ لَيْسَ لَه حَدِيْثٌ مُسْنَدٌ إلَّا هٰذا. [راجع: ١٥٥٦]

1569. Narrated Sa'īd bin Al-Musaiyab: 'Alī and 'Uthmān رَضِيَ اللهُ عَنْهُما differed regarding *Ḥajj-at-Tamattu'* while they were at 'Usfān (a familiar place near Makkah). 'Alī said, "I see you want to forbid the people to do a thing that the Prophet ﷺ did?" When 'Alī saw that, he assumed *Iḥrām* for both *Ḥajj* and *'Umra*.

١٥٦٩ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيْدٍ: حدَّثَنا حَجَّاجُ بنُ مُحَمَّدٍ الأعْوَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ سَعِيدِ بنِ المُسَيَّبِ قالَ: اخْتَلَفَ عَلِيٌّ وعُثْمانُ رَضِيَ اللهُ عَنْهُما وهُمَا بِعُسْفانَ في المُتْعةِ، فَقالَ عَلِيٌّ: ما تُرِيدُ إِلَى أنْ تَنهَى عَنْ أمْرٍ فَعَلَهُ النَّبِيُّ ﷺ، فَلَمَّا رَأى ذلكَ عَلِيٌّ أهَلَّ بِهِما جَمِيعاً. [راجع: ١٥٦٣]

(35) CHAPTER. The *Talbīya* for *Ḥajj* and the mention of the intention of performing *Ḥajj* along with *Talbīya*.

(٣٥) **بابُ** مَنْ لَبَّى بالحَجِّ وَسَمَّاهُ

1570. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: We came with Allāh's Messenger ﷺ (to Makkah) and we were saying: *Labbaika Allāhumma labbaik* for *Ḥajj*. Allāh's Messenger ﷺ ordered us to perform *'Umra* with that *Iḥrām* (instead of *Ḥajj*).

١٥٧٠ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا حَمَّادُ ابنُ زَيْدٍ: عَنْ أيُّوبَ قالَ: سَمِعْتُ مُجَاهِداً يَقُولُ: حدَّثَنا جابِرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: قَدِمْنا مَعَ رَسُولِ اللهِ ﷺ ونَحْنُ نَقُولُ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ بِالحَجِّ، فَأمَرَنا رَسُولُ اللهِ ﷺ فَجَعَلْناها عُمْرَةً. [راجع: ١٥٥٩]

(36) CHAPTER. *Ḥajj-at-Tamattu'* during the lifetime of Allāh's Messenger ﷺ

(٣٦) **بابُ** التمَتُّعِ علىٰ عَهْدِ رَسُوْلِ اللهِ ﷺ

1571. Narrated 'Imrān رَضِيَ اللهُ عَنْهُ: We performed *Ḥajj-at-Tamattu'* in the lifetime of Allāh's Messenger ﷺ and then the Qur'ān was revealed (regarding *Ḥajj-at-Tamattu'*) and somebody said what he wished (regarding *Ḥajj-at-Tamattu'*) according to his own opinion[1].

١٥٧١ - حدَّثَنَا مُوسَى بنُ إسْمَاعِيلَ: حدَّثَنا هَمَّامٌ: عَنْ قَتادَةَ قالَ: حدَّثَني مُطَرِّفٌ، عَنْ عِمْرَانَ قالَ: تَمَتَّعْنا عَلى عَهْدِ رَسُولِ اللهِ ﷺ وَنَزَلَ القُرْآنُ، قالَ رَجُلٌ بِرَأيِهِ ما شاءَ. [انظر: ٤٥١٨]

(37) CHAPTER. The Statement of Allāh

(٣٧) **بابُ** قَوْلِ اللهِ تَعالى: ﴿ذَلِكَ

(1) (H.1571) The person meant here was 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ (*Fatḥ Al-Bārī*).

تعالى: **"This is for him whose family is not present at the *Al-Masjid-al-Haram* (i.e. non-resident of Makkah)." (V.2:196).**

1572. Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said that he had been asked regarding *Ḥajj-at-Tamattu'* on which he said, "The *Muhājirīn* (emigrants) and the *Anṣār* and the wives of the Prophet ﷺ and we did the same. When we reached Makkah, Allāh's Messenger ﷺ said, "Give up your intention of doing the *Ḥajj* (at this moment) and perform *'Umra*, except the one who has garlanded the *Hady*." So, we performed *Ṭawāf* round the Ka'bah and [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa, slept with our wives and wore ordinary (stitched) clothes. The Prophet ﷺ added, "Whoever has garlanded his *Hady* is not allowed to finish the *Iḥrām* till the *Hady* has reached its destination (has been sacrificed)". Then on the night of *Tarwīya* (8th Dhul-Ḥijjah, in the afternoon) he ordered us to assume *Iḥrām* for *Ḥajj* and when we have performed all the ceremonies of *Ḥajj*, we came and performed *Ṭawāf* round the Ka'bah and (*Sa'y*) between Aṣ-Ṣafā and Al-Marwa, and then our *Ḥajj* was complete, and we had to sacrifice a *Haʤy* according to the Statement of Allāh:

"... He must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Ṣaum* (fasts) three days during the *Ḥajj* and seven days after his return (to his home)..." (V.2:196)

And the sacrifice of a sheep is sufficient. So, the Prophet ﷺ and his Companions joined the two religious deeds, (i.e. *Ḥajj* and *'Umra*) in one year, for Allāh revealed (the permissibility) of such practice in His Book and in the *Ṣunna* (legal ways) of His Prophet ﷺ and rendered it permissible for all the people except those living in Makkah. Allāh says: 'This is for him whose family is not

لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [البقرة: ١٩٦]

١٥٧٢ - وَقالَ أَبُو كامِلٍ فُضَيْلُ بنُ حُسَيْنٍ البَصْرِيُّ: حدَّثَنا أَبُو مَعْشَرٍ البَرَّاءُ، حدَّثَنا عُثمانُ بنُ غِياثٍ، عَنْ عِكْرِمَةَ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّهُ سُئِلَ عَنْ مُتْعةِ الحَجِّ فَقالَ: أَهَلَّ المُهاجِرُونَ وَالأَنْصَارُ وأَزْوَاجُ النَّبِيِّ ﷺ في حَجَّةِ الوَدَاعِ وَأَهْلَلْنا. فَلَمَّا قَدِمْنا مَكَّةَ قالَ رَسُولُ اللهِ ﷺ: «اجْعَلُوا إِهْلالَكُمْ بالحَجِّ عُمْرَةً إِلَّا مَنْ قَلَّدَ الهَدْيَ». طُفْنا بالبَيْتِ وبالصَّفا وَالمَرْوَةِ وَأَتَيْنا النِّساءَ وَلَبِسْنا الثِّيابَ، وَقالَ: «مَنْ قَلَّدَ الهَدْيَ فإِنَّهُ لا يَحِلُّ لَهُ حتَّى يَبْلُغَ الهَدْيُ مَحِلَّهُ». ثُمَّ أَمَرَنا عَشِيَّةَ التَّرْوِيَةِ أَنْ نُهِلَّ بالحَجِّ. فإِذَا فَرَغْنا مِنَ المَناسِكِ جِئْنا فَطُفْنا بالبَيْتِ وَبِالصَّفا وَالمَرْوَةِ، فَقَدْ تَمَّ حَجُّنا وَعَلَيْنا الهَدْيُ. كما قالَ تَعالى: ﴿فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ ۚ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ﴾ [البقرة: ١٩٦] إلى أمصارِكُمْ الشَّاةُ تَجْزِي، فَجَمَعُوا نُسُكَيْنِ في عامٍ بَيْنَ الحَجِّ وَالعُمْرَةِ، فإِنَّ اللهَ تَعالى أَنْزَلَهُ في كِتابِهِ وَسَنَّهُ نَبِيُّهُ ﷺ، وَأَباحَهُ لِلنَّاسِ غَيرَ أَهْلِ مَكَّةَ. قالَ اللهُ: ﴿ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِي ٱلْمَسْجِدِ ٱلْحَرَامِ﴾

present at the *Al-Masjid-al-Ḥarām*, (i.e. non-resident of Makkah)." The months of *Ḥajj* which Allāh mentioned in His Book are: Shawwāl, Dhul-Qa'da and Dhul-Ḥijjah. Whoever performed *Ḥajj-at-Tamattu'* in those months, then slaughtering or fasting is compulsory for him.

The words: 1. *Ar-Rafatha* means sexual intercourse, 2. *Al-Fasūq* means all kinds of sin, and 3. *Al-Jidāl* means to dispute.

[البقرة: ١٩٦]. وَأَشْهُرُ الحَجِّ الَّتي ذَكَرَ اللهُ تَعالى: شَوَّالٌ، وذُو القَعْدَةِ، وَذُو الحَجَّةِ. فمَنْ تَمَتَّعَ في هذِهِ الأَشْهُرِ فَعَلَيْهِ دَمٌ أوْ صَوْمٌ.

وَالرَّفَثُ: الجِماعُ. والفُسُوقُ: المَعاصِي. وَالجِدَالُ: المِرَاءُ.

(38) CHAPTER. Taking a bath on entering Makkah.

(٣٨) بابُ الاغْتِسالِ عِنْدَ دُخُولِ مَكَّةَ

1573. Narrated Nāfi': On reaching the sanctuary of Makkah, Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to stop reciting *Talbīya* and then he would pass the night at Dhī-Ṭuwā[1] and then offer the *Fajr* prayers and take a bath. He used to say that the Prophet ﷺ used to do the same.

١٥٧٣ - حدَّثَنِي يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا ابْن عُلَيَّةَ: أخْبرَنا أيُّوبُ، عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إذَا دَخَلَ أدْنى الحَرَمِ أمْسَكَ عَنِ التَّلْبِيَةِ، ثُمَّ يَبِيتُ بِذِي طُوًى ثُمَّ يُصَلِّي بِهِ الصُّبْحَ وَيَغْتَسِلُ، وَيُحَدِّثُ أنَّ نَبِيَّ اللهِ ﷺ كانَ يَفْعَلُ ذلكَ. [راجع: ١٥٥٣]

(39) CHAPTER. To enter Makkah by day or by night.

(٣٩) بابُ دُخُولِ مَكَّةَ نَهاراً أوْ لَيْلاً،

The Prophet ﷺ passed the night at Dhī-Ṭuwā[1] till it was dawn and then entered Makkah in the morning, and Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to do the same.

باتَ النَّبِيُّ ﷺ بِذِي طُوًى حتَّى أصْبَحَ ثُمَّ دَخَلَ مَكَّةَ. وَكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَفْعَلُهُ.

1574. Narrated Nāfi' Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "The Prophet ﷺ passed the night at Dhī-Ṭuwā till it was dawn and then he entered Makkah." Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to do the same.

١٥٧٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما

(1) (H.1573) Dhī-Ṭuwā is the name of one of the valleys (district) of Makkah where there is a well-known well in it (district). In the lifetime of the Messenger ﷺ, Makkah was a small city and this district was outside its precincts. Now-a-days Makkah is a larger city and the district is within its boundary.

قالَ: باتَ النَّبِيُّ ﷺ بِذِي طُوًى حتَّى أصْبَحَ ثُمَّ دَخَلَ مَكَّةَ. وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَفْعَلُهُ. [راجع: ١٥٥٣]

(٤٠) بابٌ: مِنْ أيْنَ يَدْخُلُ مَكَّةَ؟

(40) CHAPTER. From where to enter Makkah.

١٥٧٥ - حدَّثَنَا إبْرَاهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنِي مَعْنٌ قالَ: حدَّثَنِي مالكٌ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ يَدْخُلُ مَكَّةَ مِنَ الثَّنِيَّةِ العُلْيا، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلى. [انظر: ١٥٧٦]

1575. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to enter Makkah from the *Ṯhāniya-til-'Uliya* and used to leave Makkah from the *Ṯhāniya-tis-Sufla*[1]

(٤١) بابٌ: مِنْ أيْنَ يَخْرُجُ مِنْ مَكَّةَ؟

(41) CHAPTER. From where to leave Makkah.

١٥٧٦ - حدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ دَخَلَ مَكَّةَ مِنْ كَدَاءٍ مِنَ الثَّنِيَّةِ العُلْيا الَّتي بالبَطْحاءِ، وَخَرَجَ مِنَ الثَّنِيَّةِ السُّفْلى. [راجع: ١٥٧٥]

قالَ أبُو عَبْدِ اللهِ: كانَ يُقالُ: هُوَ مُسَدَّدٌ كاسمِهِ، قالَ أبُو عَبْدِ اللهِ: سَمِعْتُ يَحْيَى ابنَ مُعِينٍ يقول: سَمِعْتُ يَحْيَى بنَ سعيدٍ يقولُ: لَوْ أنَّ مُسَدَّداً أتَيْتُهُ في بَيْتِهِ فَحَدَّثْتُهُ لاسْتَحَقَّ ذٰلكَ، وَما أُبالي كُتُبِي كانَتْ عِنْدِي أوْ عِنْدَ مُسَدَّدٍ.

1576. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ entered Makkah from Kadā' from the (high) *Ṯhāniya-til-'Uliya* which is at Al-Baṭḥā' and used to leave Makkah from the *Ṯhāniya-tis-Suflā*.

(1) (H.1575) Any obstacle or highway (between two hills) on a mountain is called *Ṯhaniya*.

1577. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: When the Prophet ﷺ came to Makkah he entered from its higher side and left from its lower side.

١٥٧٧ - حدَّثَنَا الحُمَيْدِيُّ وَمُحَمَّدُ بنُ المُثَنَّى قالَا: حدَّثَنا سُفْيانُ بنُ عُيَيْنَةَ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ لمَّا جاءَ إلى مَكَّةَ دَخَلَ مِنْ أعْلاها وَخَرَجَ مِنْ أسْفَلِها. [انظر: ١٥٧٨، ١٥٧٩، ١٥٨٠، ١٥٨١، ٤٢٩٠، ٤٢٩١]

1578. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: In the year of the conquest of Makkah, the Prophet ﷺ entered Makkah from Kadā' and left Makkah from *Kudan*, from the higher part of Makkah.

١٥٧٨ - حدَّثَنِي مَحْمُودٌ: حدَّثَنا أبُو أُسامَةَ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ دَخَلَ عامَ الفَتحِ مِنْ كَدَاءٍ، وَخَرَجَ مِنْ كُدًا مِنْ أعْلى مَكَّةَ. [راجع: ١٥٧٧]

1579. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: In the year of the conquest of Makkah, the Prophet ﷺ entered Makkah from Kadā' at the higher place of Makkah. (Hishām, a subnarrator said, " 'Urwa used to enter (Makkah) from both Kadā which was nearer to his dwelling place.)"

١٥٧٩ - حدَّثَنَا أحْمَدُ: حدَّثَنا ابنُ وَهْبٍ: أخْبَرَنا عَمْرٌو، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ دَخَلَ عامَ الفَتْحِ مِنْ كَدَاءٍ أعلَى مكَّة، قال هِشَامٌ: وكان عُروةُ يَدْخُلُ على كِلْتَيْهما مِنْ كداءٍ وكُدًا، وَأكْثَرُ ما يَدْخُلُ مِنْ كُدَا وَكانَتْ أقْرَبَهُما إلى مَنزِلِهِ. [راجع: ١٥٧٧]

1580. Narrated Hishām: 'Urwa said, "The Prophet ﷺ entered Makkah in the year of the conquest of Makkah from the side of Kadā which is at the higher part to Makkah." 'Urwa often entered from Kadā' which was nearer of the two to his dwelling place.

١٥٨٠ - حدَّثَنَا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا حاتِمٌ، عَنْ هِشامٍ، عَنْ عُرْوَةَ: دَخَلَ النَّبِيُّ ﷺ عامَ الفَتْحِ مِنْ كَدَاءٍ مِنْ أعلَى مَكَّةَ. وكانَ عُرْوَةُ أكْثَرَ ما يَدْخُلُ مِنْ كَدَاءٍ وكانَ أقْرَبَهُما إلى مَنزِلِهِ. [راجع: ١٥٧٧]

1581. Narrated Hishām's father رَضِيَ اللهُ عَنْهُ: In the year of the conquest of Makkah, the Prophet ﷺ entered Makkah from the side of Kadā'. 'Urwa used to enter through both places, and he often entered through Kadā' which was nearer of the two to his dwelling place.

١٥٨١ - حدَّثَنا مُوسَى: حدَّثَنا وُهَيْبٌ: حدَّثَنا هِشامٌ، عَنْ أبِيهِ: دَخَلَ النَّبِيُّ ﷺ عامَ الفَتْحِ مِنْ كَدَاءٍ، وَكانَ عُرْوَةُ يَدْخُلُ مِنْهُما كِلَيْهِما. وَكان أَكْثَرَ ما يَدْخُلُ مِنْ كَدَاءٍ أقْرَبِهِما إلى مَنزِلِهِ. قالَ أبُو عَبْدِ اللهِ: كَدَاءٌ وكُدًا: مَوْضِعانِ. [راجع: ١٥٧٧]

(42) CHAPTER. The superiority of Makkah and its buildings, and the statement of Allāh تعالى:

"And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind, and a place of safety. And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) [or the stone on which Abraham (عليه السلام) stood while he was building the Ka'bah] as a place of prayer (for some of your prayer, e.g. two *Rak'ā* of *Tawāf* of Ka'bah) and We commanded Abraham and Ismā'il (Ishmael) that they should purify My House (the Ka'bah) for those who are circumambulating it, or staying (*I'tikāf*), or bowing down or prostrating themselves (there, in prayer). And (remember) when Ibrāhīm said: 'My Lord! Make this city (Makkah) a place of security, and provide its people with fruits, such of them as believe in Allāh and the Last Day.' He (Allāh) answered: 'As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of Fire, and worst indeed is that destination.' And (remember) when Ibrāhīm and (his son) Ismāīl were raising the foundations of the House (the Ka'bah) (saying), 'Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower. Our Lord, make us submissive unto You and of our offspring a nation submissive to You, and

(٤٢) بابُ فَضْلِ مَكَّةَ وَبُنْيانِها وَقَوْلِهِ تَعالَى: ﴿وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾﴾ [البقرة: ١٢٦ - ١٢٨].

show us our *Manasik*"[1] (all the ceremonies of pilgrimage – *Ḥajj* and *'Umra* etc.). And accept our repentance. Truly! You are the One Who accepts repentance, the Most Merciful'." (V.2:125-128)

1582. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: When the Ka'bah was built, the Prophet ﷺ and Al-'Abbās went to bring stones (for its construction). Al-'Abbās said to the Prophet ﷺ, "Take off your waist sheet and put it on your neck." (When the Prophet ﷺ took it off) he fell on the ground with his eyes open towards the sky and said, "Give me my waist sheet." And he covered himself with it.

١٥٨٢ - حدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أبُو عاصِمٍ قالَ: أخْبرَني ابنُ جُرَيْجٍ قالَ: أخْبرَني عَمْرُو بنُ دِينارٍ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: لَمَّا بُنِيَتِ الكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسٌ يَنْقُلانِ الحِجارَةَ، فَقالَ العَبَّاسُ للنَّبِيِّ ﷺ: اجْعَلْ إزَارَكَ على رَقَبَتِكَ. فَخَرَّ إلى الأرْضِ فَطَمَحَتْ عَيْناهُ إلى السَّماءِ فَقالَ: «أرِني إزَارِي»، فَشَدَّهُ علَيْهِ. [راجع: ٣٦٤]

1583. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ that Allāh's Messenger ﷺ said to her, "Do you know that when your people (Quraish) rebuilt the Ka'bah, they reduced it from its original foundation laid by Ibrāhīm (Abraham)?" I said, "O Allāh's Messenger! Why don't you rebuild it on its original foundation laid by Ibrāhīm?" He replied, "Were it not for the fact that your people are close to the Pre-Islāmic Period of Ignorance (i.e., they have recently become Muslims), I would have done so." The subnarrator, 'Abdullāh (bin 'Umar رَضِيَ اللهُ عَنْهُما) stated: 'Āishah رَضِيَ اللهُ عَنْهَا must have heard this from Allāh's Messenger ﷺ, for in my opinion Allāh's Messenger ﷺ had not

١٥٨٣ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ ابنِ عَبْدِ اللهِ أنَّ عَبْدَ اللهِ بنَ مُحَمدِ بنِ أبي بَكْرٍ أخْبَرَ عبدَ اللهِ بْنَ عُمَرَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ: أنَّ رَسُولَ اللهِ ﷺ قالَ لَها: «ألَمْ تَرَيْ أنَّ قَوْمَكِ حينَ بَنَوا الكَعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إبْرَاهِيمَ؟ فَقُلْتُ: يا رَسُولَ اللهِ، ألا تَرُدُّها عَلى قَوَاعِدِ إبْرَاهِيمَ؟ قالَ: «لَوْلا حِدثانُ قَوْمِكِ بالكُفْرِ لفَعَلْتُ». فَقالَ عَبْدُ اللهِ

(1) (Chap. 42) *Manāsik* (i.e., *Iḥrām, Ṭawāf* of Ka'bah and *Sā'y* (going) between Aṣ-Ṣafa and Al-Marwa, stay at Arafat, Muzdalifa, and Mina, *Ramy* of *Jamarāt*, slaughtering of *Hady* (animal) etc.

placed his hand over the two corners of the Ka'bah opposite *Al-Ḥijr* only because the Ka'bah was not rebuilt on its original foundations laid by Ibrāhīm عليه السلام .

رَضِيَ اللهُ عَنْهُ: لَئِنْ كانَتْ عائِشَةُ رَضِيَ اللهُ عَنْها سَمِعَتْ هذا مِنَ النَّبِيِّ ﷺ ما أُرَى رَسُولَ اللهِ ﷺ تَرَكَ اسْتِلامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيانِ الحِجْرَ إِلَّا أَنَّ البَيْتَ لَمْ يُتَمَّمْ عَلى قَوَاعِدِ إِبْرَاهِيمَ. [راجع: ١٢٦]

1584. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I asked the Prophet ﷺ whether the round wall (near Ka'bah) was part of the Ka'bah. The Prophet ﷺ replied in the affirmative. I further said, "What is wrong with them, why have they not included it in the building of the Ka'bah?" He said, "Don't you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'bah)?" I asked, "What about its gate? Why is it so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Period of Ignorance (i.e., they have recently embraced Islām) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'bah, and I would have lowered its gate to the level of the ground."

١٥٨٤ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا أَبُو الأَحْوَصِ: حدَّثَنا أَشْعَثُ، عَنِ الأَسْوَدِ ابنِ يَزِيدَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالت: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الجَدْرِ، أمِنَ البَيْتِ هُوَ؟ قالَ: «نَعَمْ». قُلْتُ: فَما لَهُمْ لَمْ يُدْخِلُوهُ في البَيْتِ؟ قالَ: «أَلَمْ تَرَىْ قَوْمَكِ قَصَّرَتْ بِهِمُ النَّفَقَةُ» قُلْتُ: فَما شَأْنُ بابِهِ مُرْتَفِعاً؟ قالَ: «فَعَلَ ذلكَ قَوْمُكِ لِيُدْخِلُوا مَنْ شاؤُا وَيَمْنَعُوا مَنْ شاؤُا، وَلَوْلا أَنَّ قَوْمَكِ حَدِيثٌ عَهْدُهُمْ بِجاهِلِيَّةٍ فأخافُ أَنْ تُنْكِرَ قُلُوبُهُمْ أَنْ أُدْخِلَ الجَدْرَ في البَيْتِ وَأَنْ أُلْصِقَ بَابَهُ بالأَرْضِ». [راجع: ١٢٦]

1585. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said to me, "Were your people not close to the Period of Ignorance, I would have demolished the Ka'bah and would have rebuilt it on its original foundations laid by Ibrāhīm (Abraham) (for Quraish had reduced its building), and I would have built a back door (too)."

١٥٨٥ - **حدَّثَنا** عُبَيْدُ بنُ إِسْمَاعِيلَ: حدَّثَنا أَبُو أسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ لي رَسُولُ اللهِ ﷺ: «لَوْلا حَدَاثَةُ قَوْمِكِ بالكُفْرِ لَنَقَضْتُ البَيْتَ ثُمَّ لَبَنَيْتُهُ عَلى أساسِ إِبْرَاهِيمَ عَلَيْهِ الصَّلاةُ وَالسَّلامُ، فإنَّ قُرَيْشاً اسْتَقْصَرَتْ بِناءَهُ وَجَعَلَتْ لَهُ

خَلْفاً». قالَ أبُو مُعاوِيَةَ: حدَّثَنا هِشامٌ: خَلْفاً يَعْنِي باباً. [راجع: ١٢٦]

١٥٨٦ - حدَّثَنا بَيانُ بنُ عمْرٍو: حدَّثَنا يَزِيدُ: حدَّثَنا جَرِيرُ بنُ حازِمٍ: حدَّثَنا يَزِيدُ ابنُ رُومانَ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ قالَ لَها: «يا عائِشَةُ، لَوْلا أنَّ قَوْمَكِ حَدِيثُ عَهْدٍ بِجاهِلِيَّةٍ لأمَرْتُ بالبَيْتِ فَهُدِمَ فأدْخَلْتُ فِيهِ ما أُخْرِجَ مِنْهُ، وَأَلْزَقْتُهُ بالأرْضِ، وَجَعَلْتُ لَهُ بابَيْنِ، باباً شَرْقِيّاً وَباباً غَرْبِيّاً، فَبَلَغْتُ بِهِ أساسَ إبْراهِيمَ». فَذلِكَ الَّذِي حَمَلَ ابنَ الزُّبَيرِ عَلى هَدْمِهِ. قالَ يَزِيدُ: وَشَهِدْتُ ابنَ الزُّبَيرِ حِينَ هَدَمَهُ وَبَناهُ، وَأدْخَلَ فِيهِ مِنَ الحِجْرِ. وَقَدْ رَأيْتُ أساسَ إبْراهِيمَ حِجارَةً كَأسْنِمَةِ الإبِلِ. قالَ جَرِيرٌ: فَقُلْتُ لَهُ: أيْنَ مَوْضِعُهُ؟ قالَ: أُرِيكَهُ الآنَ، فَدَخَلْتُ مَعَهُ الحِجْرَ فأشارَ إلى مَكانٍ فَقالَ: هاهُنا. قالَ جَرِيرٌ: فَحَزَرْتُ مِنَ الحِجْرِ سِتَّةَ أذْرُعٍ أوْ نَحْوَها. [راجع: ١٢٦]

1586. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْهَا said that the Prophet ﷺ said to her, "O Āishah! Were your people not close to the Period of Ignorance, I would have had the Ka'bah demolished and would have included in it the portion which had been left, and would have made it at a level with the ground and would have made two doors for it; one towards the east and the other towards the west, and then by doing this it would have been built on the foundations laid by (the Prophet) Ibrāhīm (Abraham)." That was what urged Ibn-Aẓ-Ẓubair when he demolished and rebuilt the Ka'bah and included in it a portion of *Al-Ḥijr* (the unroofed portion of Ka'bah which is at present in the form of a compound towards the north-west of the Ka'bah). I saw the original foundations laid by Ibrāhīm which were of stones resembling the humps of camels." So Jarīr asked Yazīd, "Where was the place of those stones?" Yazīd said, "I will just now show it to you." So Jarīr accompanied Yazīd and entered *Al-Ḥijr,* and Yazīd pointed to a place and said, "Here it is." Jarīr said, "It appeared to me about six cubits from *Al-Ḥijr* or so."

(٤٣) بابُ فَضْلِ الحَرَمِ، وَقَوْلِهِ تَعالى: ﴿إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَـٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٩١﴾﴾ [النحل: ٩١]. وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ

(43) CHAPTER. The superiority of the *Ḥaram* (of Makkah).

And the Statement of Allāh تعالى: "[O Prophet! Say to them:] I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allāh in

Islām)." (V.27:91)

And the Statement of Allāh تعالى: "...Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds – a provision from Ourselves, but most of them know not." (V.28:57)

ثَمَرَتُ كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ [القصص: ٥٧].

1587. Narrated Ibn 'Abbās رضي الله عنهما: On the day of the conquest of Makkah, Allāh's Messenger ﷺ said, "Allāh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its *Luqṭa* (fallen things) should not be picked up except by one who would announce it publicly."

١٥٨٧ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا جَرِيرُ بنُ عَبْدِ الحَمِيدِ، عَنْ مَنْصُورٍ: عَنْ مُجَاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «إنَّ هذَا البَلَدَ حَرَّمَهُ اللهُ، لا يُعْضَدُ شَوْكُهُ، وَلا يُنَفَّرُ صَيْدُهُ وَلا يَلْتَقِطُ لُقَطَتَهُ إلَّا مَنْ عَرَّفَها».

[راجع: ١٣٤٩]

(44) CHAPTER. What is said regarding the inheritance, sale and purchase of the houses of Makkah. All the people have an equal right for *Al-Masjid-al-Harām* especially by virtue of the Statement of Allāh تعالى: "Verily! Those who disbelieved and hinder (men) from the Path of Allāh, and from *Al-Masjid-al-Ḥarām* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage *Ḥajj* and *'Umra*)]. And whoever inclines to evil action in it, and do wrong (i.e. practise polytheism and leave Islāmic Monotheism), him We shall cause to taste from a painful torment." (V.22:25).

(٤٤) بابُ تَوْرِيثِ دُورِ مَكَّةَ وبَيْعِها وَشِرَائِها، وأنَّ النَّاسَ في الْمَسْجِدِ الحَرَامِ سَوَاءٌ خاصَّةً، لِقَوْلِهِ تَعالَى: ﴿إن الذين كفروا ويصدون عن سبيل الله والمسجد الحرام الذي جعلناه للناس سواء العاكف فيه والباد ومن يرد فيه بإلحاد بظلم نذقه من عذاب أليم﴾ [الحج: ٢٥] البادِي: الطَّارِئ. مَعْكُوفاً: مَحْبُوساً،

1588. Narrated 'Usāma bin Zaid رضي الله عنهما: I asked, "O Allāh's Messenger! Where will you stay in Makkah? Will you stay in your house in Makkah?" He replied, "Has 'Aqīl left any property or house?" 'Aqīl along with

١٥٨٨ - حدَّثَنَا أَصْبَغُ قالَ: أخْبَرَني ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ عَلِيِّ بنِ الحُسَينِ،

Ṭālib had inherited the property of Abū Ṭālib. Ja'far and 'Alī did not inherit anything as they were Muslims while Aqil and Talib were disbelievers. 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ used to say, "A believer cannot inherit (anything from a) disbeliever.." Ibn Shihāb, (a sub-narrator) said, "They ('Umar and others) derived the above verdict from Allāh Statement:

'Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allāh, as well as those who gave (them) asylum and help – these are (all) allies to one another...' (V.8:72)

عَنْ عَمْرِو بنِ عُثمانَ، عَنْ أُسَامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ أَنَّه قالَ: يا رَسُولَ اللهِ، أَيْنَ تَنزِلُ في دارِكَ بِمَكَّةَ؟ فَقالَ: «وَهَلْ تَرَكَ عَقِيلٌ مِنْ رِبَاعٍ أَو دُورٍ؟» وكانَ عَقِيلٌ وَرِثَ أبا طَالِبٍ هُوَ وطالِبٌ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلا عَلِيٌّ رَضِيَ اللهُ عَنْهُما شَيْئاً لأَنَّهُما كانا مُسْلِمَيْنِ، وكانَ عَقِيلٌ وَطالِبٌ كافِرَيْنِ. فَكانَ عُمَرُ بنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: لا يَرِثُ المُؤمِنُ الكافِرَ. قالَ ابنُ شِهابٍ: وكانُوا يَتَأَوَّلُونَ قَوْلَ اللهِ تَعالى: ﴿إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ﴾ الآيَةَ [الأنفال: ٧٢]. [انظر: ٣٠٥٨، ٤٢٨٢، ٦٧٦٤]

(45) CHAPTER. The residence of the Prophet ﷺ in Makkah.

(٤٥) بابُ نُزُولِ النَّبِيِّ ﷺ مَكَّةَ

1589. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ intended to enter Makkah he said, "Our destination tomorrow, if Allāh will, shall be Khaif Banī Kināna where (the *Mushrikūn*) had taken the oath of *Kufr*." (Against the Prophet ﷺ i.e., to be loyal to heathenism by boycotting Banī Hāshim, the Prophet's folk). (See *Ḥadīth* No. 3882 Vol. 5).

١٥٨٩ - حدَّثَنا أبُو اليمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني أبُو سَلَمَةَ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ حِينَ أرَادَ قُدُومَ مَكَّةَ: «مَنزِلُنا غَداً إنْ شاءَ اللهُ تَعَالَى بِخَيْفِ بَنِي كِنانَةَ حَيْثُ تَقاسَمُوا عَلى الكُفْرِ». [انظر: ١٥٩٠، ٣٨٨٢، ٤٢٨٤، ٤٢٨٥، ٧٤٧٩]

1590. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: On the day of *Naḥr* at Mina, the Prophet ﷺ

١٥٩٠ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا

said, "Tomorrow we shall stay at Khaif Banī Kināna where the *Mushrikūn* had taken the oath of *Kufr* (i.e. to be loyal to heathenism)." He meant (by that place) Al-Muḥaṣṣab where the Quraish tribe and Banī Kināna concluded a contract against Banī Hāshim and Banī 'Abdul-Muṭṭalib or Banī Al-Muṭṭalib that they would not intermarry with them or deal with them in business until they handed over the Prophet ﷺ to them.

الوَلِيدُ: حدَّثَنا الأوْزَاعِيُّ قالَ: حدَّثَنِي الزُّهْرِيُّ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ مِنَ الغَدِ يَوْمَ النَّحْرِ وَهُوَ بِمِنًى: «نَحْنُ نازِلُونَ غَداً بِخَيْفِ بَنِي كِنانَةَ حَيْثُ تَقاسَمُوا عَلى الكُفْرِ»، يَعْنِي بِذٰلِكَ المُحَصَّبَ. وذٰلِكَ أنَّ قُرَيْشاً وَكِنَانَةَ تَحالَفَتْ عَلى بَنِي هاشِمٍ وَبَنِي عَبْدِ المُطَّلِبِ أوْ بَنِي المُطَّلِبِ أنْ لا يُناكِحُوهُمْ وَلا يُبايِعُوهُمْ حتَّى يُسْلِمُوا إلَيْهِمُ النَّبِيَّ ﷺ. وقالَ سَلامَةُ عَنْ عُقَيْلٍ، وَيَحْيَى بنُ الضَّحَّاكِ عَنِ الأوْزَاعِيِّ، أخْبرَني ابنُ شِهابٍ، وَقالَا: بَنِي هاشِمٍ وبَنِي المُطَّلِبِ. قالَ أبُو عَبْدِ اللهِ: بَنِي المُطَّلِبِ أشْبَهُ.

[راجع: ١٥٨٩]

(46) CHAPTER. The Statement of Allāh:

"And (remember) when Ibrāhīm (Abraham) said: 'O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me – still You are indeed Oft Forgiving, Most Merciful. O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*). So fill some hearts among men with love towards them..." ' (V.14:35-37)

(٤٦) بابٌ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾﴾ الآيَةَ [إبراهيم: ٣٥ - ٣٧].

(47) CHAPTER. The Statement of Allāh تعالى:

"Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits [e.g., *Ḥajj* and *'Umra* (pilgrimage)] for mankind, and also the Sacred Month, and the animals of offerings, and the garlanded (people or animals, marked with garlands on their necks made from the outer parts of the stems of Makkah trees for their security) that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and every thing." (V.5:97)

(٤٧) **بابُ** قَوْلِ اللهِ تَعالَى: ﴿۞ جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ قِيَـٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ وَٱلْقَلَـٰٓئِدَ ۚ ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٩٧﴾﴾ [المائدة: ٩٧].

1591. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "*Dhus-Suwaiqatain* (literally: One with two thin legs) from Ethiopia will demolish the Ka'bah."

١٥٩١ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا زِيادُ بنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يُخَرِّبُ الكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الحَبَشَةِ». [انظر: ١٥٩٦]

1592. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The people used to observe *Ṣaum* (fast) on *'Āshūra'* (the tenth day of the month of Muḥarram) before the fasting of Ramaḍān was made obligatory. And on that day, the Ka'bah used to be covered with a cover. When Allāh made the fasting of the month of Ramaḍān compulsory, Allāh's Messenger ﷺ said, "Whoever wishes to observe *Ṣaum* (fast) (on the day of *'Āshūrā'*) may do so; and whoever wishes to leave it can do so."

١٥٩٢ - **حدَّثَنا** يَحْيَى بنُ بُكَيرٍ، حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها ح. وَحَدَّثَنِي مُحَمَّدُ بنُ مُقاتِلٍ، قالَ: أخْبَرَني عَبْدُ اللهِ هُوَ ابنُ المُبارَكِ قالَ: أخْبَرَنا مُحَمَّدُ بنُ أبي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانُوا يَصُومُونَ عاشُورَاءَ قَبْلَ أنْ يُفْرَضَ رَمَضانُ وكانَ يَوْماً تُسْتَرُ فيهِ الكَعْبَةُ. فَلَمَّا فَرَضَ اللهُ رَمَضانَ قالَ

رَسُولُ اللهِ ﷺ: «مَنْ شاءَ أنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ شاءَ أنْ يَتْرُكَهُ فَلْيَتْرُكْهُ». [انظر: ١٨٩٣، ٢٠٠١، ٢٠٠٢، ٣٨٣١، ٤٥٠٢، ٤٥٠٤]

1593. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people will continue performing the *Ḥajj* and *'Umra* to the Ka'bah even after the coming out of Ya'jūj and Ma'jūj (Gog and Magog)."

The subnarrator Shu'ba added, "The Hour (Day of Judgement) will not be established till the *Ḥajj* (to the Ka'bah) is abandoned.

١٥٩٣ - حدَّثَنَا أحْمَدُ: حدَّثَنا أبي: حدَّثَنا إبْرَاهِيمُ عَنِ الحَجَّاجِ بنِ حَجَّاجٍ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللهِ بنِ أبي عُتْبَةَ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيُحَجَّنَّ البَيْتُ وَلَيُعْتَمَرَنَّ بَعْدَ خُرُوجِ يَأجُوجَ وَمَأجُوجَ». تابَعَهُ أبانُ وَعِمْرانُ عَنْ قَتادَةَ. فَقالَ عَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ قالَ: «لاَ تَقُومُ السَّاعَةُ حتَّى لا يُحَجَّ البَيْتُ»، وَالأوَّلُ أكْثَرُ. سَمِعَ قَتادَةُ عَبْدَ اللهِ بْنَ أبي عُتْبَةَ. وَعَبْدُ اللهِ سَمِعَ أبا سَعِيدٍ الْخُدْرِيَّ.

(48) CHAPTER. The covering of the Ka'bah.

(٤٨) بابُ كِسْوَةِ الكَعْبَةِ

1594. Narrated Abū Wā'il: (One day) I sat along with Shaiba on the chair inside the Ka'bah. He (Shaiba) said, "No doubt 'Umar رَضِيَ اللهُ عَنْهُ sat at this place and said, 'I intended not to leave any yellow (i.e. gold) or white (i.e. silver) (inside the Ka'bah) undistributed.' I said (to 'Umar), 'But your two companions (i.e. the Prophet ﷺ and Abū Bakr) did not do so.' 'Umar said, 'They are the two persons whom I always follow.'"

١٥٩٤ - حدَّثَنَا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا خالِدُ بنُ الحارِثِ: حدَّثَنا سُفْيانُ: حدَّثَنا وَاصِلٌ الأحْدَبُ، عَنْ أبي وَائِلٍ قالَ: جِئْتُ إلى شَيْبَةَ ح.

وَحدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ عَنْ وَاصِلٍ، عَنْ أبي وَائِلٍ قالَ: جَلَسْتُ مع شَيْبَةَ على الكُرْسِيِّ في الكَعْبَةِ فَقالَ: لَقَدْ جَلَسَ هٰذَا المَجْلِسَ عُمَرُ رَضِيَ اللهُ عَنْهُ فَقالَ: لَقَدْ هَمَمْتُ أنْ لاَ أدَعَ فِيها صَفْرَاءَ وَلا بَيْضَاءَ إلَّا

فَسَمْتُهُ. قُلْتَ: إِنَّ صَاحِبَيْكَ لَمْ يَفْعَلا. قالَ: هُمَا المَرْآنِ أَقْتَدِي بِهِما. [انظر: ٧٢٧٥]

(49) CHAPTER. The demolishing of the Ka'bah.

(٤٩) بابُ هَدْمِ الكَعْبَةِ،

'Āishah رَضِيَ اللهُ عَنْهَا said that the Prophet ﷺ said, "An army will attack the Ka'bah and that army will sink down in the earth."

وَقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: قالَ النَّبِيُّ ﷺ: «يَغْزُو جَيْشٌ الكَعْبَةَ فَيُخْسَفُ بِهِمْ».

1595. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "As if I am looking at him, a black person with thin legs plucking out the stones of the Ka'bah one after another."

١٥٩٥ - حدَّثَنَا عَمْرُو بنُ عَلِيٍّ: حدَّثَنا يَحْيى بنُ سَعِيدٍ: حدَّثَنا عُبَيْدُ اللهِ ابنُ الأَخْنَسِ: حدَّثَني ابنُ أبي مُلَيْكَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «كأَنِّي بِهِ أَسْوَدَ أَفْحَجَ يَقْلَعُها حَجَراً حَجَراً».

1596. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "*Dhus-Suwaiqatain* (the thin-legged man) from Ethiopia will demolish the Ka'bah."

١٥٩٦ - حدَّثَنَا يَحْيى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ: عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ: أَنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُخَرِّبُ الكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الحَبَشَةِ». [راجع: ١٥٩١]

(50) CHAPTER. What is said regarding the Black Stone.

(٥٠) بابُ ما ذُكِرَ في الحَجَرِ الأَسْوَدِ

1597. Narrated 'Ābis bin Rabī'a: 'Umar رَضِيَ اللهُ عَنْهُ came near the Black Stone and kissed it and said, "No doubt, I know that you are a stone and can neither harm (anyone) nor benefit anyone. Had I not seen Allāh's Messenger ﷺ kissing you, I would not have kissed you."

١٥٩٧ - حدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنا سُفْيانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عابِسِ بنِ رَبِيعَةَ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ جاءَ إلى الحَجَرِ الأَسْوَدِ فَقَبَّلَهُ فَقالَ: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لا تَضُرُّ وَلا تَنْفَعُ، وَلَوْلا

أَنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يُقَبِّلُكَ ما قَبَّلْتُكَ. [انظر: ١٦٠٥، ١٦١٠]

(51) CHAPTER. Closing the door of the Ka'bah and (the permissibility) of offering *Ṣalāt* (prayer) at any place in it.

(٥١) بابُ إغْلاقِ البَيْتِ وَيُصَلِّي في أيِّ نَواحي البَيْتِ شاءَ

1598. Narrated Sālim that his father said, "Allāh's Messenger ﷺ, Usāma bin Zaid, Bilāl, and 'Uthman bin Ṭalha رَضِيَ اللهُ عَنْهُم entered the Ka'bah and then closed its door. When they opened the door I was the first person to enter (the Ka'bah). I met Bilāl and asked him, "Did Allāh's Messenger ﷺ offer a *Ṣalāt* (prayer) inside (the Ka'bah)?" Bilāl replied in the affirmative and said, "(The Prophet ﷺ offered *Ṣalāt*) in between the two right pillars."

١٥٩٨ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنِ ابنِ شِهابٍ، عَنْ سالِمٍ، عَنْ أبِيهِ أنَّهُ قالَ: دَخَلَ رَسُولُ اللهِ ﷺ البَيْتَ هُوَ وأُسامَةُ بنُ زَيْدٍ وبِلالٌ وعُثْمانُ بنُ طَلْحَةَ، فأغْلَقُوا عَلَيْهِمْ، فَلَمَّا فَتَحُوا كُنْتُ أوَّلَ مَنْ وَلَجَ فَلَقِيتُ بِلالاً فسألْتُهُ: هَلْ صَلَّى فِيهِ رَسُولُ اللهِ ﷺ؟ قالَ: نَعَمْ، بَيْنَ العَمُودَيْنِ اليَمانِيَيْنِ». [راجع: ٣٩٧]

(52) CHAPTER. Offering *Aṣ-Ṣalāt* (the prayers) inside the Ka'bah.

(٥٢) بابُ الصَّلاةِ في الكَعْبَةِ

1599. Narrated Nāfi': Whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُما entered the Ka'bah he used to walk straight, keeping the door at his back on entering; and used to proceed on till about three cubits from the wall in front of him, and then he would offer prayers there aiming at the place where Allāh's Messenger ﷺ offered prayers according to the information of Bilāl.

And there is no harm for any person to offer *Ṣalāt* (prayer) at any place inside the Ka'bah.

١٥٩٩ - حدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ كانَ إذا دَخَلَ الكَعْبَةَ مَشَى قِبَلَ الوَجْهِ حِينَ يَدْخُلُ ويَجْعَلُ البابَ قِبَلَ الظَّهْرِ، يَمْشِي حتى يَكُونَ بَيْنَهُ وبَيْنَ الجِدارِ الَّذِي قِبَلَ وَجْهِهِ قَرِيباً مِنْ ثَلاثِ أذْرُعٍ فَيُصَلِّي، يَتَوَخَّى المَكانَ الَّذِي أخْبَرَهُ بِلالٌ أنَّ رَسُولَ اللهِ ﷺ صَلَّى فِيهِ. وَلَيْسَ عَلى أحَدٍ بأسٌ أنْ يُصَلِّيَ في أيِّ نَواحي البَيْتِ شاءَ. [راجع: ٣٩٧]

(53) CHAPTER. Whoever did not enter the Ka'bah, and Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to

(٥٣) بابُ مَنْ لَمْ يَدْخُلِ الكَعْبَةَ،

perform *Ḥajj* frequently without entering the Ka'bah.

وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَحُجُّ كَثِيراً وَلا يَدْخُلُ

1600. Narrated Ismā'īl bin Abū Khālid: 'Abdullāh bin Abū Aufa رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ performed the *'Umra.* He performed *Ṭawāf* of the Ka'bah and offered two *Rak'ā* behind the *Maqām* [Ibrāhim (Abraham's) place] and was accompanied by those who were screening him from the people." Somebody asked 'Abdullāh, "Did Allāh's Messenger ﷺ enter the Ka'bah?" 'Abdullāh replied in the negative.(1)

١٦٠٠ - حدَّثَنَا مُسَدَّدٌ، حدَّثَنا خالِدُ ابنُ عَبْدِ اللهِ، حدَّثَنا إسْماعِيلُ بنُ أبي خالِدٍ، عَنْ عَبْدِ اللهِ بنِ أبي أوْفَى قالَ: اعْتَمَرَ رَسُولُ اللهِ ﷺ فَطافَ بالبَيْتِ وَصَلَّى خَلْفَ المَقامِ رَكْعَتَيْنِ وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ. فَقالَ لَهُ رَجُلٌ: أَدَخَلَ رَسُولُ اللهِ ﷺ الكَعْبَةَ؟ قالَ: لا. [انظر: ١٧٩١، ٤١٨٨، ٤٢٥٥]

(54) CHAPTER. Saying *Takbīr* (Allāh is the Most Great) inside the Ka'bah.

(٥٤) بابُ مَنْ كَبَّرَ في نَوَاحي الكَعْبَةِ

1601. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ came to Makkah, he refused to enter the Ka'bah with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Ibrāhim (Abraham) and Isma'il (Ishmael) holding *Azlām* in their hands. Allāh's Messenger ﷺ said, "May Allāh Curse these people. By Allāh, both Ibrāhīm and Ismā'īl never did the game of chance with *Azlām*." Then he entered the Ka'bah and said *Takbīr* at its corners but did not offer the *Ṣalāt* (prayer) in it.

١٦٠١ - حدَّثَنا أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيُّوبُ: حدَّثَنا عِكْرِمَةُ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: إنَّ رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ أَبى أنْ يَدْخُلَ البَيْتَ وَفِيهِ الآلِهَةُ. فأمَرَ بِها فأُخْرِجَتْ فأخْرَجُوا صُورَةَ إبْرَاهِيمَ وإسْماعِيلَ في أيْدِيهِما الأزْلامُ، فَقالَ رَسُولُ اللهِ ﷺ: «قاتَلَهُمُ اللهُ، أَما وَاللهِ لَقَدْ عَلِمُوا أنَّهُما لَمْ يَسْتَقْسِما بِها قَطُّ». فَدَخَلَ البَيْتَ فكَبَّرَ في نَواحِيهِ ولَمْ يُصَلِّ فِيهِ. [راجع: ٣٩٨]

(1) (H. 1600) This means that the Prophet ﷺ did not enter the Ka'bah when he performed that particular *'Umra* perhaps because it contained idols or because he was afraid of being prevented by the pagans from entering it.

(55) CHAPTER. How (the legality of) the *Ramal*[1] started.

(٥٥) بابٌ: كَيْفَ كانَ بَدْءُ الرَّمَلِ؟

1602. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ and his Companions came to Makkah, the *Mushrikūn* circulated the news that a group of people were coming to them and they had been weakened by the fever of Yathrib (Al-Madīna). So the Prophet ﷺ ordered his Companions to do *Ramal* in the first three rounds of *Ṭawāf* of the Ka'bah, and to walk between the two corners (the Yemenite corner and the Black Stone). The Prophet ﷺ did not order them to do *Ramal* in all the rounds of *Ṭawāf* out of pity for them.

١٦٠٢ - حدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بن جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ رَسُولُ اللهِ ﷺ وأصحابُهُ فَقالَ المُشْرِكُونَ: إنَّهُ يَقْدَمُ عَلَيْكُمْ وَفْدٌ وَهَنَهُمْ حُمَّى يَثْرِبَ. فأمَرَهُمُ النَّبِيُّ ﷺ أنْ يَرْمُلُوا الأشْوَاطَ الثَّلاثَةَ وأنْ يَمْشُوا ما بَيْنَ الرُّكْنَينِ. ولَمْ يَمْنَعْهُ أنْ يأْمُرَهُمْ أنْ يَرْمُلُوا الأشْوَاطَ كُلَّها إلَّا الإبْقاءُ عَلَيْهِمْ. [انظر: ٤٢٥٦]

(56) CHAPTER. The touching (and kissing) of the Black Stone on reaching Makkah during the first round of *Ṭawāf* of the Ka'bah, and doing *Ramal* in the first three rounds (of *Ṭawāf*).

(٥٦) بابُ اسْتِلامِ الحَجَرِ الأسْوَدِ حِينَ يَقْدَمُ مَكَّةَ أوَّلَ ما يَطُوفُ وَيَرْمُلُ ثَلاثاً

1603. Narrated Sālim that his father said: I saw Allāh's Messenger ﷺ arriving at Makkah; he kissed the Black Stone corner first while doing *Ṭawāf* and did *Ramal* in the first three rounds of the seven rounds (of *Ṭawāf*).

١٦٠٣ - حدَّثَنا أصْبَغُ بنُ الفَرَجِ قالَ: أخْبَرَني ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابن شهابٍ، عَنْ سالمٍ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: رأيْتُ رَسُولَ اللهِ ﷺ حِينَ يَقْدَمُ مَكَّةَ إذَا اسْتَلَمَ الرُّكْنَ الأسْوَدَ أوَّلَ ما يَطُوفُ يَخُبُّ ثَلاثَةَ أطْوَافٍ مِنَ السَّبْعِ. [انظر: ١٦٠٤، ١٦١٦، ١٦١٧، ١٦٤٤]

(57) CHAPTER. Doing *Ramal* in performing *Ṭawāf* during *Ḥajj* and *'Umra*.

(٥٧) بابُ الرَّمَلِ في الحَجِّ والعُمْرَةِ

(1) (Ch.55) *Ramal*: See the glossary.

1604. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ did *Ramal* in (first) three rounds (of *Ṭawāf*), and walked in the remaining four, in *Ḥajj* and *'Umra*.

١٦٠٤ - حدَّثَنِي مُحَمَّدٌ - هُوَ ابنُ سَلامٍ - قَالَ: حدَّثَنا سُرَيْجُ بنُ النُّعْمانِ قَالَ حدَّثَنا فُلَيْحٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَعَى النَّبِيُّ ﷺ ثَلاثَةَ أشْوَاطٍ ومَشَى أرْبَعَةً في الحَجِّ والعُمْرَةِ. تَابَعَهُ اللَّيْثُ قالَ: حدَّثَنِي كَثِيرُ ابنُ فَرْقَدٍ، عَنْ نافِعٍ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ. [راجع: ١٦٠٣]

1605. Narrated Zaid bin Aslam that his father said, " 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ addressed the corner (Black Stone) saying, 'By Allāh! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet ﷺ touching (and kissing) you, I would never have touched (and kissed) you.' Then he kissed it and said, 'There is no reason for us to do *Ramal* (in *Ṭawāf*) except that we wanted to show off before the *Mushrikūn*, and now Allāh has desroyed them.' 'Umar added, '(Nevertheless) the Prophet ﷺ did that and we do not want to leave it (i.e. *Ramal*).'"

١٦٠٥ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ قَالَ: أخْبَرَنا مُحَمَّدُ بنُ جَعْفَرِ بْنِ أبي كثيرٍ قالَ: أخْبَرَنِي زَيْدُ بنُ أسْلَمَ، عَنْ أبِيهِ أنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قالَ للرُّكْنِ: أما وَاللهِ إنِّي لأعْلَمُ أنَّكَ حَجَرٌ لا تَضُرُّ وَلا تَنْفَعُ، وَلَوْلا أنِّي رأيْتُ رَسُوْلَ اللهِ ﷺ اسْتَلَمَكَ ما اسْتَلَمْتُكَ، فاسْتَلَمَهُ ثُمَّ قالَ: مَا لَنا وللرَّمَلِ؟ إنَّما كُنَّا رَاءَيْنَا المُشْرِكِينَ وَقَدْ أهْلَكَهُمُ اللهُ، ثُمَّ قالَ: شَيْءٌ صَنَعَهُ النَّبِيُّ ﷺ فَلا نُحِبُّ أنْ نَتْرُكَهُ. [راجع: ١٥٩٧]

1606. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "I have never missed the touching of these two corners of Ka'bah (the Black Stone and the Yemenite Corner) both in the presence and the absence of crowds, since I saw the Prophet ﷺ touching them." (The subnarrator asked Nāfi':) "Did Ibn 'Umar use to walk between the two corners?" Nāfi' replied, "He used to walk in order that it might be easy for him to touch it (the corner)."

١٦٠٦ - حدَّثَنا مُسَدَّدٌ قَالَ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: ما تَرَكْتُ اسْتِلامَ هٰذَيْنِ الرُّكْنَيْنِ في شِدَّةٍ وَلا رَخاءٍ مُنْذُ رأيْتُ النَّبِيَّ ﷺ يَسْتَلِمُهُما. فَقُلْتُ لِنافِعٍ: أكانَ ابنُ عُمَرَ يَمْشِي بَيْنَ الرُّكْنَيْنِ؟ قالَ:

إِنَّمَا كانَ يَمْشِي لِيَكُونَ أَيْسَرَ لاسْتِلامِهِ. [انظر: ١٦١١]

(58) CHAPTER. Touching the Corner (Black Stone) with a bent-headed stick.

(٥٨) باب اسْتِلامِ الرُّكْنِ بالمِحْجَنِ

1607. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ performed *Ṭawāf of* the Ka'bah riding a camel in his last *Ḥajj* and touched the (Black Stone) Corner with a bent-headed stick.

١٦٠٧ - حدَّثَنا أَحْمَدُ بنُ صَالِحٍ، ويَحْيى بنُ سُلَيْمانَ قالا: حدَّثَنا ابنُ وَهْبٍ قالَ: أَخْبرَنِي يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عبدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: طافَ النَّبِيُّ ﷺ في حَجَّةِ الوَدَاعِ عَلى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ. تابَعَهُ الدَّرَاوَرْدِيُّ، عَنِ ابنِ أخي الزُّهْرِيِّ، عَنْ عَمِّهِ. [انظر: ١٦١٢، ١٦١٣، ١٦٣٢، ٥٢٩٣]

(59) CHAPTER. Whoever did not touch except the two Yemenite Corners of the Ka'bah.

(٥٩) بابُ مَنْ لَمْ يَسْتَلِمْ إلا الرُّكْنَيْنِ اليَمانِيَيْنِ

1608. Abū Ash-Sha'tha' said, "Who keeps away from some portion of the Ka'bah?" Mu'āwiya used to touch the four corners of the Ka'bah, Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said to him, "These two corners (the ones facing the *Ḥijr*) are not to be touched." Mu'āwiya said, "Nothing is untouchable in the Ka'bah." And Ibn Az-Zubair used to touch all the corners of the Ka'bah.

١٦٠٨ - وَقالَ مُحَمَّدُ بنُ بَكْرٍ: أَخْبرَنا ابنُ جُرَيْجٍ قالَ: أَخْبرَنِي عَمْرُو بنُ دِينارٍ، عَنْ أَبِي الشَّعْثاءِ أَنَّهُ قالَ: وَمَنْ يَتَّقِي شَيْئاً مِنَ البَيْتِ؟ وكانَ مُعاوِيةُ يَسْتَلِمُ الأَرْكانَ فَقالَ لَهُ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: إِنَّهُ لا يُسْتَلَمُ هٰذَانِ الرُّكْنانِ، فَقالَ: لَيْسَ شَيْءٌ مِنَ البَيْتِ مَهْجُوراً. وكانَ ابنُ الزُّبَيرِ يَسْتَلِمُهُنَّ كُلَّهُنَّ.

1609. Narrated Sālim bin 'Abdullāh رضي الله عنهما that his father said, "I have not seen the Prophet ﷺ touching except the two Yemenite Corners (i.e. the ones facing Yemen)."

١٦٠٩ - حدَّثَنا أَبُو الوَلِيدِ: حدَّثَنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنْ أَبِيهِ رَضِيَ اللهُ

عَنْهُما قالَ: لَمْ أرَ النَّبِيَّ ﷺ يَسْتَلِمُ مِنَ البَيْتِ إلا الرُّكْنَيْنِ الْيَمَانِيَيْنِ. [راجع: ١٦٦]

(60) CHAPTER. To kiss the Black Stone.

1610. Narrated Zaid bin Aslam that his father said, "I saw 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ kissing the Black Stone and he then said (to it), 'Had I not seen Allāh's Messenger ﷺ kissing you (stone), I would not have kissed you.'"

(٦٠) بابُ تَقْبِيلِ الحَجَرِ

١٦١٠ - حدَّثَنَا أحْمَدُ بنُ سِنانٍ: حدَّثَنا يَزِيدُ بنُ هارُونَ قالَ: أخْبَرَنا وَرْقاءُ قالَ: أخْبَرَنا زَيْدُ بنُ أسْلَمَ عَنْ أبِيهِ قالَ: رأيْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قَبَّلَ الحَجَرَ وَقالَ: لَوْلا أنِّي رأيْتُ رَسُولَ اللهِ ﷺ قَبَّلَكَ ما قَبَّلْتُكَ. [راجع: ١٥٩٧]

1611. Narrated Aẓ-Ẓubair bin 'Arabī: A man asked Ibn 'Umar رَضِيَ اللهُ عَنْهُما about the touching of the Black Stone. Ibn 'Umar said, "I saw Allāh's Messenger ﷺ touching and kissing it." The questioner said, "But if there were a throng (much rush) round the Ka'bah and the people overpowered me, (what would I do?)" He replied angrily, "Stay in Yemen (as that man was from Yemen). I saw Allāh's Messenger ﷺ touching and kissing it."

١٦١١ - حدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا حَمَّادٌ، عَنِ الزُّبَيرِ بنِ عَرَبِيٍّ قالَ: سألَ رَجُلٌ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ اسْتِلامِ الحَجَرِ؟ فَقالَ: رأيْتُ رَسُولَ اللهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ. قالَ: قُلْتُ: أرأيْتَ إنْ زُحِمْتُ؟ أرأيْتَ إنْ غُلِبْتُ؟ قالَ: اجْعَلْ «أرأيْتَ» بالْيَمَنِ. رأيْتُ رَسُولَ اللهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ. [راجع: ١٦٠٦]

(61) CHAPTER. Whoever pointed towards the Corner (Black Stone) on coming in front of it (while performing *Ṭawāf*).

1612. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ performed *Ṭawāf of* the Ka'bah while riding a camel, and whenever he came in front of the Corner, he pointed towards it.

(٦١) بابُ مَنْ أشارَ إلى الرُّكْنِ إذَا أتَى عَلَيْهِ

١٦١٢ - حدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا عَبْدُ الوَهَّابِ قالَ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: طافَ النَّبِيُّ ﷺ بالبَيْتِ عَلى بَعِيرٍ، كُلَّما أتَى عَلى الرُّكْنِ أشارَ إلَيْهِ. [راجع: ١٦٠٧]

(62) CHAPTER. To say *Takbīr* (Allāh is the Most Great) on coming in front of the Corner (having the Black Stone).

1613. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ performed *Ṭawāf* of the Ka'bah riding a camel, and every time he came in front of the Corner (having the Black Stone), he pointed towards it with something he had with him and said *Takbīr*.

(٦٢) بابُ التَّكْبِيرِ عِنْدَ الرُّكْنِ

١٦١٣ - حدَّثَنَا مُسَدَّدٌ قَالَ: حدَّثَنا خالِدُ بنُ عَبْدِ اللهِ: حدَّثَنا خالدٌ الحَذَّاءُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: طافَ النَّبِيُّ ﷺ بالبَيْتِ عَلى بَعِيرٍ كُلَّما أتَى الرُّكْنَ أشارَ إلَيْهِ بشَيْءٍ كانَ عِنْدَهُ وكَبَّرَ. [راجع: ١٦٠٧]

تابَعَهُ إبْرَاهِيمُ بنُ طَهْمانَ عَنْ خالِدٍ الحَذَّاءِ.

(63) CHAPTER. Whoever performed *Ṭawāf* of the Ka'bah on reaching Makkah before going to his house then offered two *Rak'ā* and then went towards Aṣ-Ṣafā.

1614, 1615. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْهَا said, "The first thing the Prophet ﷺ did on reaching Makkah was the ablution and then he performed *Ṭawāf* of the Ka'bah and that was not *'Umra* (alone), (but *Ḥajj-al-Qirān*)." 'Urwa added: Later Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُما did the same in their *Ḥajj*. And I performed the *Ḥajj* with my father Az-Zubair رَضِيَ اللهُ عَنْهُ, and the first thing he did was *Ṭawāf* of the Ka'bah. Later I saw the *Al-Muhājirīn* (Emigrants) and the *Anṣār* doing the same. My mother (Asmā') told me that she, her sister ('Aishah), Az-Zubair and such and such persons assumed *Iḥrām* for *'Umra*, and after they passed their hands over the Black Stone Corner (of the Ka'bah) they finished the *Iḥrām* (i.e., after doing *Ṭawāf* of the Ka'bah and *Sa'y* between Aṣ-Ṣafā and Al-Marwa).

(٦٣) بابُ مَنْ طافَ بالبَيْتِ إذَا قَدِمَ مَكَّةَ قَبْلَ أنْ يرجِعَ إلى بَيْتِهِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ إلى الصَّفا

١٦١٤، ١٦١٥ - حدَّثَنَا أصْبَغُ عَنِ ابنِ وَهْبٍ قَالَ: أخْبَرَني عَمْرٌو، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ قَالَ: ذَكَرْتُ لِعُرْوَةَ قالَ: فأخْبَرَتْنِي عائِشَةُ رَضِيَ اللهُ عَنْها: أنَّ أوَّلَ شَيْءٍ بَدأَ بِهِ حينَ قَدِمَ النَّبِيُّ ﷺ أنَّهُ تَوَضَّأَ ثُمَّ طافَ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ حَجَّ أبو بَكْرٍ وعُمَرُ رَضِيَ اللهُ عَنْهُما مِثْلَهُ. ثُمَّ حَجَجْتُ مَعَ أبي الزُّبَيرِ رَضِيَ اللهُ عَنْهُ، فأوَّلُ شَيْءٍ بَدأَ بِهِ الطَّوَافُ. ثُمَّ رَأيْتُ المُهاجِرِينَ والأنْصَارَ يَفْعَلُونَهُ. وَقَدْ أخْبَرَتْنِي أُمِّي أنَّها أهَلَّتْ هِيَ وأُخْتُها والزُّبَيرُ وَفُلانٌ وفُلانٌ بعُمْرَةٍ. فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا. [الحديث:

١٦١٤، انظر: ١٦٤١]؛ [الحديث ١٦١٥، انظر: ١٦٤٢، ١٧٩٦]

1616. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ performed *Ṭawāf* of the Ka'bah for *Ḥajj* or *'Umra,* he used to do *Ramal* during the first three rounds, and in the last four rounds he used to walk; then after the *Ṭawāf* he offered two *Rak'ā* prayer and then performed *Sa'y* – *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa.

١٦١٦ - **حدَّثَنَا** إبْرَاهِيمُ بنُ المُنْذِرِ قَالَ: حدَّثَنا أبُو ضَمْرَةَ أنَسٌ قَالَ: حدَّثَنا مُوسَى ابنُ عُقْبَةَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ كانَ إذَا طافَ في الحَجِّ أوِ العُمْرَةِ أوَّلَ ما يَقْدَمُ سَعَى ثَلاثَةَ أطْوَافٍ، وَمَشَى أرْبَعَةً ثُمَّ سَجَدَ سَجْدَتَينِ. ثُمَّ يَطُوفُ بَينَ الصَّفا والمَرْوَةِ. [راجع: ١٦٠٣]

1617. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ performed the *Ṭawāf* of the Ka'bah, he did *Ramal* during the first three rounds and in the last four rounds he used to walk and while doing *Sa'y* – *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa, he used to run in the midst of the rain water passage.

١٦١٧ - **حدَّثَنَا** إبْرَاهِيمُ بنُ المُنْذِرِ قَالَ: حدَّثَنا أنَسُ بنُ عِيَاضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ كانَ إذَا طافَ بالبَيْتِ الطَّوَافَ الأوَّلَ يَخُبُّ ثَلاثَةَ أطْوَافٍ ويَمْشِي أرْبَعَةً، وأنَّهُ كانَ يَسْعَى بَطْنَ المَسِيْلِ إذَا طافَ بَينَ الصَّفا والمَرْوَةِ. [راجع: ١٦٠٣]

(64) CHAPTER. The *Ṭawāf* of women and men.

(٦٤) بابُ طَوَافِ النِّساءِ مَعَ الرِّجالِ

1618. Ibn Juraij said, " 'Aṭā' informed us that when Ibn Hishām forbade women to perform *Ṭawāf* with men he said to him, 'How do you forbid them while the wives of the Prophet ﷺ used to perform *Ṭawāf* with the men?' I said, 'Was this before decreeing the use of the veil or after it?' 'Aṭā' took an oath and said, 'I saw it after the order of veil.' I said, 'How did they mix with the men?'

١٦١٨ - وَقالَ لي عَمْرُو بنُ عَلِيٍّ: حدَّثَنا أبو عاصِمٍ قالَ: ابنُ جُرَيْجٍ: أخْبَرَنَا عَطاءٌ إذْ مَنَعَ ابنُ هِشامٍ النِّساءَ الطَّوَافَ مَعَ الرِّجالِ قالَ: كَيْفَ تَمْنَعُهُنَّ وَقَدْ طافَ نِساءُ النَّبِيِّ ﷺ مَعَ الرِّجالِ؟ قُلْتُ: أبَعْدَ الحِجابِ أوْ

'Aṭā' said, 'The women never mixed with the men, and 'Āishah رضى الله عنها used to perform *Ṭawaf* separately and never mixed with the men[1]. (Once it happened that 'Āishah was performing the *Ṭawāf* and a woman said to her, 'O Mother of believers! Let us touch the Black Stone.' 'Āishah said to her, 'Go yourself,' and she herself refused to do so. The wives of the Prophet ﷺ used to come out at night, in disguise and used to perform *Ṭawāf* with the men. But whenever they intended to enter the Ka'bah, they would stay outside till the men had gone out. I and 'Ubaid bin 'Umair used to visit 'Āishah while she was residing at Jauf Thabīr." I asked, "What was her veil?" 'Atā' said, "She was wearing an old Turkish veil, and that was the only thing (veil) which was a screen between us and her. I saw a pink cover on her."

قَبْلُ؟ قالَ: إي لعَمْري، لَقَدْ أدْرَكْتُهُ بَعْدَ الحِجابِ. قُلْتُ: كَيْفَ يُخالِطْنَ الرِّجالَ؟ قالَ: لَمْ يَكُنَّ يُخالِطْنَ. كانَتْ عائِشَةُ رَضِيَ اللهُ عَنْها تَطُوفُ حَجْرَةً مِنَ الرِّجالِ لا تُخالِطُهُمْ، فَقالَتِ امْرأةٌ: انْطَلِقي نَسْتَلِمْ يا أُمَّ المُؤْمِنِينَ. قالَتْ: انطَلِقِيْ عَنْكِ، وأبَتْ فَكُنَّ يَخْرُجْنَ مُتَنَكِّرَاتٍ باللَّيْلِ فَيَطُفْنَ مَعَ الرِّجالِ وَلٰكِنَّهُنَّ إذَا دَخَلْنَ البَيْتَ قُمْنَ حتَّى يَدْخُلْنَ وأُخْرِجَ الرِّجالُ. وكُنْتُ آتِي عائِشَةَ أنا وعُبَيْدُ بنُ عُمَيرٍ وَهيَ مُجاوِرَةٌ في جَوْفِ ثَبِيرٍ. قُلْتُ: وَما حِجابُها؟ قالَ: هيَ في قُبَّةٍ تُرْكِيَّةٍ لَهَا غِشاءٌ وَما بَيْنَنا وَبَيْنَها غَيرُ ذٰلكَ، ورأيْتُ عَلَيْها دِرْعاً مُوَرَّداً.

1619. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: I informed Allāh's Messenger ﷺ about my sickness. So he said, "Perform the *Ṭawāf* while riding behind the people." I did so, and at that time the Prophet ﷺ was offering *Ṣalāt* (prayer) beside the Ka'bah and reciting *Sūrat Aṭ-Ṭūr.*

١٦١٩ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَنا مالِكٌ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ ابنِ نَوْفَلٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ زَيْنَبَ بِنْتِ أبي سَلَمَةَ رَضِيَ اللهُ عَنْهَا، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قالَتْ: شَكَوْتُ إلى رَسُولِ اللهِ ﷺ أنِّي أشْتَكي فَقالَ: «طُوفي مِنْ وَرَاءِ النَّاسِ وأنْتِ رَاكِبَةٌ»، فَطُفْتُ وَرَسُولُ اللهِ ﷺ حينَئذٍ يُصَلِّي الصُّبْحَ إلى جَنْبِ البَيْتِ وَهُوَ يَقْرأُ ﴿وَالطُّورِ ۝١ وَكِتَٰبٍ مَّسْطُورٍ ۝٢﴾.

[راجع: ٤٦٤]

(1) (Ch. 1618) Men and women used to perform *Ṭawāf* at the same time without mixing with each other.

(65) CHAPTER. The permissibility of talking during the *Ṭawāf* of the Ka'bah.

(٦٥) بابُ الكَلامِ في الطَّوَافِ

1620. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While the Prophet ﷺ was performing *Ṭawāf* of the Ka'bah, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet ﷺ cut it with his own hands and said, "Lead him by the hand."

١٦٢٠ - **حدَّثَنَا** إبْرَاهِيمُ بنُ مُوسَى قَالَ: حدَّثَنا هِشامٌ أنَّ ابنَ جُرَيْجٍ أخْبرَهُمْ قالَ: أخْبرَنِي سُلَيْمانُ الأحْوَلُ أنَّ طاوُساً أخْبرَهُ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بالكَعْبَةِ بإنْسانٍ رَبَطَ يَدَهُ إلى إنْسانٍ بسَيْرٍ أوْ بِخَيْطٍ أوْ بشَيْءٍ غَيرِ ذٰلكَ، فَقَطَعَهُ النَّبِيُّ ﷺ بيَدِهِ ثُمَّ قالَ: «قُدْ بِيَدِهِ». [انظر: ١٦٢١، ٦٧٠٢، ٦٧٠٣]

(66) CHAPTER. Whoever saw a string or something like that during the *Ṭawāf* and disliked it and cut it.

(٦٦) بابٌ: إذَا رأى سَيْراً أوْ شَيْئاً يُكْرَهُ في الطَّوَافِ قَطَعَهُ

1621. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ saw a man performing *Ṭawāf* of the Ka'bah tied with a string or something else. So the Prophet ﷺ cut that string.

١٦٢١ - **حدَّثَنَا** أبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، عَنْ سُلَيْمانَ الأحْوَلِ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ رأى رَجُلاً يَطُوفُ بالكَعْبَةِ بزِمامٍ أوْ غَيرِهِ فَقَطَعَهُ. [راجع: ١٦٢٠]

(67) CHAPTER. It is neither permissible for a naked person to perform *Ṭawāf* of the Ka'bah nor for a *Muṣḥrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] to perform *Ḥajj*.

(٦٧) بابٌ: لا يَطُوفُ بالبَيْتِ عُرْيانٌ وَلا يَحُجُّ مُشْرِكٌ،

1622. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: In the year prior to the last *Ḥajj* of the Prophet ﷺ when Allāh's Messenger ﷺ made Abū Bakr the leader of the pilgrims, the latter (Abū Bakr) sent me in the company of a group of people to make a public

١٦٢٢ - **حدَّثَنَا** يَحْيى بنُ بُكَيرٍ قَالَ: حدَّثَنا اللَّيْثُ: قالَ يُونُسُ: قالَ ابنُ شِهابٍ: حدَّثَنِي حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ أنَّ أبا هُرَيْرَةَ أخْبرَهُ: أنَّ أبا

announcement (proclaiming):, "No *Mushrik*: [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] is allowed to perform *Ḥajj* after this year, and no naked person is allowed to perform *Ṭawāf* of the Ka'bah." (See *Ḥadīth* No.369, Vol.1)

بَكْرٍ الصِّدِّيقَ رَضِيَ اللهُ عَنْهُ بَعَثَهُ فِي الحَجَّةِ الَّتِي أَمَّرَهُ عَلَيْهَا رَسُولُ اللهِ ﷺ قَبْلَ حَجَّةِ الوَدَاعِ يَوْمَ النَّحْرِ فِي رَهْطٍ يُؤَذِّنُ فِي النَّاسِ: أَنْ لَا يَحُجَّ بَعْدَ العَامِ مُشْرِكٌ وَلَا يَطُوفُ بِالبَيْتِ عُرْيَانٌ. [راجع: ٣٦٩]

(68) CHAPTER. If one stops during the *Ṭawāf* (should he start from the beginning?).

(٦٨) بَابٌ: إِذَا وَقَفَ فِي الطَّوَافِ،

'Aṭā' said, "If a person is performing the *Ṭawāf* and the call for the *Ṣalāt* (prayer) is made and the *Ṣalāt* starts or he is pushed from his place; after finishing the *Ṣalāt* he should return and start from where he had stopped." The same is narrated by Ibn 'Umar and 'Abdur-Raḥmān bin Abū Bakr رَضِيَ اللهُ عَنْهُمْ.

وَقَالَ عَطَاءٌ فِيمَنْ يَطُوفُ فَتُقَامُ الصَّلَاةُ أَوْ يُدْفَعُ عَنْ مَكَانِهِ: إِذَا سَلَّمَ يَرْجِعُ إِلَى حَيْثُ قُطِعَ عَلَيْهِ فَيَبْنِي. وَيُذْكَرُ نَحْوُهُ عَنِ ابنِ عُمَرَ، وَعَبْدِ الرَّحْمٰنِ بنِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمْ.

(69) CHAPTER. The Prophet ﷺ offered a two *Rak'ā* prayer after his seven rounds (of *Ṭawāf* of the Ka'bah).

(٦٩) بَابٌ: صَلَّى النَّبِيُّ ﷺ لِسُبُوعِهِ رَكْعَتَيْنِ،

Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا used to offer a two *Rak'ā* prayer after every seven rounds. And Ismā'īl bin Umaiyya said, "I told Az-Zuhrī that 'Aṭā' said, 'The compulsory *Ṣalāt* (prayer) dispenses with the two *Rak'ā* prayer of *Ṭawāf*.' Az-Zuhrī said, 'It is better to follow legal way (of the Prophet ﷺ). The Prophet ﷺ never performed seven rounds of *Ṭawāf* but offered a two *Rak'ā* prayer (after them)'."

وَقَالَ نَافِعٌ: كَانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يُصَلِّي لِكُلِّ سُبُوعٍ رَكْعَتَيْنِ. وَقَالَ إِسْمَاعِيلُ بنُ أُمَيَّةَ: قُلْتُ لِلزُّهْرِيِّ: إِنَّ عَطَاءً يَقُولُ: تُجْزِئُهُ المَكْتُوبَةُ مِنْ رَكْعَتَيِ الطَّوَافِ. فَقَالَ: السُّنَّةُ أَفْضَلُ. لَمْ يَطُفِ النَّبِيُّ ﷺ سُبُوعاً قَطُّ إِلَّا صَلَّى رَكْعَتَيْنِ.

1623. Narrated 'Amr: We asked Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: "Is it permissible for a man to have sexual relations with his wife during the *'Umra* before performing *Sa'y* – *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa?" He said, "Allāh's Messenger ﷺ arrived (in Makkah) and circumambulated the Ka'bah seven times, then offered two *Rak'ā* (prayer)

١٦٢٣ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَأَلْنَا ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَيَقَعُ الرَّجُلُ عَلَى امْرَأَتِهِ فِي العُمْرَةِ قَبْلَ أَنْ يَطُوفَ بَيْنَ الصَّفَا وَالمَرْوَةِ؟ قَالَ: قَدِمَ رَسُولُ

behind *Maqām-Ibrāhīm* (the place of Abraham), then performed *Sa'y* - *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa." Ibn 'Umar added, "Indeed, in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow." (V.33:21)

اللهِ ﷺ فَطافَ بالبَيْتِ سَبْعاً، ثُمَّ صَلَّى خَلْفَ المَقامِ رَكْعَتَينِ. وَطافَ بَيْنَ الصَّفا والمَرْوَةِ. وَقالَ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١]. [راجع: ٣٩٥]

1624. And I asked Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما (the same question), and he replied, "You should not go near your wives (have sexual relations) till you have finished *Sa'y* - *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa."

١٦٢٤ - قالَ: وسألْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما فَقالَ: لا يَقْرَبُ امْرأتَهُ حتَّى يَطُوفَ بَيْنَ الصَّفا والمَرْوَةِ. [راجع: ٣٩٦]

(70) CHAPTER. Whoever did not go near the Ka'bah and did not perform *Ṭawāf* of the Ka'bah after the first *Ṭawāf* performed on entering Makkah till he proceeded to 'Arafāt and returned.

(٧٠) بابُ مَنْ لَمْ يَقْرَبِ الكَعْبَةَ ولَمْ يَطُفْ حتَّى يَخْرُجَ إلى عَرَفَةَ وَيَرْجِعَ بَعْدَ الطَّوافِ الأوَّلِ

1625. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ arrived at Makkah and performed *Ṭawāf* of the Ka'bah and *Sa'y* between Aṣ-Ṣafā and Al-Marwa, but he did not go near the Ka'bah after his *Ṭawāf* till he returned from 'Arafāt.

١٦٢٥ - حدَّثَنا مُحَمَّدُ بنُ أبي بَكْرٍ قالَ: حدَّثَنا فُضَيْلٌ قالَ: حدَّثَنا مُوسَى ابنُ عُقْبَةَ قالَ: أخْبَرَنِي كُرَيْبٌ عَنْ عَبْدِ اللهِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ فَطافَ وَسَعَى بَيْنَ الصَّفا والمَرْوَةِ، ولَمْ يَقْرَبِ الكَعْبَةَ بَعْدَ طَوافِهِ بِها حتَّى رَجَعَ مِنْ عَرَفَةَ. [راجع: ١٥٤٥]

(71) CHAPTER. Whoever offered two *Rak'ā* prayer of *Ṭawāf* outside the mosque.

(٧١) بابُ مَنْ صَلَّى رَكْعَتَيِ الطَّوافِ خارِجاً مِنَ المَسْجِدِ،

'Umar offered the prayer outside the *Ḥaram* (the Sacred Mosque).

وَصَلَّى عُمَرُ رَضِيَ اللهُ عَنْهُ خارِجاً مِنَ الحَرَمِ.

1626. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: I informed Allāh's Messenger ﷺ (about my illness). Through other subnarrators, Umm Salama رَضِيَ اللهُ عَنْهَا narrated that when Allāh's

١٦٢٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُرْوَةَ،

Messenger ﷺ was at Makkah and decided to depart (from Makkah) while she had not yet done *Ṭawāf* of the Ka'bah (and after listening to her), the Prophet ﷺ said, "When the morning *Ṣalāt* (prayer) is established, perform the *Ṭawāf* on your camel while the people are in *Ṣalāt*." So she did the same and did not offer the two *Rak'ā* of *Ṭawāf* until she came out of the Mosque.

عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها قَالَتْ: شَكَوْتُ إلى رَسُولِ اللهِ ﷺ ح.

وَحدَّثَنِي مُحَمَّدُ بنُ حَرْبٍ: حدَّثَنا أَبُو مَرْوَانَ يَحْيى بنُ أبي زَكَرِيَّا الغَسَّانِيُّ، عَنْ هِشام، عَنْ عُرْوَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ أنَّ رَسُولَ اللهِ ﷺ قالَ وَهُوَ بِمَكَّةَ وأَرَادَ الخُروجَ ولَمْ تَكُنْ أُمُّ سَلَمَةَ طافَتْ بالبَيْتِ وأَرَادَتِ الخُرُوجَ فَقالَ لَهَا رَسُولُ اللهِ ﷺ: «إذَا أُقِيمَتْ صَلاةُ الصُّبْحِ فَطُوفِي عَلى بَعِيرِكِ والنَّاسُ يُصَلُّونَ». فَفَعَلَتْ ذٰلكَ فَلَمْ تُصَلِّ حتَّى خَرَجَتْ. [راجع: ٤٦٤]

(72) CHAPTER. Whoever offered the two *Rak'ā* (prayer) of *Ṭawāf* behind *Maqām-Ibrāhīm* (place of Abraham).

1627. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ reached Makkah, (did the *Ṭawāf*) circumambulated the Ka'bah seven times and then offered a two *Rak'ā* prayer behind *Maqām-Ibrāhīm*. Then he went towards Aṣ-Ṣafā. Allāh تعالى said, "Indeed, in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow." (V.33:21)

(٧٢) بابُ مَنْ صَلَّى رَكْعَتَيِ الطَّوَافِ خَلْفَ المَقامِ

١٦٢٧ - حدَّثَنا آدَمُ قَالَ: حدَّثَنا شُعْبَةُ قَالَ: حدَّثَنا عَمْرُو بنُ دِينارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: قَدِمَ النَّبِيُّ ﷺ فَطافَ بالبَيْتِ سَبْعاً، وَصَلَّى خَلْفَ المَقامِ رَكْعَتَيْنِ، ثُمَّ خَرَجَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إلى الصَّفا. وَقَدْ قالَ اللهُ تَعالى: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١]. [راجع: ٣٩٥]

(73) CHAPTER. To perform *Ṭawāf* (of the Ka'bah) after the morning and *'Aṣr* prayer.

Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to offer the two *Rak'ā* prayer of *Ṭawāf* before sunrise,

(٧٣) بابُ الطَّوَافِ بَعْدَ الصُّبْحِ والعَصْرِ،

وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما

and 'Umar performed the *Ṭawāf* (of the Ka'bah) after the morning prayer and then rode till he reached Dẖī-Ṭuwā) one of the districts of Makkah) and then offered the two *Rak'ā* (of *Tawāf*).

يُصَلِّي رَكْعَتَيِ الطَّوَافِ ما لَمْ تَطْلُعِ الشَّمْسُ.

وَطَافَ عُمَرُ بَعْدَ صَلَاةِ الصُّبْحِ فَرَكِبَ حتَّى صَلَّى الرَّكْعَتَينِ بذِي طُوًى.

1628. Narrated 'Āiṣhah رَضِيَ اللهُ عَنْهَا: Some people performed *Ṭawāf* (of the Ka'bah) after the morning *Ṣalāt* (prayer) and then sat to listen to a preacher till sunrise, and then they stood up for the *Ṣalāt* (prayer). Then 'Āiṣhah added, "Those people kept on sitting till it was the time in which the *Ṣalāt* (prayer) is disliked and after that (when the sun had risen) they stood up for the *Ṣalāt* (prayer)."

١٦٢٨ - **حدَّثَنَا** الحَسَنُ بنُ عُمَرَ البَصْرِيُّ قَالَ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ، عَنْ حَبِيبٍ، عَنْ عَطاءٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ ناساً طافُوا بالبَيْتِ بَعْدَ صَلاةِ الصُّبْحِ ثُمَّ قَعَدُوا إلى المُذَكِّرِ حتَّى إذَا طَلَعَتِ الشَّمْسُ قامُوا يُصَلُّونَ. فَقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: قَعَدُوا حتَّى إذَا كانَتِ السَّاعَةُ الَّتي تُكْرَهُ فِيها الصَّلاةُ قامُوا يُصَلُّونَ.

1629. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ forbidding the offering of *Ṣalāt* (prayer) at the time of sunrise and sunset.

١٦٢٩ - **حدَّثَنَا** إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا أبو ضَمْرَةَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: أنَّ عَبْدَ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنِ الصَّلاةِ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِها.

1630. Narrated 'Abīda bin Ḥumaid: 'Abdul 'Azīz bin Rufai' said, "I saw 'Abdullāh bin Aẓ-Ẓubair رَضِيَ اللهُ عَنْهُما performing *Ṭawāf* of the Ka'bah after the *Fajr* prayer then offering the two *Rak'ā Ṣalāt* (prayer)."

١٦٣٠ - حدَّثَنِي الحَسَنُ بنُ مُحَمَّدٍ وَالزَّعْفَرَانِيُّ قَالَ: حدَّثَنا عَبِيدَةُ بنُ حُمَيْدٍ قَالَ: حدَّثَنِي عَبْدُ العَزِيزِ بنُ رُفَيْعٍ قالَ: رأيْتُ عَبْدَ اللهِ بنَ الزُّبَيرِ رَضِيَ اللهُ عَنْهُما يَطُوفُ بَعْدَ الفَجْرِ وَيُصَلِّي رَكْعَتَينِ.

1631. 'Abdul 'Azīz added, "I saw 'Abdullāh bin Aẓ-Ẓubair offering a two

١٦٣١ - قالَ عَبْدُ العَزِيزِ:

Rak'ā Ṣalāt after the *'Aṣr* prayer." He informed me that 'Āishah رَضِيَ اللهُ عَنْها told him that the Prophet ﷺ used to offer those two *Rak'ā* prayer whenever he entered her house."

ورأيْتُ عَبْدَ اللهِ بنَ الزُّبَيرِ يُصَلِّي رَكْعَتَينِ بَعْدَ العَصْرِ ويُخْبِرُ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها حدَّثَتْهُ أنَّ النَّبِيَّ ﷺ لَمْ يَدْخُلْ بَيْتَها إلَّا صَلَّاهُما.

[راجع: ٥٩٠]

(74) CHAPTER. A sick person may perform *Ṭawāf* (of the Ka'bah) while riding.

(٧٤) بابُ المَرِيضِ يَطُوفُ رَاكِباً

1632. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ performed *Ṭawāf* (of the Ka'bah) riding a camel (at that time the Prophet ﷺ had foot injury). Whenever he came to the Corner (having the Black Stone) he would point out towards it with a thing in his hand and say "*Allāhu-Akbar.*"

١٦٣٢ - حدَّثَنِي إسحَاقُ الوَاسِطِيُّ قَالَ: حدَّثَنا خالِدٌ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ طافَ بالبَيْتِ وَهُوَ عَلى بَعِيرٍ، كُلَّما أتَى عَلى الرُّكْنِ أشارَ إلَيْهِ بِشَيْءٍ في يَدِهِ وكَبَّرَ. [راجع: ١٦٠٧]

1633. Narrated Umm Salama رَضِيَ اللهُ عَنْها: I informed Allāh's Messenger ﷺ about my sickness. He said, "Perform *Ṭawāf* (of the Ka'bah) while riding behind the people." So, I performed the *Ṭawāf* while Allāh's Messenger ﷺ was offering the *Ṣalāt* (prayer) beside the Ka'bah and was reciting *Sūrat Aṭ-Ṭūr*.

١٦٣٣ - **حدَّثَنَا** عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا مالِكٌ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ ابنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها قالَتْ: شَكَوْتُ إلى رَسُولِ اللهِ ﷺ أنِي أشْتَكِي فَقالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وأنْتِ رَاكِبَةٌ». فَطُفْتُ ورَسُولُ اللهِ ﷺ يُصَلِّي إلى جَنْبِ البَيْتِ وَهُوَ يَقْرأُ بـ: ﴿وَٱلطُّورِ ۝١ وَكِتَٰبٍ مَّسْطُورٍ ۝٢﴾.

[راجع: ٤٦٤]

(75) CHAPTER. Providing the pilgrims with water to drink.

(٧٥) بابُ سِقايَةِ الحاجِّ

1634. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Al-'Abbās bin 'Abdul-Muṭṭalib رَضِيَ اللهُ عَنْهُ

١٦٣٤ - **حدَّثَنَا** عَبْدُ اللهِ بنُ أبي

asked the permission of Allāh's Messenger ﷺ to let him stay in Makkah during the nights of Minā (i.e., when one is required to stay in Minā) in order to provide the pilgrims with water to drink, so the Prophet ﷺ permitted him.

الأَسْوَدِ: حدَّثَنا أبو ضَمْرَةَ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: اسْتَأذنَ العَبَّاسُ بنُ عَبْدِ المُطَّلِبِ رَضِيَ اللهُ عَنْهُ رَسُولَ اللهِ ﷺ أنْ يَبِيتَ بِمَكَّةَ لَيالِيَ مِنًى مِنْ أجْلِ سِقايَتِهِ فأذِنَ لَهُ.

[انظر: ١٧٤٣، ١٧٤٤، ١٧٤٥]

1635. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ came to the drinking place and asked for water. Al-'Abbās said, "O Faḍl! Go to your mother and bring water from her for Allāh's Messenger ﷺ." Allāh's Messenger ﷺ said, "Give me water to drink." Al-Abbas said, "O Allāh's Messenger! The people put their hands in it." Allāh's Messenger ﷺ again said, "Give me water to drink."

So, he drank from that water and then went to the *Zamzam* (well) and there the people were offering water to the others and working at it (drawing water from the well). The Prophet ﷺ then said to them, "Carry on! You are doing a good deed." Then he said, "Were I not afraid that other people would compete with you (in drawing water from the *Zamzam* well), I would certainly take the rope and put it over this (i.e., his shoulder) (to draw water)". On saying that the Prophet ﷺ pointed to his shoulder.

١٦٣٥ - حدَّثَنا إسْحاقُ: حدَّثَنا خالِدٌ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ جاءَ إلى السِّقايَةِ فاسْتَسْقَى فَقالَ العَبَّاسُ: يا فَضْلُ اذْهَبْ إلى أُمِّكَ فَأْتِ رَسُولَ اللهِ ﷺ بشَرَابٍ مِنْ عِنْدِها. فَقالَ: «اسْقِني». قالَ: يا رَسُولَ اللهِ إنَّهُمْ يَجْعَلُونَ أيْدِيَهُمْ فِيهِ. قالَ: «اسْقِني»، فَشَرِبَ مِنْهُ ثُمَّ أتَى زَمْزَمَ وَهُمْ يَسْقُونَ ويَعْمَلُونَ فِيها فَقالَ: «اعْمَلُوا فإنَّكُمْ عَلى عَمَلٍ صَالِحٍ»، ثُمَّ قالَ: «لَوْلا أنْ تُغْلَبُوا لَنَزَلْتُ حتَّى أضَعَ الحَبْلَ عَلى هٰذِهِ»، يَعْنِي عاتِقَهُ، وأشار إلى عاتِقِهِ.

(76) CHAPTER. What is said about *Zamzam* (water).

(٧٦) بابُ ما جاءَ في زَمْزَمَ

1636. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ that Abu Dhar رَضِيَ اللهُ عَنْهُ said: Allāh's Messenger ﷺ said, "The roof of my house was made open while I was at Makkah (on the night of *Mi'rāj*) and Jibrīl (Gabriel) عليه السلام descended. He opened up my chest and

١٦٣٦ - وقالَ عَبْدانُ: أخْبَرَنا عَبْدُ اللهِ، أخْبَرَنا يُونُسُ عَنِ الزُّهْرِيِّ، قالَ أنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: كانَ أبوذَرٍّ يُحَدِّثُ أنَّ رَسُولَ اللهِ ﷺ

قالَ: «فُرِجَ سَقْفِي وأنا بِمَكَّةَ فَنزَلَ جِبرِيلُ عليهِ السَّلامُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جاءَ بطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وإيماناً فأفْرَغَها في صَدْرِي ثُمَّ أطْبَقَهُ. ثمَّ أخَذَ بيَدِي فَعَرَجَ بِي إلى السَّماءِ الدُّنْيا، فَقالَ جِبرِيلُ لخازِنِ السَّماءِ: افْتَحْ. قالَ: مَنْ هٰذَا؟ قالَ: جِبْرِيلُ». [راجع: ٣٤٩]

washed it with the water of *Zamzam*. Then he brought a golden tray full of Wisdom and Belief and poured it in my chest and then closed it. Then he took hold of my hand and ascended to the nearest heaven. Jibrīl told the gatekeeper of the nearest heaven to open the gate. The gatekeeper asked, "Who is it?" Jibrīl replied, "I am Jibrīl." (See *Ḥadīṯ* No. 349, Vol. 1)

١٦٣٧ - حدَّثَنا مُحَمَّدٌ: أخبرَنا الفَزَارِيُّ، عَنْ عاصِمٍ، عَنِ الشَّعْبِيِّ أنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما حدَّثَهُ قالَ: سَقَيْتُ رَسُولَ اللهِ ﷺ مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قائِمٌ. قالَ عاصِمٌ: فَحَلَفَ عِكْرِمَةُ ما كانَ يَوْمَئِذٍ إلَّا عَلى بَعِيرٍ. [راجع: ٥٦١٧]

1637. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I gave *Zamzam* (water) to Allāh's Messenger ﷺ and he drank it while standing. 'Aṣim (a subnarrator) said that 'Ikrima took the oath that on that day the Prophet ﷺ had not been standing but riding a camel.

(٧٧) بابُ طَوافِ القارِنِ

(77) CHAPTER. The *Ṭawāf* of a *Al-Qārin* (one who performs *Ḥajj-al-Qirān*).

١٦٣٨ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في حَجَّةِ الوَدَاعِ فأهْلَلْنا بعُمْرَةٍ ثُمَّ قالَ: مَنْ كانَ مَعَهُ هَدْيٌ فَلْيُهِلَّ بالحَجِّ والعُمْرَةِ. ثُمَّ لا يَحِلُّ حتَّى يَحِلَّ مِنْهُما. فَقَدِمْتُ مَكَّةَ وأنا حائِضٌ فَلَمْ أطُفْ بالبَيْتِ ولا بَيْنَ الصَّفا والمَرْوَةِ، فَشَكَوْتُ ذٰلِكَ إلى رَسُولِ اللهِ ﷺ فَقالَ: «انْقُضِي رَأْسَكِ وامْتَشِطِي وأهِلِّي بالحَجِّ وَدَعِي العُمْرَةَ». فَفَعَلْتُ، فَلَمَّا قَضَيْنا حَجَّنا أرْسَلَنِي مَعَ عَبْدِ الرَّحْمٰنِ إلى التَّنْعِيمِ فاعْتَمَرْتُ فَقالَ ﷺ: «هٰذِهِ مَكانَ عُمْرَتِكِ». فَطافَ الَّذِينَ أهَلُّوا

1638. Narrated 'Āishah رَضِيَ اللهُ عَنْها: We set out with Allāh's Messenger ﷺ in the year of his last *Ḥajj* and we intended (the *Iḥrām*) for *'Umra*. Then the Prophet ﷺ said, "Whoever has a *Hady* with him should assume *Iḥrām* for both *Ḥajj* and *'Umra*, and should not finish it till he performs both of them (*Ḥajj* and *'Umra*)." When we reached Makkah, I got my menses. When we had performed our *Ḥajj*, the Prophet ﷺ sent me with 'Abdur-Raḥmān to Tan'īm and I performed the *'Umra*. The Prophet ﷺ said, "This is in lieu of your missed *'Umra*." Those who had assumed *Iḥrām* for *'Umra* performed *Ṭawāf* [*Sa'y* (going) between Aṣ-Ṣafā and Al-Marwa] and then finished their *Iḥrām*. And then they performed another

Ṭawāf [*Sa'y* (going) (between Aṣ-Ṣafā and Al-Marwa)] after returning from Mina. And those who had assumed *Iḥrām* for *Ḥajj* and *'Umra* together (*Ḥajj-al-Qirān*) performed only one *Ṭawāf* [*Sa'y* (going) (between Aṣ-Ṣafā and Al-Marwa)].

1639. Narrated Nāfi': 'Abdullāh bin 'Abdullāh bin 'Umar and his riding animal entered the house of Ibn 'Umar رَضِيَ اللهُ عَنْهُما. He (the son of Ibn 'Umar) said, "I fear that this year a battle might take place between the people, and you (Ibn 'Umar رَضِيَ اللهُ عَنْهُما) might be prevented from going to the Ka'bah. I suggest that you should stay here." Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "Once Allāh's Messenger ﷺ set out (for the pilgrimage), and the *Mushrikūn* of Quraish intervened between him and the Ka'bah. So, if the people intervened between me and the Ka'bah, I would do the same as Allāh's Messenger ﷺ had done..." "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow." Then he added, "I make you a witness that I have intended to perform *Ḥajj* along with *'Umra*." After arriving at Makkah, Ibn 'Umar performed one *Ṭawāf* – *Sa'y* only (between Aṣ-Ṣafā and Al-Marwa) for both (*Ḥajj* and *'Umra* — i.e. *Ḥajj-al-Qirān*).

بالعُمْرَةِ ثُمَّ حَلُّوا ثُمَّ طافُوا طَوَافاً آخَرَ بَعْدَ أنْ رَجَعُوا مِنْ مِنًى. وأمَّا الَّذِينَ جَمَعُوا بَيْنَ الحَجِّ والعُمْرَةِ طافُوا طَوَافاً وَاحداً. [راجع: ٢٩٤]

١٦٣٩ - حدَّثَنَا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا ابنُ عُلَيَّةَ، عَنْ أيُّوبَ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما دَخَلَ ابنُهُ عَبْدُ اللهِ بن عبدِ الله وظَهْرُهُ في الدَّارِ، فَقالَ: إنِّي لا آمَنُ أنْ يَكُونَ العامَ بَيْنَ النَّاسِ قِتالٌ فَيَصُدُّوكَ عَنِ البَيْتِ، فَلَوْ أقَمْتَ. فَقالَ: قَدْ خَرَجَ رَسُولُ اللهِ ﷺ فَحالَ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ البَيْتِ، فإنْ حِيلَ بَيْنِي وَبَيْنَهُ أفْعَلُ كَمَا فَعَلَ رَسُولُ اللهِ ﷺ ﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١] ثُمَّ قالَ: أُشْهِدُكُمْ أنِّي قَدْ أوْجَبْتُ مَعَ عُمْرَتِي حَجّاً. قالَ: ثُمَّ قَدِمَ فَطافَ لَهُما طَوَافاً وَاحِداً. انظر: ١٦٤٠، ١٦٩٣، ١٧٠٨، ١٧٢٩، ١٨٠٦، ١٨٠٧، ١٨٠٨، ١٨١٠، ١٨١٢، ١٨١٣، ٤١٨٣، ٤١٨٤، ٤١٨٥]

1640. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما intended to perform *Ḥajj* in the year when Al-Ḥajjāj attacked Ibn Az-Zubair. Somebody said to Ibn 'Umar رَضِيَ اللهُ عَنْهُما, "There is a danger of an impending battle between them." Ibn 'Umar said, "Verily, in Allāh's Messenger (ﷺ) you have a good example to follow." "(And if it happened as you say) then I would do the same as Allāh's

١٦٤٠ - حدَّثَنَا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أرَادَ الحَجَّ عامَ نَزَلَ الحَجَّاجُ بابنِ الزُّبَيرِ، فَقِيلَ لَهُ: إنَّ النَّاسَ كائِنٌ بَيْنَهُمْ قِتالٌ وإنَّا نَخافُ أنْ يَصُدُّوكَ. فَقالَ: ﴿لَّقَدْ كَانَ لَكُمْ فِى

Messenger ﷺ had done. I make you witness that I have decided to perform *'Umra.*" Then he set out and when he reached Al-Baidā', he said, "The ceremonies of both *Ḥajj* and *'Umra* are one and the same. I make you witness that I have made *Ḥajj* compulsory for me along with *'Umra.*" He drove (to Makkah) a *Hady* which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the *Hady* or finish his *Iḥrām,* or shave or cut short his hair till the day of slaughtering the sacrifices (10th Dhul-Ḥijjah). Then he slaughtered his *Hady* and shaved his head and considered the first *Ṭawāf – Sa'y* (of Aṣ-Ṣafā and Al-Marwa) as sufficient for *Ḥajj* and *'Umra.* Ibn 'Umar said, "Allāh's Messenger ﷺ did the same."

رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١] إِذَنْ أَصْنَعُ كَما صَنَعَ رَسُولُ اللهِ ﷺ، إِنِّي أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً، ثُمَّ خَرَجَ حَتَّى إِذَا كانَ بظاهِرِ البَيْدَاءِ قالَ: ما شأْنُ الحَجِّ والعُمْرَةِ إِلَّا وَاحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجّاً مَعَ عُمْرَتِي. وأَهْدَى هَدْياً اشْتَرَاهُ بِقُدَيْدٍ ولَمْ يَزِدْ عَلى ذٰلِكَ، فَلَمْ يَنْحَرْ ولَمْ يَحِلَّ مِنْ شَيْءٍ حَرُمَ مِنْهُ ولَمْ يَحْلِقْ ولَمْ يُقَصِّرْ حَتَّى كانَ يَوْمُ النَّحْرِ فَنَحَرَ وَحَلَقَ، ورأى أَنْ قَدْ قَضَى طَوَافَ الحَجِّ والعُمْرَةِ بِطَوَافِهِ الأَوَّلِ. وَقالَ ابنُ عُمَرَ: كَذلِكَ فَعَلَ رَسُولُ اللهِ ﷺ. [راجع: ١٦٣٩]

(78) CHAPTER. *Ṭawāf* with ablution.

(٧٨) بابُ الطَّوَافِ عَلى وُضُوءٍ

1641. Narrated Muḥammad bin 'Abdur-Raḥmān bin Naufal Al-Qurashi: I asked 'Urwa bin Az-Zubair رَضِيَ اللهُ عَنْهُما (regarding the *Ḥajj* of the Prophet ﷺ). 'Urwa replied, "Āishah رَضِيَ اللهُ عَنْها informed me that when the Prophet ﷺ reached Makkah, the first thing he started with was the ablution, then he performed *Ṭawāf* of the Ka'bah, and his intention was not *'Umra* alone (but *Ḥajj* and *'Umra* together)'. Later Abū Bakr رَضِيَ اللهُ عَنْهُ performed the *Ḥajj* and the first thing he started with was *Ṭawāf* of the Ka'bah and it was not *'Umra* alone (but *Ḥajj* and *'Umra* together) and then 'Umar did the same. Then 'Uthmān performed the *Ḥajj* and the first thing he started with was *Ṭawāf* of the Ka'bah and it was not *'Umra* alone. And then Mu'āwiya and 'Abdullāh bin 'Umar did the same. Then I performed *Ḥajj* with my father Az-Zubair bin Al-Aww'ām and the first thing

١٦٤١ - حدَّثَنا أَحْمَدُ بنُ عِيسَى: حدَّثَنا ابنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرُو بنُ الحارِثِ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ نَوْفَلٍ القُرَشِيِّ: أَنَّهُ سأَلَ عُرْوَةَ بنَ الزُّبَيرِ فَقالَ: قَدْ حَجَّ رَسُولُ اللهِ ﷺ فأَخْبَرَتْنِي عائِشَةُ رَضِيَ اللهُ عَنْها أَنَّ أَوَّلَ شَيْءٍ بَدأَ بِهِ حِينَ قَدِمَ أَنَّهُ تَوَضَّأَ ثُمَّ طافَ بالبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةٌ ثُمَّ حجَّ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَكانَ أَوَّلَ شَيْءٍ بدأَ بِهِ الطَّوَافُ بالبَيتِ ثُمَّ لَمْ تَكُنْ عُمْرَةٌ. ثُمَّ عُمَرُ رَضِيَ اللهُ عَنْهُ مِثْلُ ذٰلِكَ. ثُمَّ حَجَّ عُثْمانُ رَضِيَ اللهُ

he started with was *Ṭawāf* of the Ka'bah and it was not *'Umra* alone (but *Ḥajj* and *'Umra* together). Then I saw *Al-Muhājirīn* (emigrants) and the *Anṣār* doing the same and it was not *'Umra* alone. And the last person I saw doing the same was Ibn 'Umar, and he did not do another *'Umra* after finishing the first. Now here is Ibn 'Umar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Makkah, would not start with anything unless they had performed *Ṭawāf* of the Ka'bah, and would not finish their *Iḥrām.* And no doubt, I saw my mother and my aunt, on entering Makkah doing nothing before performing *Ṭawāf* of the Ka'bah, and they would not finish their *Iḥrām.*"

عَنْهُ فرأَيْتُهُ أَوَّلُ شَيْءٍ بَدأَ بِهِ الطَّوَافُ بالبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةٌ. ثُمَّ مُعاوِيَةُ وعَبْدُ اللهِ بنُ عُمَرَ. ثُمَّ حَجَجْتُ مَعَ ابْنِ الزُّبَيْرِ فَكانَ أَوَّلَ شَيْءٍ بَدأَ بِهِ الطَّوَافُ بالبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةٌ. ثُمَّ رأَيْتُ المُهاجِرِينَ والأَنْصَارَ يفْعَلُونَ ذٰلكَ ثُمَّ لَمْ تَكُنْ عُمْرَةٌ. ثُمَّ آخِرُ مَنْ رأَيْتُ فَعَلَ ذٰلكَ ابنُ عُمَرَ ثُمَّ لَمْ يَنْقُضْها عُمْرَةً. وَهٰذا ابنُ عُمَرَ عِنْدَهُمْ فَلا يَسأَلُونَهُ وَلا أَحَدٌ مِمَّنْ مَضَى ما كانُوا يَبْدَؤُنَ بشَيْءٍ حِيْنَ يَضَعُوْنَ أَقْدَامَهُمْ مِنَ الطَّوَافِ بالبَيْتِ ثُمَّ لا يَحِلُّونَ. وَقَدْ رأَيْتُ أُمِّي وخالَتِي حِينَ تَقْدَمَانِ لا تَبْتَدِئانِ بشَيْءٍ أَوَّلَ مِنَ البَيْتِ، تَطُوفانِ بِهِ ثُمَّ لا تَحِلَّانِ.

[راجع: ١٦١٤]

1642. "And my mother informed me that she, her sister, Aẓ-Ẓubair and such and such persons had assumed *Iḥrām* for *'Umra* and after passing their hands over the Corner (the Black Stone) (i.e. finishing their *'Umra*) they finished their *Iḥrām.*"

١٦٤٢ - وَقَدْ أَخْبَرَتْنِي أُمِّي أَنَّها أَهَلَّتْ هيَ وأُخْتُها والزُّبَيرُ وَفُلانٌ وفُلانٌ بعُمْرَةٍ، فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا. [راجع: ١٦١٥]

(79) CHAPTER. The *Ṭawāf* (*Sā'y*) between Aṣ-Ṣafa and Al-Marwa is compulsory and is one of the Symbols of Allāh.

(٧٩) **بابُ وُجُوبِ الصَّفا وَالمَرْوَةِ، وَجُعِلَ مِنْ شَعائِرِ اللهِ**

1643. Narrated 'Urwa: I asked 'Āishah رَضِيَ اللهُ عَنْهَا: "How do you interpret the Statement of Allāh تعالى: 'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Ḥajj* or *'Umra* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Ṭawāf*) between them (Aṣ-Ṣafā and Al-Marwa).'

١٦٤٣ - **حدَّثَنَا** أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ: سَأَلْتُ عائِشَةَ رَضِيَ اللهُ عَنْها فَقُلْتُ لَها: أَرَأَيْتِ قَوْلَ اللهِ تَعالى: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ

(V.2:158). By Allāh! (It is evident from this revelation) there is no harm if one does not perform *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa." 'Āishah said, "O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the Statement of Allāh should have been: It is not a sin on him if he does not perform *Ṭawāf – Sā'y* (going) between them.' But in fact, this Divine Revelation was revealed concerning the *Anṣār* who used to assume *Iḥrām* for worshipping an idol called Manāt which they used to worship at a place called Al-Mushallal before they embraced Islām, and whoever assumed *Iḥrām* (for the idol), would consider it not right to perform *Ṭawāf – Sa'y* (going) between Aṣ-Ṣafā and Al-Marwa. When they embraced Islām, they asked Allāh's Messenger ﷺ regarding it, saying, 'O Allāh's Messenger! We used to refrain from *Ṭawāf – Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa.' So Allāh revealed: 'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh'." 'Āishah رضي الله عنها added, "Surely, Allāh's Messenger ﷺ set *Aṣ-Ṣunna* (legal way) of *Ṭawāf – Sa'y* (going) between Aṣ-Ṣafā and Al-Marwa, so nobody is allowed to omit the *Ṭawāf – Sā'y* (going) between them." Later on I ('Urwa) told Abū Bakr bin 'Abdur-Raḥmān (of 'Āishah's narration) and he said, "I have not heard of such information, but I heard learned men saying that all the people, (except those whom 'Āishah mentioned and who used to assume *Iḥrām* for the sake of Manāt) used to perform *Ṭawāf* between Aṣ-Ṣafā and Al-Marwa. When Allāh تعالى referred to the *Ṭawāf* of the Ka'bah and did not mention Aṣ-Ṣafā and Al-Marwa in the Qur'ān, the people asked, 'O Allāh's Messenger! We used to perform *Ṭawāf – Sa'y* (going) between Aṣ-

أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨] فَوَاللهِ ما عَلى أَحَدٍ جُناحٌ أَنْ لا يَطُوفَ بالصَّفا وَالمَرْوَةِ. قالَتْ: بئسَ ما قُلْتَ يا ابْنَ أُخْتِي. إنَّ هٰذِهِ لَوْ كانَتْ كَما أَوَّلْتَها عَلَيْهِ كانَتْ لا جُناحَ عَلَيْهِ أَنْ لا يَتَطَوَّف بِهِما، وَلٰكِنَّها أُنْزِلَتْ في الأَنْصارِ. كانُوا قَبْلَ أَنْ يُسْلِمُوا يُهِلُّونَ لِمناةَ الطَّاغِيَةِ الَّتِي كانُوا يَعْبُدُونَها بِالْمُشَلَّلِ. فَكانَ مَنْ أَهَلَّ يَتَحَرَّجُ أَنْ يَطُوفَ بَيْنَ الصَّفا وَالمَرْوَةِ. فَلَمَّا أَسْلَمُوا سَأَلُوا رَسُولَ اللهِ ﷺ عَنْ ذلكَ، قالُوا: يا رَسُولَ اللهِ، إنَّا كُنا نَتَحَرَّجُ أَنْ نَطُوفَ بَيْنَ الصَّفا وَالمَرْوَةِ، فَأَنْزَلَ اللهُ تَعالى ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ الآيَةَ. قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: وَقَدْ سَنَّ رَسُولُ اللهِ ﷺ الطَّوافَ بَيْنَهُما فَلَيْسَ لأَحَدٍ أَنْ يَتْرُكَ الطَّوافَ بَيْنَهُما. ثُمَّ أَخْبَرْتُ أبا بَكْرِ بنَ عَبْدِ الرَّحْمٰنِ فَقالَ: إنَّ هٰذَا الْعِلْمَ ما كُنْتُ سَمِعْتُهُ، وَلَقَدْ سَمِعْتُ رِجالاً مِنْ أَهْلِ العِلْمِ يَذْكُرُونَ أَنَّ النَّاسَ إلَّا مَنْ ذَكَرَتْ عائِشَةُ مِمَّنْ كانَ يُهِلُّ بِمَناةَ، كانُوا يَطُوفُونَ كُلُّهُمْ بالصَّفا وَالمَرْوَةِ. فَلَمَّا ذَكَرَ اللهُ تَعالى الطَّوافَ بالبَيْتِ ولَمْ يَذْكُرِ الصَّفا وَالمَرْوَةَ في القُرآنِ، قالُوا: يا رَسُولَ اللهِ كُنَّا نَطُوفُ بالصَّفا وَالمَرْوَةِ، وإنَّ اللهَ أَنْزَلَ

Ṣafā and Al-Marwa and Allāh has revealed (the Verses concerning) *Ṭawāf* of the Ka'bah and has not mentioned Aṣ-Ṣafā and Al-Marwa. Is there any sin if we perform *Ṭawāf – Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa?' So Allāh revealed: 'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh.' Abū Bakr said, "It seems that this Verse was revealed concerning the two groups, those who used to refrain from *Ṭawāf – Sa'y* (going) between Aṣ-Ṣafā and Al-Marwa in the Pre-Islāmic Period of Ignorance and those who used to perform the *Ṭawāf – Sā'y* (going) them, and after embracing Islām they refrained from the *Ṭawāf* between them as Allāh تعالى had enjoined *Ṭawāf* of the Ka'bah and did not mention *Ṭawāf – Sa'y* (going) (of Aṣ-Ṣafa and Al-Marwa) till later Allāh did mention it after mentioning the *Ṭawāf* of the Ka'bah."

الطَّوَافَ بالبَيْتِ فَلَمْ يَذْكُرِ الصَّفا فَهَلْ عَلَيْنا مِنْ حَرَجٍ أنْ نَطَّوَّفَ بالصَّفا وَالمَرْوَةِ؟ فَأنْزَلَ اللهُ تَعالى ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ الآيَةَ، قالَ أبُو بَكْرٍ: فأسْمَعُ هذِهِ الآيَةَ نَزَلَتْ في الفَرِيقَينِ كِلَيْهِما، في الَّذِينَ كانُوا يَتَحَرَّجُونَ أنْ يَطَّوَّفُوا بالجَاهِلِيَّةِ بالصَّفا وَالمَرْوَةِ وَالَّذِينَ يَطَّوَّفُونَ، ثُمَّ تَحَرَّجُوا أنْ يَطَّوَّفُوا بِهِما في الإسْلامِ مِنْ أجْلِ أنَّ اللهَ تَعالى أمَرَ بالطَّوَافِ بالبَيْتِ وَلَمْ يَذْكُرِ الصَّفا حتَّى ذَكَرَ ذلكَ بَعْدَ ما ذَكَرَ الطَّوافَ بالبَيْتِ.

[انظر: ١٧٩٠، ٤٤٩٥، ٤٨٦١]

(80) CHAPTER. What is said about *Sā'y* between Aṣ-Ṣafā and Al-Marwa.

(٨٠) بابُ ما جاءَ في السَّعْيِ بَينَ الصَّفا والمَرْوَةِ،

And Ibn 'Umar رَضِيَ اللهُ عَنْهُما said that *Sā'y* (is to be observed) from the house of Bani 'Abbād to the lane of Banī Abū Ḥussain.

وقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: السَّعْيُ مِنْ دَارِ بَنِي عَبَّادٍ إلى زُقاقِ بَنِي أبي حُسَينٍ.

1644. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "When Allāh's Messenger ﷺ performed the first *Ṭawāf*, he did *Ramal* in the first three rounds and then walked in the remaining four rounds (of *Ṭawāf* of the Ka'bah), whereas in performing *Ṭawāf – Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa he used to run in the midst of the rain-water passage." I asked Nāfi', "Did 'Abdullāh (bin 'Umar) use to pass by on reaching the Yemenite Corner?" He replied, "No, unless people were crowded at the Corner; otherwise he would not leave it without touching it."

١٦٤٤ - حدَّثَنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثَنا عِيسَى بنُ يُونُسَ، عَنْ عُبَيْدِ اللهِ ابنِ عُمَرَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ إذا طافَ الطَّوَافَ الأوَّلَ خَبَّ ثَلاثاً وَمَشَى أرْبَعاً. وكانَ يَسْعَى بَطْنَ المَسِيلِ إذَا طافَ بَينَ الصَّفا وَالمَرْوَةِ. فَقُلْتُ لِنافِعٍ: أكانَ عَبْدُ اللهِ يَمْشِي إذَا بَلَغَ الرُّكْنَ اليَمانِيَ؟ قالَ:

لا، إلَّا أنْ يُزَاحَمَ عَلى الرُّكْنِ فإنَّهُ كانَ لا يَدَعُهُ حتَّى يَسْتَلِمَهُ.

[راجع: ١٦٠٣]

1645. Narrated 'Amr bin Dīnar: We asked Ibn 'Umar رَضِيَ اللهُ عَنْهُما whether a man who, while performing *'Umra,* had performed *Ṭawāf* of the Ka'bah; and had not yet performed *Ṭawāf* – [*Sā'y* (going)] between Aṣ-Ṣafā and Al-Marwa, could have sexual relation with his wife. Ibn 'Umar replied, "The Prophet ﷺ reached Makkah and performed the seven rounds (of *Ṭawāf*) of the Ka'bah and then offered a two *Rak'ā* prayer behind *Maqām-Ibrahīm* and then performed the *Ṭawāf* [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa." He added, "Verily! In Allāh's Messenger ﷺ you have a good example.(to follow)."

١٦٤٥ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بنِ دينارٍ قالَ: سَأَلْنا ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنْ رَجُلٍ طافَ بالبَيْتِ في عُمْرَةٍ وَلَمْ يَطُفْ بَيْنَ الصَّفا وَالمَرْوَةِ، أيأتي امْرَأَتَهُ؟ قالَ: قَدِمَ النَّبِيُّ ﷺ فَطافَ بالبَيْتِ سَبْعاً، وَصَلَّى خَلْفَ المَقامِ رَكْعَتَيْنِ، وَطافَ بَيْنَ الصَّفا وَالمَرْوَةِ سَبْعاً ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[راجع: ٣٩٥]

1646. We asked Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما (the same question) and he said, "He (that man) should not come near (his wife) till he has completed *Tawāf* – [*Sā'y* (going)] between Aṣ-Ṣafā and Al-Marwa."

١٦٤٦ - وسَأَلْنا جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما. فَقالَ: لا يَقْرَبَنَّها حتَّى يَطُوَّفَ بَيْنَ الصَّفا وَالمَرْوَةِ. [راجع: ٣٩٦]

1647. Narrated 'Amr bin Dīnār: I heard Ibn 'Umar رَضِيَ اللهُ عَنْهُما saying, "The Prophet ﷺ arrived at Makkah and performed *Ṭawāf* – [*Sā'y* (going)] of the Ka'bah and then offered a two *Rak'ā* prayer and then performed *Ṭawāf* – [*Sā'y* (going)] between Aṣ-Ṣafā and Al-Marwa." Ibn 'Umar then recited (the Verse): "Indeed! in the Messenger of Allāh ﷺ you have a good example to follow..." (V.33:21)

١٦٤٧ - حدَّثَنا المَكِّيُّ بنُ إبراهِيمَ، عَنِ ابنِ جُرَيْجٍ قالَ: أخْبَرَني عَمْرُو بنُ دِينارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ فَطافَ بالبَيْتِ ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ سَعَى بَيْنَ الصَّفا وَالمَرْوَةِ. ثُمَّ تَلا ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١]. [راجع: ٣٩٥]

1648. Narrated 'Āṣim: I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ, "Did you use to dislike to

١٦٤٨ - حدَّثَنا أحْمَدُ بنُ

perform *Ṭawāf* - [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa?" He said, "Yes, as it was of the ceremonies of the days of the Pre-Islāmic Period of Ignorance, till Allāh revealed: 'Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Ḥajj* or *'Umra* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Ṭawāf*) between them (Aṣ-Ṣafā and Al-Marwa)...'" (V.2:158)

مُحَمَّدٍ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا عاصِمٌ قالَ: قُلْتُ لأَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَكُنْتُمْ تَكْرَهُونَ السَّعْيَ بَيْنَ الصَّفا وَالمَرْوَةِ؟ قالَ: نَعَمْ. لأَنَّها كانَتْ مِنْ شَعائِرِ الجاهِلِيَّةِ حتَّى أَنْزَلَ اللهُ ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ۖ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨]. [انظر: ٤٤٩٦]

1649. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ performed *Sa'y* of the Ka'bah and the *Sa'y* of Aṣ-Ṣafā and Al-Marwa so as to show his strength to the *Al-Muṣḥrikūn*[1].

١٦٤٩ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بْنِ دِيْنارٍ، عَنِ عطاءٍ، عَنْ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: إِنَّما سَعَى رَسُولُ اللهِ ﷺ بِالبَيْتِ وَبَيْنَ الصَّفا والمَرْوَةِ لِيُرِيَ المُشْرِكِينَ قُوَّتَهُ. زادَ الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو قالَ: سَمِعْتُ عَطاءً، عَنِ ابنِ عَبَّاسٍ مِثْلَهُ. [انظر: ٤٢٥٧]

(81) CHAPTER. A menstruating woman can perform all the ceremonies of *Ḥajj* except *Ṭawāf* of the Ka'bah. (What is said) regarding the performance of *Ṭawāf* - [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa without ablution?

(٨١) **بابٌ: تَقْضِي الحَائِضُ المَناسِكَ كُلَّها إِلَّا الطَّوَافَ بِالبَيْتِ. وَإِذَا سَعَى عَلى غَيرِ وُضُوءٍ بَيْنَ الصَّفَا وَالمَرْوَةِ**

1650. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I was menstruating when I reached Makkah. So, I neither performed *Ṭawāf* of the Ka'bah, nor the *Ṭawāf* - [*Sā'y* (going)] between Aṣ-Ṣafā and Al-Marwa. Then I informed Allāh's Messenger ﷺ about it. He replied, "Perform all the ceremonies of *Ḥajj* like the

١٦٥٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أَنَّها قالَتْ: قَدِمْتُ مَكَّةَ وَأَنا حائِضٌ وَلَمْ أَطُفْ

(1) *Al-Muṣḥrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

other pilgrims, but do not perform *Ṭawāf* of the Ka'bah till you get clean (from your menses)."

بالبَيْتِ وَلا بَينَ الصَّفا وَالمَرْوَةِ. قالَتْ: فَشَكَوْتُ ذلكَ إلى رَسُولِ اللهِ ﷺ، قالَ: «افْعَلي كما يَفْعَلُ الحَاجُّ غَيرَ أنْ لا تَطُوفي بالبَيْتِ حتَّى تَطْهُرِي. [راجع: ٢٩٤]

1651. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ and his Companions assumed *Iḥrām* for *Ḥajj* and none except the Prophet ﷺ and Ṭalḥa had the *Hady* (sacrifice) with them. 'Alī arrived from Yemen and had a *Hady* with him. 'Alī said, "I have assumed *Iḥrām* with the same (intention) as that of the Prophet ﷺ." The Prophet ﷺ ordered his Companions to perform the *'Umra* with the *Iḥrām* which they had assumed, and after finishing *Ṭawāf* (of Ka'bah), and [*Sā'y* (going)]. Aṣ-Ṣafā and Al-Marwa) to cut short their head-hair, and to finish their *Iḥrām* except those who had *Hady* with them. They (the people) said, "How can we proceed to Mina (for *Ḥajj*) after having sexual relations with our wives?" When that news reached the Prophet ﷺ he said, "If I had formerly known what I came to know lately, I would not have brought the *Hady* with me. Had there been no *Hady* with me, I would have finished the state of *Iḥrām.*" 'Āishah got her menses, so she performed all the ceremonies of *Ḥajj* except *Ṭawāf* of the Ka'bah, and when she got clean (from her menses), she performed *Ṭawāf* of the Ka'bah. She said, "O Allāh's Messenger! (All of you) are returning with the *Ḥajj* and *'Umra*, but I am returning with Ḥajj only." So the Prophet ﷺ ordered 'Abdur-Raḥmān bin Abū Bakr to accompany her to Tan'īm and thus she performed the *'Umra* after the *Ḥajj.*

١٦٥١ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا عَبْدُ الوَهَّابِ ح.

وَقالَ لي خَلِيفَةُ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا حَبِيبٌ المُعَلِّمُ، عَنْ عَطاءٍ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: أهَلَّ النَّبِيُّ ﷺ هُوَ وَأصحَابُهُ بِالحَجِّ. وَلَيْسَ مَعَ أحَدٍ مِنْهُمْ هَدْيٌ غَيرَ النَّبِيِّ ﷺ وَطَلْحَةَ. وَقَدِمَ عَلِيٌّ مِنَ اليَمَنِ وَمَعَهُ هَدْيٌ فَقالَ: أهْلَلْتُ بِما أهَلَّ بِهِ النَّبِيُّ ﷺ. فَأمَرَ النبِيُّ ﷺ أصحابَهُ أنْ يَجْعَلُوها عُمْرَةً وَيَطَّوَّفُوا. ثُمَّ يُقَصِّروا وَيَحِلُّوا، إلَّا مَنْ كانَ مَعَهُ الهَدْيُ. فَقالُوا: نَنْطَلِقُ إلى مِنًى وَذكَرُ أحَدِنا يَقْطُرُ مَنِيًّا؟ فَبَلَغَ ذَيكَ النَّبِيَّ ﷺ فَقالَ: «لَوِ اسْتَقْبَلْتُ مِنْ أمْرِي ما اسْتَدْبَرْتُ ما أهْدَيْتُ وَلَوْلا أنَّ مَعِي الهَدْيَ لأحْلَلْتُ».

وَحاضَتْ عائشَةُ رَضِيَ اللهُ عَنْها فَنَسَكتِ المَناسِكَ كُلَّها غَيرَ أنَّها لَمْ تَطُفْ بالبَيْتِ، فَلَمَّا طَهُرَتْ طافَتْ بِالبَيْتِ. قالَتْ: يا رَسُولَ اللهِ، تَنْطَلِقُونَ بِحَجَّةٍ وَعُمْرَةٍ وَأنْطَلِقُ بِحَجٍّ. فَأمَرَ عَبْدَ الرَّحْمٰنِ بنَ أبي بَكْرٍ أنْ

يَخْرُجَ مَعَها إلى التَّنْعيمِ فاعْتَمَرَتْ بَعْدَ الحَجِّ. [راجع: ١٥٥٧]

١٦٥٢ - حدَّثَنا مُؤَمَّلُ بنُ هشامٍ، حدَّثَنا إسمَاعِيلُ، عَنْ أيُّوبَ، عَنْ حَفْصَةَ قالَتْ: كُنَّا نَمْنَعُ عَوَاتِقَنا أنْ يَخْرُجْنَ فَقَدِمَتِ امْرأةٌ فَنزَلَتْ قَصْرَ بَنِي خَلَفٍ فَحَدَّثَتْ أنَّ أُخْتَها كانَتْ تَحْتَ رَجُلٍ مِنْ أصْحابِ رَسُولِ اللهِ ﷺ، قَدْ غَزَا مَعَ رَسُولِ اللهِ ﷺ ثِنْتَيْ عَشْرَةَ غَزْوَةً، وَكانَتْ أُخْتِي مَعَهُ في سِتٍّ غَزَوَاتٍ، قَالَتْ: كُنَّا نُدَاوِي الكَلْمىٰ، وَنَقُومُ عَلى المَرْضَى. فَسَألَتْ أُخْتِي رَسُولَ اللهِ ﷺ فَقالَتْ: هَلْ عَلى إحْدَانا بَأسٌ إنْ لَمْ يَكُنْ لَها جِلْبابٌ أنْ لا تَخْرُجَ؟ فَقالَ: «لِتُلْبِسْها صَاحِبَتُها مِنْ جِلْبابِها، وَلْتَشْهَدِ الخَيرَ وَدَعْوَةَ المُؤمِنِينَ. فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ رَضِيَ اللهُ عَنْها سَألْناها أوْ قَالَ: سَألْناها فَقالَتْ وكانَتْ لا تَذْكُرُ رَسُولَ اللهِ ﷺ أبَدًا إلَّا قالَتْ: بِأبي. قُلْنَا: أسَمِعْتِ رَسُولَ اللهِ ﷺ يَقُولُ كَذَا وَكَذَا؟ قالَتْ: نَعَمْ، بِأبي. فَقالَ: «لِتَخْرُجِ العَوَاتِقُ وَذَوَاتُ الخُدُورِ والحُيَّضُ فَشَهِدْنَ الخَيرَ وَدَعْوَةَ المُسْلِمِينَ، وَيَعْتَزِلُ الحُيَّضُ المُصَلَّى». فَقُلْتُ: الحَائِضُ؟ فَقالَتْ: أوَ لَيْسَ تَشْهَدُ عَرَفَةَ؟ وَتَشْهَدُ كَذَا؟ وَتَشْهَدُ كَذَا؟. [راجع: ٣٢٤]

1652. Narrated Ḥafṣa رَضِيَ اللهُ عَنْها: (On the days of *'Eid*) we used to forbid our virgins to go out (for *'Eid* prayers). A lady came and stayed at the palace of Banī Khalaf. She mentioned that her sister was married to one of the Companions of Allāh's Messenger ﷺ who participated in twelve *Ghazawat*(1) along with Allāh's Messenger ﷺ and her sister was with him in six of them. She said, "We used to apply dressing to the wounded and look after the sick." She (her sister) asked Allāh's Messenger ﷺ, "Is there any harm for a woman to stay at home if she doesn't have a veil?" He said, "She should cover herself with the veil of her companion and she should take part in the good deeds and in the religious gatherings of the believers." When Umm 'Aṭiyya رَضِيَ اللهُ عَنْها came, I asked her, "Did you hear anything about that?" Umm 'Aṭiyya said, "*Bi abī,*" and she never mentioned the name of Allāh's Messenger ﷺ without saying "*Bi abī*" (i.e., 'Let my father be sacrificed for you'). We asked her, "Have you heard Allāh's Messenger ﷺ saying so-and-so (about women)?" She replied in the affirmative and said, "Let my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened, or unmarried young virgins and mature girls who stay often screened should come out and take part in the good deeds and in the religious gatherings of the believers. But the menstruating women should keep away from the *Muṣallā* (a place for offering *Ṣalāt* — prayers)." I asked her, "The menstruating women?" She replied, "Don't they present themselves at 'Arafāt and at such and such places?"

(1) (H. 1652) Holy battles, with the army led by the Prophet ﷺ.

(82) CHAPTER. Assuming *Iḥrām* from Al-Baṭḥā' and other places by those living in Makkah and by the pilgrims on departing for Mina.

And 'Aṭā' was asked whether one residing in Makkah can say *Talbīya* for *Ḥajj*. He said, "Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to recite *Talbīya* on the day of *Tarwiya* (8th of Dhul-Ḥajjah) only after offering the *Ẓuhr* prayer and after mounting over his *Rāhila* (mount).

Narrated 'Abdul Mālik from 'Aṭā' from Jābir رَضِيَ اللهُ عَنْهُ: We arrived at Makkah along with the Prophet ﷺ and then finished our *Iḥrām*, till it was the day of *Tarwīya* (8th day of Dhul-Ḥijjah) when we departed from Makkah and recited *Talbīya* (assumed *Iḥrām*) for *Ḥajj*. Jābir said, "We assumed *Iḥrām* from Al-Baṭḥā'."

'Ubaid bin Juraij said to Ibn 'Umar رَضِيَ اللهُ عَنْهُما: "I see that while you are in Makkah, you do not assume *Iḥrām* till the day of *Tarwīya*, whereas the others assume *Iḥrām* after seeing the moon (1st day of Dhul-Ḥijjah)." Ibn 'Umar رَضِيَ اللهُ عَنْهُما replied, "I never saw the Prophet ﷺ starting the *Talbīya* till his mount was ready for the journey."

(٨٢) بابُ الإهْلالِ مِنَ البَطْحاءِ وَغيرِها لِلْمَكِّيِّ والحَاجِّ إذَا خَرَجَ مِنْ مِنًى،

وسُئِلَ عَطاءٌ عَنِ المجاوِرِ يُلَبِّي بالحَجِّ فَقَالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يُلَبِّي يَوْمَ التَرْوِيَةِ إذَا صَلَّى الظُّهْرَ وَاسْتَوَى عَلى رَاحِلَتِهِ. وَقالَ عَبْدُ المَلِكِ، عَنْ عَطاءٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ: قَدِمْنا مَعَ النَّبِيِّ ﷺ فَأَحْلَلْنا حتَّى يَوْمِ التَرْوِيَةِ وجَعَلْنا مَكَّةَ بِظَهْرٍ لَبَّيْنا بالحَجِّ. وَقالَ أبُو الزُّبَيرِ، عَنْ جابِرٍ: أهْلَلْنا مِنَ البَطْحاءِ. وقالَ عُبَيْدُ بنُ جُرَيْجٍ لابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: رَأيْتُكَ إذَا كُنْتَ بِمَكَّةَ أهَلَّ النَّاسُ إذَا رَأوُا الهِلالَ ولَمْ تُهِلَّ أنْتَ حتَّى يَوْمِ التَرْوِيَةِ. فَقالَ: لَمْ أرَ النَّبِيَّ ﷺ يُهِلُّ حتَّى تَنْبَعِثَ بِهِ رَاحِلَتُه

(83) CHAPTER. Where to offer the *Ẓuhr* prayer on the day of *Tarwīya* (8th day of Dhul-Ḥijjah).

1653. Narrated 'Abdul 'Azīz bin Rufai': I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ, "Tell me what you remember from Allāh's Messenger ﷺ (regarding these questions): Where did he offer the *Ẓuhr* and *'Aṣr* prayer on the day of *Tarwīya* (8th of Dhul-Ḥajjah)?" He relied, "(He offered these prayers) at Mina." I asked, "Where did he offer the *'Aṣr* prayer on the day of *Nafr* (i.e., departure from Mina on the 12th or 13th of Dhul-Ḥijjah)?" He replied, "At Al-Abṭaḥ," and then added, "You should do as your chiefs do."

(٨٣) بابٌ: أيْنَ يُصَلِّي الظُّهْرَ يَوْمَ التَرْوِيَةِ؟

١٦٥٣ - حدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا إسحَاقُ الأزْرَقُ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ العَزِيزِ بنِ رُفَيْعٍ، قالَ: سَألْتُ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ، قُلْتُ: أخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنْ رَسُوْلِ اللهِ ﷺ، أيْنَ صَلَّى الظُّهْرَ وَالعَصْرَ يَوْمَ التَرْوِيَةِ؟ قالَ: بِمِنًى. قُلْتُ: فَأيْنَ صَلَّى العَصْرَ يَوْمَ

النَّفْرِ؟ قالَ: بالأبْطَحِ. ثُمَّ قالَ: افْعَلْ كما يَفْعَلُ أُمَرَاؤُكَ. [انظر: ١٦٥٤، ١٧٦٣]

1654. Narrated 'Abdul 'Azīz: I went out to Mina on the day of *Tarwīya* and met Anas رَضِيَ اللهُ عَنْهُ going on a donkey. I asked him, "Where did the Prophet ﷺ offer the *Ẓuhr* prayer on this day?" Anas replied, "See where your chiefs offer prayer so you too offer prayer where they offer prayer."

١٦٥٤ - حدَّثَنا عَلِيٌّ: سَمِعَ أبا بَكْرِ ابنَ عَيَّاشٍ: حدَّثَنا عَبْدُ العَزِيزِ: لَقِيتُ أنَساً ح.

وحدَّثَنِي إسْماعِيلُ بنُ أبانَ: حدَّثَنا أبُو بَكْرٍ، عَنْ عَبْدِ العَزِيزِ قالَ: خَرَجْتُ إلى مِنًى يَوْمَ التَّرْوِيَةِ فَلَقِيتُ أنَساً رَضِيَ اللهُ عَنْهُ ذَاهِباً عَلى حِمارٍ. فَقُلْتُ: أيْنَ صَلَّى النَّبِيُّ ﷺ هٰذَا اليَوْمَ الظُّهْرَ؟ فَقالَ: انْظُرْ حَيْثُ يُصَلِّي أُمَرَاؤُكَ فَصَلِّ. [راجع: ١٦٥٣]

(84) CHAPTER. *Aṣ-Ṣalāt* at Mina.

(٨٤) بابُ الصَّلاةِ بِمِنًى

1655. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ offered two *Rak'ā* [shortened *Ṣalāt* (prayer) during *Ḥajj*] at Minā. Abū Bakr, 'Umar and 'Uthmān (during the early years of his caliphate), followed the same practice.

١٦٥٥ - حدَّثَنا إبْرَاهِيم بنُ المُنْذِرِ: حدَّثَنا ابْنُ وهْبٍ: أخْبَرَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ أبِيهِ قالَ: صَلَّى رَسُولُ اللهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وأبُو بَكْرٍ وعُمَرُ وعُثمانُ صَدْراً مِنْ خِلافَتِهِ. [راجع: ١٠٨٢]

1656. Narrated Hāritha bin Wahab Al-Khuzā'ī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led and offered with us two *Rak'ā* [shortened *Ṣalāt* (prayer) during *Ḥajj*] at Mina although our number was more than ever and we were in better security than ever.

١٦٥٦ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ عَنْ أبي إسحَاقَ الهَمْدَانيِّ، عَنْ حارِثَةَ ابنِ وَهْبٍ الخُزَاعِيِّ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى بِنا النَّبِيُّ ﷺ ونَحْنُ أكْثرُ ما كُنَّا قَطُّ وآمَنُهُ بِمِنًى رَكْعَتَيْنِ. [راجع: ١٠٨٣]

1657. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: I offered with the Prophet ﷺ two

١٦٥٧ - حدَّثَنا قَبِيصَةُ بنُ عُقْبَةَ:

Rak'ā [shortened *Ṣalāt* (prayer) during *Ḥajj*] (at Minā), and similarly with Abū Bakr رَضِيَ اللهُ عَنْهُ and with 'Umar رَضِيَ اللهُ عَنْهُ and then you differed in opinions. Wish that I would be lucky enough to have two of the four *Rak'ā* accepted (by Allāh).

حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ رَكْعَتَيْنِ. وَمَعَ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ رَكْعَتَيْنِ. وَمَعَ عُمَرَ رَضِيَ اللهُ عَنْهُ رَكْعَتَيْنِ. ثُمَّ تَفَرَّقَتْ بِكُمُ الطُّرُقُ، فَيا لَيْتَ حَظِّي مِنْ أرْبَعٍ رَكْعَتانِ مُتَقَبَّلَتانِ.

[راجع: ١٠٨٤]

(85) CHAPTER. Fasting on the Day of *'Arafa* (at 'Arafāt).

(٨٥) بابُ صَوْمِ يَوْمِ عَرَفَةَ

1658. Narrated Umm Al-Faḍl رَضِيَ اللهُ عَنْهَا: The people doubted whether the Prophet ﷺ was observing the fast on the Day of *'Arafa*, so I sent something for him to drink and he drank it.

١٦٥٨ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ: حدَّثَنا سالِمٌ قالَ: سَمِعْتُ عُمَيراً مَوْلى أُمِّ الفَضْلِ، عَنْ أُمِّ الفَضْلِ: شَكَّ النَّاسُ يَوْمَ عَرَفَةَ في صَوْمِ النَّبِيِّ ﷺ فَبَعَثْتُ إلى النَّبِيِّ ﷺ بِشَرابٍ فَشَرِبَهُ. [انظر: ١٦٦١، ١٩٨٨، ٥٦٠٤، ٥٦١٨، ٥٦٣٦]

(86) CHAPTER. The recitation of *Talbīya* and *Takbīr* while proceeding from Mina to 'Arafāt.

(٨٦) بابُ التَّلْبِيَةِ وَالتَّكْبِيرِ إذَا غَدَا مِنْ مِنًى إلى عَرَفَةَ

1659. Narrated Muḥammad bin Abū Bakr Ath-Thaqafī: I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ while we were proceeding from Minā to 'Arafāt, "What do you use to do on this day when you were with Allāh's Messenger ﷺ?" Anas said, "Some of us used to recite *Talbīya* and nobody objected to that, and others used to recite *Takbīr* and nobody objected to that."

١٦٥٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ مُحَمَّدِ بنِ أبي بَكْرٍ الثَّقَفِيِّ أنَّهُ سَألَ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ وهُمَا غادِيانِ مِنْ مِنًى إلى عَرَفَةَ: كَيْفَ كُنْتُمْ تَصْنَعُونَ في هذا اليَوْمِ مَعَ رَسُولِ اللهِ ﷺ؟ فَقالَ: كانَ يُهِلُّ مِنَّا المُهِلُّ فَلا يُنْكِرُ

عَلَيْهِ، ويُكَبِّرُ مِنَّا المُكَبِّرُ فَلا يُنْكِرُ عَلَيْهِ. [راجع: ٩٧٠]

(87) CHAPTER. To proceed at noon on the Day of *'Arafa* (9th of Dhul-Ḥajjah) (from the mosque of Namira towards 'Arafāt).

(٨٧) بابُ التَّهْجِيرِ بالرَّوَاحِ يَوْمَ عَرَفَةَ

1660. Narrated Sālim: 'Abdul Mālik wrote to Al-Ḥajjāj that he should not differ from Ibn 'Umar رَضِيَ اللهُ عَنْهُما during *Ḥajj*. On the Day of *'Arafa*, when the sun declined at midday, Ibn 'Umar رَضِيَ اللهُ عَنْهُما came along with me and shouted near Al-Ḥajjāj's cotton (cloth) tent. Al-Ḥijjāj came out, wrapping himself with a waist-sheet dyed with safflower, and said, "O Abū Abdur-Raḥmān! What is the matter?" He said, "If you want to follow the *Sunna* (legal way of the Prophet ﷺ) then proceed (to 'Arafāt)." Al-Ḥajjāj asked, "At this very hour?" Ibn 'Umar said, "Yes." He replied, "Please wait for me till I pour some water over my head (i.e., take a bath) and come out." Then Ibn 'Umar dismounted and waited till Al-Ḥajjāj came out.

١٦٦٠ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ سالمٍ قالَ: كَتَبَ عَبْدُ المَلِكِ إلى الحَجَّاجِ أنْ لا تُخَالِفَ ابنَ عُمَرَ في الحَجِّ. فَجاءَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا وَأنا مَعَهُ يَوْمَ عَرَفَةَ حِينَ زَالَتِ الشَّمْسُ. فَصَاحَ عِنْدَ سُرَادِقِ الحَجَّاجِ، فَخَرَجَ وَعَلَيْهِ مِلْحَفَةٌ مُعَصْفَرَةٌ فَقالَ: ما لَكَ يا أبا عَبْدِ الرَّحْمٰنِ؟ فَقالَ: الرَّوَاحَ إنْ كُنْتَ تُرِيدُ السُّنَّةَ. قالَ: هٰذِهِ السَّاعَةَ؟. قالَ: نَعَمْ. قالَ: فأنْظِرْني حتَّى أُفِيضَ عَلى رَأسِي ثُمَّ أخْرُجَ. فَنَزَلَ حتَّى خرَجَ الحَجَّاجُ فَسارَ بَيْنِي وَبَينَ أبي فَقُلْتُ: إنْ كُنْتَ تُرِيدُ السُّنَّةَ فاقْصُرِ الخُطْبَةَ وَعَجِّلِ الوُقُوفَ. فَجَعَلَ يَنْظُرُ إلى عَبْدِ اللهِ، فَلَمَّا رَأى ذلكَ عَبْدُ اللهِ قالَ: صَدَقَ. [انظر: ١٦٦٢، ١٦٦٣]

So, he (Al-Ḥajjāj) walked in between me and my father (Ibn 'Umar). I said to him, "If you want to follow the *Sunna* then deliver a brief *Khuṭba* (religious talk) and hurry up for the stay at 'Arafāt." He started looking at 'Abdullāh (Ibn 'Umar) (inquiringly), and when 'Abdullāh noticed that, he said that I had told the truth.

(88) CHAPTER. Staying on one's riding animal at 'Arafāt.

(٨٨) بابُ الوُقُوفِ على الدَّابَّةِ بِعَرَفَةَ

1661. Narrated Umm Al-Faḍl bint Al-Ḥārith رَضِيَ اللهُ عَنْهَا: On the Day of *'Arafa*, some people who were with me, differed about the fasting of the Prophet ﷺ; some said that he was observing *Ṣaum* (fasting) while others said that he was not observing

١٦٦١ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ أبي النَّضْرِ، عَنْ عُمَيرٍ مَوْلى عَبْدِ اللهِ بنِ العَبَّاسِ، عَنْ أُمِّ الفَضْلِ بِنْتِ الحَارِثِ: أَنَّ

Ṣaum. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk.

ناساً اخْتَلَفُوا عِنْدَها يَوْمَ عَرَفَةَ في صَوْمِ النَّبِيِّ ﷺ فَقالَ بَعْضُهُمْ: هُوَ صَائِمٌ. وَقالَ بَعْضُهُمْ: لَيْسَ بِصائِمٍ. فأرْسَلْتُ إلَيْهِ بِقَدَحِ لَبنٍ وَهُوَ وَاقِفٌ عَلى بَعِيرِهِ فَشَرِبَهُ. [راجع: ١٦٥٨]

(89) CHAPTER. To offer the two *Ṣalāt* together [the *Ẓuhr* (prayer) and the *'Aṣr* (prayer)] at 'Arafāt.

(٨٩) بابُ الجَمْعِ بَيْنَ الصَّلاتَيْنِ بِعَرَفَةَ،

And whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُما missed the *Ṣalāt* (prayer) with the *Imām*, he used to offer the two *Ṣalāt* together.

وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إذَا فاتَتْهُ الصَّلاةُ مَعَ الإمامِ جَمَعَ بَيْنَهُما.

1662. Ibn Shihāb said: Sālim said, "In the year when Al-Ḥajjāj bin Yūsuf attacked Ibn Aẓ-Ẓubair رَضِيَ اللهُ عَنْهُما, the former asked 'Abdullāh (Ibn 'Umar) what to do during the stay on the Day of *'Arafa* (9th of Dhul-Ḥijjah). I said to him, 'If you want to follow the *Sunna* (the legal way of the Prophet ﷺ) you should offer the *Ṣalāt* just after midday on the Day of *'Arafa*.' 'Abdullāh bin 'Umar said, 'He (Sālim) has spoken the truth.' " They (the Companions of the Prophet ﷺ) used to offer the *Ẓuhr* and the *'Aṣr* prayer together according to the *Sunna*, I asked Sālim, "Did Allāh's Messenger ﷺ do that?" Sālim said, "And in doing that do you (people) follow anything else except his (ﷺ) *Sunna*?"

١٦٦٢ - وقالَ اللَّيْثُ: حدَّثَنِي عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنِي سالِمٌ أنَّ الحَجَّاجَ بنَ يُوسُفَ عامَ نَزَلَ بابْنِ الزُّبَيرِ رَضِيَ اللهُ عَنْهُما سَألَ عَبْدَ اللهِ: كَيْفَ تَصْنَعُ في المَوْقِفِ يَوْمَ عَرَفَةَ؟ فَقالَ سالِمٌ: إنْ كُنْتَ تُرِيدُ السُّنَّةَ فَهَجِّرْ بالصَّلاةِ يَوْمَ عَرَفَةَ. فَقالَ عَبْدُ اللهِ بنُ عُمَرَ: صَدَقَ، إنَّهُمْ كانُوا يَجْمَعُونَ بَيْنَ الظُّهْرِ وَالعَصْرِ في السُّنَّةِ. فَقُلْتُ لِسالِمٍ: أفَعَلَ ذلكَ رَسُولُ اللهِ ﷺ؟ فَقالَ سالِمٌ: وَهَلْ تَتَّبِعُونَ في ذلكَ إلَّا سُنَّتَهُ. [راجع: ١٦٦٠]

(90) CHAPTER. To shorten the *Khuṭba* (religious talk) on on the Day of *'Arafa*.

(٩٠) بابُ قَصْرِ الخُطْبَةِ بِعَرَفَةَ

1663. Narrated Sālim bin 'Abdullāh (bin 'Umar); 'Abdul-Mālik bin Marwān wrote to Al-Ḥajjāj that he should follow 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما in all the ceremonies of *Ḥajj*. So, when it was the Day of *'Arafa* (9th of

١٦٦٣ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: أخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ: أنَّ

Dhul-Hijjah), and after the sun has declined from the middle of the sky, I and Ibn 'Umar رَضِيَ اللهُ عَنْهُما came and he shouted near the cotton (cloth) tent of Al-Ḥajjāj, "Where is he?" Al-Ḥajjāj came out. Ibn 'Umar said, "Let us proceed (to 'Arafāt)." Al-Ḥajjāj asked, "Just now?" Ibn 'Umar replied, "Yes." Al-Ḥajjāj said, "Wait for me till I pour water on me (i.e., take a bath)." So, Ibn 'Umar dismounted (and waited) till Al-Ḥajjāj came out. He was walking between me and my father. I informed Al-Ḥajjāj, "If you want to follow the *Sunna* (the legal way) of the Prophet (ﷺ) today, then you should shorten the *Khuṭba* (religious talk) and then hurry up for the stay (at 'Arafāt)." Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "He (Sālim) has spoken the truth."

عَبْدَ المَلِكِ بنَ مَرْوَانَ كَتَبَ إلى الحَجَّاجِ أن يأْتَمَّ بِعَبْدِ اللهِ بنِ عُمَرَ في الحَجِّ. فَلَمَّا كانَ يَوْمُ عَرَفَةَ، جاءَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما وَأنا مَعَهُ حِينَ زَاغَتِ الشَّمْسُ أوْ زَالَتْ، فَصَاحَ عِنْدَ فُسْطَاطِهِ: أيْنَ هذَا؟ فَخَرَجَ إلَيْه فَقالَ ابنُ عُمَرَ: الرَّوَاحَ، فَقالَ: الآنَ؟ قالَ: نَعَمْ. قالَ: أنْظِرْنِي أُفِيضُ عَلَيَّ ماءً. فَنَزَلَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما حتَّى خَرَجَ فَسارَ بَيْنِي وَبَيْنَ أبي. فَقُلْتُ: إنْ كُنْتَ تُرِيدُ أنْ تُصِيبَ السُّنَّةَ اليَوْمَ فاقْصُرِ الخُطْبَةَ وَعَجِّلِ الوُقُوفَ. فَقالَ ابنُ عُمَرَ: صَدَقَ.

[راجع: ١٦٦٠]

CHAPTER. To hurry up for the stay (at 'Arafāt).

بابُ التَّعْجِيلِ إلى المَوْقِفِ

(91) CHAPTER. The staying at 'Arafāt.

(٩١) بابُ الوُقُوفِ بِعَرَفَةَ

1664. Narrated Muḥammad bin Jubair bin Muṭ'im: My father said, "(Before Islām) I was looking for my camel..." The same narration is told by a different sub-narrator. Jubair bin Muṭ'im said, "My camel was lost and I went out in search of it on the Day of *'Arafa*, and I saw the Prophet ﷺ standing in 'Arafāt. I said to myself: By Allāh he is from the *Hums* (literally: strictly religious, Quraish were called so, as they used to say, 'We are the people of Allāh, we shall not go out of the sanctuary'). What has brought him here?"

١٦٦٤ - حدَّثَنا عليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو: حدَّثَنا مُحَمَّدُ بنُ جُبَيرِ بنِ مُطْعِمٍ عَنْ أبِيهِ قَالَ: كُنْتُ أطْلُبُ بَعِيراً لِي ح. وحدَّثَنا مُسَدَّدٌ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو: سَمِعَ مُحَمَّدَ ابنَ جُبَيرِ بنِ مُطْعِمٍ عَنْ أبِيهِ جُبَيرِ بنِ مُطْعِمٍ قالَ: أضْلَلْتُ بَعِيراً فَذَهَبْتُ أطْلُبُهُ يَوْمَ عَرَفَةَ فَرَأيْتُ النَّبِيَّ ﷺ وَاقِفاً بِعَرَفَةَ فَقُلْتُ: هذَا وَاللهِ مِنَ الحُمْسِ، فَمَا شأنُهُ هٰهُنا؟.

1665. Narrated 'Urwa: During the Pre-Islāmic Period of Ignorance, the people used to perform *Ṭawāf* of the Ka'bah naked except the *Ḥums*; and the *Ḥums* were Quraish and their offspring. The *Ḥums* used to give clothes to the men who would perform the *Ṭawāf* wearing them; and women (of the *Ḥums*)[1] used to give clothes to the women who would perform the *Ṭawāf* wearing them. Those to whom the *Ḥums* did not give clothes would perform *Ṭawāf* round the Ka'bah naked.

Most of the people used to go away (disperse) directly from 'Arafāt but they (*Ḥums*) used to depart after staying at Al-Muzdalifa.

'Urwa added, "My father narrated that 'Āishah had said, 'The following Verses were revealed about the *Ḥums*: 'Then depart from the place whence all the people depart...' (V.2:199)

'Urwa added, "They (the *Ḥums*) used to stay at Al-Muzdalifa and used to depart from there (to Mina) and so they were ordered to proceed to 'Arafāt (by Allāh's Order)."

١٦٦٥ - حدَّثَنا فَرْوَةُ بنُ أبي المَغْرَاءِ: حدَّثَنا عَليُّ بنُ مُسْهِرٍ، عَنْ هِشامِ بنِ عُرْوَةَ، قالَ عُرْوَةُ: كانَ النَّاسُ يَطُوفُونَ في الجاهِلِيَّةِ عُرَاةً إلَّا الحُمْسَ. وَالحُمْسُ قُرَيْشٌ وما ولَدَتْ. وكانتِ الحُمْسُ يَحْتَسِبُونَ عَلى النَّاسِ، يُعْطي الرَّجُلُ الرَّجُلَ الثِّيابَ يَطُوفُ فِيها، وَتُعْطِي المَرْأةُ المَرْأةَ الثِّيابَ تَطُوفُ فِيها. فَمَنْ لَمْ تُعْطِهِ الحُمْسُ طافَ بالبَيتِ عُرْياناً. وكانَ يُفِيضُ جَماعَةُ النَّاسِ مِنْ عَرَفاتٍ، وتُفِيضُ الحُمْسُ مِنْ جَمْعٍ. قالَ: فَأَخْبَرَنِي أبي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّ هذِهِ الآيَةَ نَزَلَتْ في الحُمْسِ ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ﴾ [البقرة: ١٩٩] قالَ: كانُوا يُفِيضُونَ مِنْ جَمْعٍ فَدُفِعُوا إلى عَرَفاتٍ. [انظر: ٤٥٢٠]

(92) CHAPTER. One's speed while one is departing from 'Arafāt.

(٩٢) بابُ السَّيرِ إذَا دَفَعَ مِنْ عَرَفَةَ

1666. Narrated 'Urwa: Usāma رَضِيَ اللهُ عَنْهُ was asked in my presence, "How was the speed of (the camel of) Allāh's Messenger ﷺ while departing from 'Arafāt during the *Ḥajjat-ul-Wadā*?" Usāma replied, "The Prophet ﷺ proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast."

١٦٦٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ أنَّهُ قالَ: سُئِلَ أُسامَةُ وَأنا جالِسٌ: كَيْفَ كانَ رَسُولُ اللهِ ﷺ يَسِيرُ في حَجَّةِ الوَدَاعِ حِينَ دَفَعَ؟ قالَ: كانَ يَسِيرُ العَنَقَ، فإذَا وَجَدَ فَجْوَةً نَصَّ.

(1) (H.1665) *Ḥums*: See glossary.

قالَ هِشامٌ: والنَّصُّ فَوْقَ العَنَقِ. فَجْوَةٌ: مُتَّسَعٌ، وَالجَميعُ فَجَوَاتٌ وَفِجَاءٌ. وكذٰلكَ رَكْوَةٌ وَرِكاءٌ. ﴿مَنَاصٍ﴾ [ص: ٣٠]: لَيْسَ حِينَ فِرَار. [انظر: ٢٩٩٩، ٤٤١٣]

(٩٣) بابُ النُّزُولِ بَينَ عَرَفَةَ وجَمْعٍ

(93) CHAPTER. To dismount between 'Arafāt and *Jam'* (i.e., Al-Muzdalifa) (because of a necessity).

١٦٦٧ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا حَمَّادُ ابنُ زَيْدٍ، عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلى ابنِ عَبَّاسٍ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ حَيْثُ أفاضَ مِنْ عَرَفَةَ مالَ إلى الشِّعْبِ فَقَضَى حاجَتَهُ فَتَوَضَّأ. فَقُلْتُ: يا رَسُولَ اللهِ، أتُصَلِّي؟ فَقالَ: «الصَّلاةُ أمامَكَ». [راجع: ١٣٩]

1667. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ after departing from 'Arafāt, he went towards the mountain path, and there he answered the call of nature and then performed ablution. I asked, "O Allāh's Messenger! Will you offer the *Ṣalāt* (prayer) here?" He replied, "(The place of) *Aṣ-Ṣalāt* (prayer) is ahead of you (i.e., at Al-Muzdalifa)."

١٦٦٨ - حدَّثَنَا مُوسَى بنُ إسْمَاعِيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ قالَ: كانَ عَبْدُ اللهِ بنُ عُمَرَ يَجْمَعُ بَينَ المَغْرِبِ وَالعِشاءِ بِجَمْعٍ. غَيرَ أنَّهُ يَمُرُّ بالشِّعْبِ الَّذي أخَذَهُ رَسُولُ اللهِ ﷺ فَيَدْخُلُ فَيَتَفَضَّأُ، وَلا يُصَلِّي حتَّى يُصَلِّيَ بِجَمْعٍ. [راجع: ١٠٩١]

1668. Narrated Nāfi': 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to offer the *Maghrib* and *'Ishā'* prayer together at *Jam'* (Al-Muzdalifa). But he used to pass by that mountain path where Allāh's Messenger ﷺ went, and he would enter it and answer the call of nature and perform ablution, and would not offer any *Ṣalāt* (prayer) till he had offered *Ṣalāt* (prayer) at *Jam'* (i.e., Muzdalifa).

١٦٦٩ - حدَّثَنَا قُتَيْبَةُ: حدَّثَنا إسْمَاعِيلُ بنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بنِ أبي حَرْمَلَةَ، عَنْ كُرَيْبٍ مَوْلى ابْنِ عَبَّاسٍ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما، أنَّهُ قالَ: رَدِفْتُ رَسُولَ اللهِ

1669. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: I rode behind Allāh's Messenger ﷺ from 'Arafāt and when Allāh's Messenger ﷺ reached the mountain path on the left side which is before Al-Muzdalifa, he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: "(Is it

the time for) *Ṣalāt* (prayer), O Allāh's Messenger!" He replied, "The (place of) *Ṣalāt* (prayer) is ahead of you (i.e., at Al-Muzdalifa)." So Allāh's Messenger ﷺ rode till he reached Al-Muzdalifa and then he offered the *Ṣalāt* (prayer) (there). Then in the morning (10th Dhul-Ḥijjah) Al-Faḍl (bin 'Abbās) rode behind Allāh's Messenger ﷺ.

ﷺ مِنْ عَرَفاتٍ. فَلَمَّا بَلَغَ رَسُولُ اللهِ ﷺ الشِّعْبَ الأَيْسَرَ الَّذِي دُونَ المُزْدَلِفَةِ أَناخَ فَبالَ ثُمَّ جاءَ فَصَبَبْتُ عَلَيْهِ الوَضُوءَ، فَتَوَضَّأَ وُضُوءاً خَفِيفاً. فَقُلْتُ: الصَّلاةُ يا رَسُولَ اللهِ. قالَ: «الصَّلاةُ أَمامَكَ». فَرَكِبَ رَسُولُ اللهِ ﷺ حَتَّى أَتَى المُزْدَلِفَةَ فَصَلَّى ثُمَّ رَدِفَ الفَضْلُ رَسُولَ اللهِ ﷺ غَدَاةَ جَمْعٍ. [راجع: ١٣٩]

1670. Kuraib, (a subnarrator) said that 'Abdullāh bin 'Abbās narrated from Al-Faḍl, "Allāh's Messenger ﷺ kept on reciting *Talbīya* (during the journey) till he reached the *Jamra (Jamrat-al-'Aqaba)*."

١٦٧٠ - قالَ كُرَيْبٌ: فأَخْبَرَنِي عَبْدُ اللهِ بنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنِ الفَضْلِ أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى بَلَغَ الجَمْرَةَ. [راجع: ١٥٤٤]

(94) CHAPTER. The order of the Prophet ﷺ that people should be calm and patient on proceeding (from 'Arafāt) and the waving of his lash towards them.

(٩٤) بابُ أَمْرِ النَّبِيِّ ﷺ بالسَّكِينَةِ عِنْدَ الإِفاضَةِ وإِشارَتِهِ إِلَيْهِمْ بالسَّوْطِ

1671. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I proceeded along with the Prophet ﷺ on the Day of *'Arafa* (9th Dhul-Ḥijjah). The Prophet ﷺ heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash, "O people! Be quiet. Hastening is not a sign of righteousness."

١٦٧١ - حدَّثَنا سَعِيدُ بنُ أَبِي مَرْيَمَ: حدَّثَنا إِبْرَاهِيمُ بنُ سُوَيْدٍ قالَ: حدَّثَنِي عَمْرُو بنُ أَبِي عَمْرٍو مَوْلَى المُطَّلِبِ قالَ: أَخْبَرَنِي سَعِيدُ بنُ جُبَيْرٍ مَوْلَى وَالِبَةَ الكُوفِيُّ: حدَّثَنِي ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ فَسَمِعَ النَّبِيُّ ﷺ وَرَاءَهُ زَجْراً شَدِيداً وَضَرْباً لِلإِبِلِ، فأَشارَ بِسَوْطِهِ إِلَيْهِمْ وَقالَ: «أَيُّها النَّاسُ، عَلَيْكُمْ بالسَّكِينَةِ فإِنَّ البِرَّ لَيْسَ بالإِيضَاعِ».

أَوْضَعُوا: أَسْرَعُوا ﴿خِلَالَكُمْ﴾

[التوبة: ٤٧] مِنَ التَّخَلُّلِ: بَيْنَكُمْ. ﴿وَفَجَّرْنَا خِلَالَهُمَا﴾ [الكهف: ٣٣]: بَيْنَهُما.

(95) CHAPTER. The offering of two *Ṣalāt* (prayer) together at Al-Muzdalifa.

(٩٥) بابُ الجَمْعِ بَيْنَ الصَّلاتَيْنِ بالمُزْدَلِفَةِ

1672. Narrated Usāma bin Zaid رضي الله عنهما: Allāh's Messenger ﷺ proceeded from 'Arafāt and dismounted at the mountain path and then urinated and performed a light ablution. I said to him, "(Shall we offer) the *Aṣ-Ṣalāt* (the prayer)?" He replied, "The *Ṣalāt* is ahead of you (i.e., at Al-Muzdalifa)." When he came to Al-Muzdalifa, he performed a perfect ablution. Then *Iqāma* for the *Ṣalāt* (prayer) was pronounced and he offered the *Maghrib* prayer, and then every person made his camel kneel at his place; and then *Iqāma* for the *Ṣalāt* (prayer) was pronounced and he offered the (*'Ishā'* prayer) and he did not offer any *Ṣalāt* (prayer) in between them (i.e., *Maghrib* and *'Ishā'* prayer).

١٦٧٢ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالِكٌ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما: أنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللهِ ﷺ مِنْ عَرَفَةَ فَنَزَلَ الشِّعْبَ فَبالَ ثُمَّ تَوَضَّأَ ولَمْ يُسْبِغِ الوُضُوءَ فَقُلْتُ لَهُ: الصَّلاةُ. فَقالَ: «الصَّلاةُ أمامَكَ». فَجاءَ المُزْدَلِفَةَ فَتَوَضَّأَ فأسْبَغَ ثُمَّ أُقِيمَتِ الصَّلاةُ فَصَلَّى المغرِبَ، ثم أناخَ كلُّ إنْسانٍ بَعيرَه في منزله، ثم أُقيمتِ الصلاةُ فصلَّى ولَمْ يُصَلِّ بَيْنَهُما. [راجع: ١٣٩]

(96) CHAPTER. Whoever combined (offered together) the two prayer (*Maghrib* and *'Ishā'* prayer) at one time and did not offer any optional prayers.

(٩٦) بابُ مَنْ جَمَعَ بَيْنَهُما ولَمْ يَتَطَوَّعْ

1673. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ offered the *Maghrib* and *'Ishā'* prayer together at *Jam'* (i.e., Al-Muzdalifa) with a separate *Iqāma* for each of them and did not offer any optional prayer in between them or after each of them.

١٦٧٣ - **حدَّثَنا** آدَمُ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، قالَ: جَمَعَ النَّبِيُّ ﷺ المَغْرِبَ والعِشاءَ بِجَمْعٍ، كُلُّ واحِدَةٍ مِنْهُما بإقامَةٍ، ولَمْ يُسَبِّحْ بَيْنَهُما، وَلا عَلى إثْرِ كُلِّ واحِدَةٍ مِنْهُما. [راجع: ١٠٩١]

1674. Narrated Abū Ayyūb Al-Anṣārī رضي الله عنه: Allāh's Messenger ﷺ offered the

١٦٧٤ - **حدَّثَنا** خالِدُ بنُ مَخْلَدٍ:

Maghrib and *'Ishā'* prayers together at Al-Muzdalifa.

حدَّثنا سُلَيْمانُ بنُ بِلالٍ: حدَّثنا يَحْيى قالَ: أخبرَني عَديُّ بنُ ثابِتٍ قالَ: حدَّثَني عَبْدُ اللهِ بنُ يَزِيدَ الخَطْميُّ قالَ: حدَّثَني أبُو أيُّوبَ الأنْصارِيُّ: أنَّ رَسُولَ اللهِ ﷺ جَمَعَ في حَجَّةِ الوَدَاعِ المَغْرِبَ والعِشاءَ بالمُزْدَلِفَةِ.

[انظر: ٤٤١٤]

(97) CHAPTER. Whoever pronounced (one) *Aḍhān* (for both) and *Iqāma* for each of them (the *Maghrib* and the *'Ishā'* prayer).

(٩٧) بابُ مَنْ أذَّنَ وأقامَ لِكُلِّ وَاحِدَةٍ مِنْهُما

1675 Narrated 'Abdur-Raḥmān bin Yazid: 'Abdullāh رَضِيَ اللهُ عَنْهُ performed the *Ḥajj* and we reached Al-Muzdalifa at or about the time of the *'Ishā'* prayer. He ordered a man to pronounce the *Aḍhān* and *Iqāma* and then he offered the *Maghrib* prayer and offered two *Rak'ā* prayer after it. Then he asked for his supper and took it, and then, I think, he ordered a man to pronounce the *Aḍhān* and *Iqāma* (for the *'Ishā'* prayer). ('Amr, a subnarrator said: The intervening statement 'I think', was said by the subnarrator Zuhair) (i.e., not by 'Abdur-Raḥmān). Then 'Abdullāh offered two *Rak'ā* of *'Ishā'* prayer. When the day dawned, 'Abdullāh said, "The Prophet ﷺ never offered any *Ṣalāt* (prayer) at this hour except this *Ṣalāt* at this time and at this place and on this day." 'Abdullāh added, "These two *Ṣalāt* are shifted from their actual times – the *Maghrib* prayer (is offered) when the people reached Al-Muzdalifa and the *Fajr* prayer at the early dawn." 'Abdullāh added, "I saw the Prophet ﷺ doing that."

١٦٧٥ - حدَّثَنا عَمْرُو بنُ خالِدٍ: حدَّثَنا زُهَيرٌ: حدَّثَنا أبُو إسحاقَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ يَزِيدَ يَقُولُ: حَجَّ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ فأتَيْنا المُزْدَلِفَةَ حِينَ الأذَانِ بالعَتَمَةِ أوْ قَرِيباً مِنْ ذلكَ، فأمَرَ رَجُلاً فأذَّنَ وأقامَ ثُمَّ صَلَّى المَغْرِبَ، وَصَلَّى بَعْدَها رَكْعَتَيْنِ. ثُمَّ دَعا بعَشائِهِ فَتَعَشَّى ثُمَّ أمَرَ أُرىٰ رَجُلاً فأذَّنَ وأقامَ. قالَ عَمْرٌو: لا أعْلَمُ الشَّكَّ إلَّا مِنْ زُهَيرٍ، ثُمَّ صَلَّى العِشاءَ رَكْعَتَيْنِ. فَلَمَّا طَلَعَ الفَجْرُ قالَ: إنَّ النَّبِيَّ ﷺ كانَ لا يُصَلِّي هٰذِهِ السَّاعَةَ إلَّا هٰذِهِ الصَّلاةَ في هٰذا المَكانِ مِنْ هٰذا اليَوْمِ. قالَ عَبْدُ اللهِ: هُما صَلاتانِ تُحَوَّلانِ عَنْ وَقْتِهِما: صَلاةُ المَغْرِبِ بَعْدَ ما يأْتِي النَّاسُ المُزْدَلِفَةَ، والفَجْرُ حِينَ يَبْزُغُ الفَجْرُ. قالَ: رأيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ.

[انظر: ١٦٨٢، ١٦٨٣]

(98) CHAPTER. Whosoever sent the weak amongst his family (women and children) early (from Al-Muzdalifa to Mina) at night after the moon had set. They stayed at Al-Muzdalifa and invoked Allāh there and proceeded from there when the moon had set.

(٩٨) بابُ مَنْ قَدَّمَ ضَعَفَةَ أَهْلِهِ بِلَيْلٍ فَيَقِفُونَ بِالْمُزْدَلِفَةِ وَيَدْعُونَ وَيُقَدِّمُ إِذَا غَابَ الْقَمَرُ

1676. Narrated Sālim: 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to send the weak among his family early to Mina. So they used to depart from *Al-Mash'ar Al-Ḥarām* (that is Al-Muzdalifa) at night (when the moon had set) and invoke Allāh عَزَّ وَجَلَّ as much as they could, and then they would return (to Mina) before the *Imām* had started from Al-Muzdalifa to Mina. So some of them would reach Mina at the time of the *Fajr* prayer and some of them would come later. When they reached Mina they would throw pebbles on the *Jamra* (*Jamrat-al-'Aqaba*). Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to say, "Allāh's Messenger ﷺ gave the permission to them (weak people) to do so."

١٦٧٦ - حدَّثَنا يَحْيى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: قالَ سالِمٌ: وكانَ عَبْدُ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يُقَدِّمُ ضَعَفَةَ أَهْلِهِ فَيَقِفُونَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْمُزْدَلِفَةِ بِلَيْلٍ فَيَذْكُرُونَ اللهَ عَزَّ وَجَلَّ ما بَدَا لَهُمْ، ثُمَّ يَرْجِعُونَ قَبْلَ أَنْ يَقِفَ الإِمامُ وَقَبْلَ أَنْ يَدْفَعَ. فَمِنْهُمْ مَنْ يَقْدَمُ مِنًى لِصَلاةِ الْفَجْرِ، ومنهم مَنْ يَقْدَمُ بَعْدَ ذٰلِكَ. فإِذَا قَدِمُوا رَمَوُا الْجَمْرَةَ. وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: أَرْخَصَ في أُولٰئِكَ رَسُولُ اللهِ ﷺ.

1677. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ had sent me from *Jam'* (i.e. Al-Muzdalifa) at night.

١٦٧٧ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَنِي النَّبِيُّ ﷺ مِنْ جَمْعٍ بِلَيْلٍ. [انظر: ١٦٧٨، ١٨٥٦]

1678. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I was among those whom the Prophet ﷺ sent on the night of Al-Muzdalifa early, being among the weak members of his family.

١٦٧٨ - **حدَّثَنا** عَلِيٌّ: حدَّثَنا سُفْيانُ قالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بنُ أَبِي يَزِيدَ: سَمِعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: أنا مِمَّنْ قَدَّمَ النَّبِيُّ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ في ضَعَفَةِ أَهْلِهِ.

1679. Narrated 'Abdullāh, the slave of Asmā' رَضِيَ اللهُ عَنْهَا: During the night of *Jam'*, Asmā' got down at Al-Muzdalifa and stood up for (offering) the *Ṣalāt* (prayer) and offered the *Ṣalāt* (prayer) for some time and then asked, "O my son! Has the moon set?" I replied in the negative and she again offered *Ṣalāt* for another period and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the *Jamra* (*Jamrat-al-'Aqaba*) and then she returned to her dwelling place and offered the morning prayer. I asked her, "O *Hanta* I think we have come (to Minā) early in the night." She replied, "O my son! Allāh's Messenger ﷺ gave permission to the women to do so."

١٦٧٩ - حدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيى، عَنِ ابنِ جُرَيْجٍ قالَ: حدَّثَنِي عَبْدُ اللهِ مَوْلى أَسْماءَ عن أَسْماءَ: أَنَّها نَزَلَتْ لَيْلَةَ جَمْعٍ عِنْدَ المُزْدَلِفَةِ فَقامَتْ تُصَلِّي فَصَلَّتْ ساعةً ثُمَّ قالَتْ: يا بُنَيَّ، هَلْ غابَ القَمَرُ؟ قُلْتُ: لا، فَصَلَّتْ ساعةً ثُمَّ قالَتْ: يَا بُنَيَّ هَلْ غابَ القَمَرُ؟ قُلْتُ: نَعَمْ، قالَتْ: فارْتحِلُوا، فارْتَحَلْنا فَمَضَيْنَا حتَّى رَمَتِ الجَمْرَةَ ثُمَّ رَجَعَتْ فَصَلَّتِ الصُّبْحَ في مَنزِلِها. فَقُلْتُ لَهَا: يا هَنْتاهُ، ما أُرَانا إِلَّا قَدْ غَلَّسْنا. قالَتْ: يا بُنَيَّ إِنَّ رَسُولَ اللهِ ﷺ أَذِنَ للظُّعُنِ.

1680. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Sauda asked the permission of the Prophet ﷺ to leave (early) at the night of *Jam'*, and she was a fat and very slow woman. The Prophet ﷺ gave her permission.

١٦٨٠ - حدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنا سُفْيانُ: حدَّثَنا عَبْدُ الرَّحْمٰنِ هُوَ ابنُ القاسِمِ عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: اسْتأذَنَتْ سَوْدَةُ النَّبِيَّ ﷺ لَيْلَةَ جَمْعٍ، وكانت ثَقِيلَةً ثَبْطَةً، فأَذِنَ لَها. [انظر: ١٦٨١]

1681. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We got down at Al-Muzdalifa and Sauda asked the permission of the Prophet ﷺ to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al-Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, and set out with the Prophet ﷺ but (I suffered so much that) I wished I had taken the permission of Allāh's Messenger ﷺ as Sauda had done, and t hat would have been dearer to me than any

١٦٨١ - حدَّثَنَا أبو نُعَيْم: حدَّثَنا أَفْلَحُ بنُ حُمَيْدٍ، عَنِ القاسِمِ بنِ مُحَمَّدٍ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: نَزَلْنا المُزْدَلِفَةَ فاسْتأذَنَتِ النَّبِيَّ ﷺ سَوْدَةُ أنْ تَدْفَعَ قَبْلَ حَطْمَةِ النَّاسِ. وكانَتِ امْرأةً بَطِيئَةً فأَذِنَ لَها فَدَفَعَتْ قَبْلَ حَطْمَةِ النَّاسِ، وأَقَمْنا حتَّى أَصْبَحْنا نَحْنُ ثُمَّ دَفَعْنا بدفْعِهِ

other happiness.

فَلَأَنْ أَكُونَ اسْتأذَنْتُ رَسُولَ اللهِ ﷺ كَما اسْتأذَنَتْ سَوْدةُ أَحَبُّ إليَّ مِنْ مَفْرُوحٍ بِهِ.

(99) CHAPTER. At what time is the *Fajr* prayer to be offered at *Jam'* ?

(٩٩) بابُ مَن يُصَلِّي الفَجْرَ بِجَمْعٍ؟

1682. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I never saw the Prophet ﷺ offering any *Ṣalāt* (prayer) not at its stated time except two; he offered the *Maghrib* and the *'Ishā'* prayer together and he offered the *Fajr* prayer before its usual time (at Muzdalifa on the day of *Nahr*).

١٦٨٢ - حدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غياثٍ. حدَّثَنا أبي: حدَّثَنا الأعْمَشُ قالَ: حدَّثَنِي عُمارَةُ، عن عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: ما رأيْتُ النَّبِيَّ ﷺ صَلَّى صَلاةً لِغَيْرِ ميقاتِها إلَّا صَلاتَينِ جَمَعَ بَينَ المَغْرِبِ والعشاءِ، وصَلَّى الفَجْرَ قَبْلَ ميقاتِها. [راجع: ١٦٧٥]

1683. Narrated 'Abdur-Raḥmān bin Yazid: I went out with 'Abdullāh رَضِيَ اللهُ عَنْهُ to Makkah and when we reached *Jam'* (from 'Arafāt) he offered the two *Ṣalāt* (prayer) (the *Maghrib* and the *'Ishā'* prayer) together, making the *Aḍhān* and *Iqāma* separately for each *Ṣalāt*. He took his supper in between the two *Ṣalāt*. He offered the *Fajr* prayer as soon as the day dawned.

Some people said, "The day had dawned (at the time of the *Ṣalāt*)," and others said, "The day had not dawned." 'Abdullāh then said, "Allāh's Messenger ﷺ said, 'These two *Ṣalāt* (prayers) have been shifted from their stated times at this place only (at Al-Muzdalifa); first: The *Maghrib* and the *'Ishā'*. The people may not arrive at Al-Muzdalifa till the time of the *'Ishā'* prayer has become due. The second *Ṣalāt* is the morning prayer which is offered at this hour.'"

Then 'Abdullāh stayed there till it became a bit brighter. He then said, "If chief of the believers hastened onwards to Mina just

١٦٨٣ - حدَّثَنا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرَائيلُ عَنْ أبي إسحَاق، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزيدَ قالَ: خَرَجْتُ مَعَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ إلى مَكَّةَ ثُمَّ قَدِمْنا جَمْعاً فَصَلَّى الصَّلاتَينِ، كُلَّ صَلاةٍ وَحْدَها بأذَانٍ وإقامَةٍ، والعَشاءُ بَيْنَهُما. ثُمَّ صَلَّى الفَجْرَ حِينَ طَلَعَ الفَجْرُ. قائلٌ يَقُولُ: طَلَعَ الفَجْرُ، وَقائلٌ يَقُولُ: لَمْ يَطْلُعِ الفَجْرُ، ثُمَّ قالَ: إنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ هاتَينِ الصَّلاتَينِ حُوِّلَتا عَنْ وَقْتِهِما في هٰذَا المَكانِ، المَغْرِبَ والعشاءَ، فَلا يَقْدَمُ النَّاسُ جَمْعاً حَتَّى يُعْتِمُوا وَصَلاةَ الفَجْرِ هٰذِهِ السَّاعَةَ»، ثُمَّ وَقَفَ حتَّى أسْفَرَ ثُمَّ قالَ: لَوْ أنَّ

now, then he had indeed followed the *Sunna* (legal way of the Prophet ﷺ)." I do not know which preceded the other, his ('Abdullāh's) statement or the departure of 'Uthmān رَضِيَ اللهُ عَنْهُ. 'Abdullāh kept on reciting *Talbīya* till he threw pebbles at the *Jamrat-al-'Aqaba* on the day of *Naḥr* (that is the 10th of Dhul-Ḥijjah).

أَمِيرَ المُؤْمِنِينَ أَفاضَ الآنَ أَصَابَ السُّنَّةَ، فَمَا أَدْرِي أَقَوْلُهُ كَانَ أَسْرَعَ أَمْ دَفْعُ عُثْمانَ رَضِيَ اللهُ عَنْهُ، فَلَمْ يَزَلْ يُلَبِّي حتَّى رَمى جَمْرَةَ العَقَبَةِ يَوْمَ النَّحْرِ. [راجع: ١٦٧٥]

(100) CHAPTER. When to depart from *Jam'* (i.e., Al-Muzdalifa).

(١٠٠) بابٌ: مَتى يُدْفَعُ مِنْ جَمْعٍ

1684. Narrated 'Amr bin Maimūn: I saw 'Umar رَضِيَ اللهُ عَنْهُ offering the morning prayer at *Jam'*; then he got up and said, "The *Mushrikūn* did not use to depart (from *Jam'*) till the sun had risen, and they used to say, 'Let the sun shine on Thabīr (a mountain).' But the Prophet ﷺ did contrary to them and departed from *Jam'* before sunrise."

١٦٨٤ - حدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ بْنُ الحَجَّاجِ عَنْ أبي إسحَاقَ: سَمِعْتُ عَمْرَو بنَ مَيْمونٍ يَقُولُ: شَهِدْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ صَلَّى بِجَمْعٍ الصُّبْحَ، ثُمَّ وَقَفَ فَقالَ: إنَّ المُشْرِكِينَ كانُوا لا يُفِيضُونَ حتَّى تَطْلُعَ الشَّمْسُ وَيَقُولُونَ: أَشْرِقْ ثَبِيرُ، وأَنَّ النَّبِيَّ ﷺ خالَفَهُمْ ثُمَّ أفاضَ قَبْلَ أنْ تَطْلُعَ الشَّمْسُ. [انظر: ٣٨٣٨]

(101) CHAPTER. The recitation of *Talbīya* and *Takbīr* in the morning of the day of *Naḥr* till the *Ramy* of *Jamarat-al-'Aqaba* and riding behind somebody else on a riding animal.

(١٠١) بابُ التَّلْبِيَةِ والتَّكْبِيرِ غَدَاةَ النَّحْرِ حَتَّى يَرْمِي الجَمْرَةَ، وَالارْتِدَافِ في السَّيْرِ

1685. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ made Al-Faḍl ride behind him, and Al-Faḍl informed that he (the Prophet ﷺ) kept on reciting *Talbīya* till he did the *Ramy* of the *Jamra* (*Jamrat-al-'Aqaba*).

١٦٨٥ - حدَّثَنا أبُو عاصِمٍ الضَّحَّاكُ ابنُ مَخْلَدٍ: أخْبرَنا ابنُ جُرَيْجٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رضِيَ اللهُ عَنْهُما: أنَّ رَسُوْلَ اللهِ ﷺ أرْدَفَ الفَضْلَ فأخْبرَ الفَضْلُ أنَّهُ لَمْ يَزَلْ يُلَبِّي حتَّى رَمى الجَمْرَةَ. [راجع: ١٥٢٤]

1686, 1687. Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "Usāma bin Zaid رَضِيَ اللهُ عَنْهُما rode behind the Prophet ﷺ from 'Arafāt to Al-Muzdalifa; and then from Al-Muzdalifa to Mina, Al-Faḍl rode behind him." He added, "Both of them (Usāma and Al-Faḍl) said, 'The Prophet ﷺ was constantly reciting *Talbīya* till he did *Ramy* of the *Jamarat-al-'Aqaba.*"

١٦٨٦، ١٦٨٧ - حدَّثَنا زُهَيرُ بنُ حَرْبٍ: حدَّثَنا وَهْبُ بنُ جَرِيرٍ: حدَّثَنا أبي عَنْ يُونُسَ الأَيليِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ أُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهُما كانَ رِدْفَ رَسُولِ اللهِ ﷺ مِنْ عَرَفَةَ إلى المُزْدَلِفَةِ، ثُمَّ أرْدَفَ الفَضْلَ مِنَ المُزْدَلِفَةِ إلى مِنًى، قالَ: فَكِلاهُما قَالَ: لَمْ يَزَلِ النَّبِيُّ ﷺ يُلَبِّي حتَّى رَمى جَمْرَةَ العَقَبَةِ. [راجع: ١٥٤٣، ١٥٤٤]

(102) CHAPTER. "...And whosoever performs the *'Umra* in the months of *Ḥajj* before (performing) the *Ḥajj* (i.e. *Ḥajj-al-Qirān* and *Ḥajj-at-Tamattu'*) he must slaughter an animal (*Hady*) such as he can afford it... till... present at the *Al-Masjid-al-Ḥarām* (at Makkah)..." (V.2:196)

(١٠٢) **بابٌ**: ﴿فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ﴾ إِلَى قَوْلِهِ تَعَالَى ﴿حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [البقرة: ١٩٦].

1688. Narrated Abū Jamra: I asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُما about *Ḥajj-at-Tamattu'*. He ordered me to perform it. I asked him about the *Hady* (sacrifice). He said, "You have to slaughter a camel, a cow or a sheep, or you may share the *Hady* with the others." It seemed that some people disliked it (*Ḥajj-at-Tamattu'*). I slept and dreamt as if a person was announcing: "*Ḥajj Mabrūr* and accepted *Mut'ah* (*Ḥajj-at-Tamattu'*)" I went to Ibn 'Abbās رَضِيَ اللهُ عَنْهُما and narrated it to him. He said, "*Allahu Akbar* (Allāh is the Most Great). (That was) the *Aṣ-Ṣunna* (legal way) of Abul-Qāsim (i.e., Prophet ﷺ)."

Narrated Shu'ba that the call in the dream was. "An accepted *'Umra* and *Ḥajj-Mabrūr.*"

١٦٨٨ - حدَّثَنا إسحَاقُ بنُ مَنْصُورٍ: أخْبرَنا النَّضْرُ: أخْبرَنا شُعْبَةُ: حدَّثَنا أبُو جَمْرَةَ قالَ: سألْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ المُتْعَةِ فأمَرَنِي بِها. وسألْتُهُ عَنِ الهَدْيِ فَقالَ: فِيها جَزُورٌ أوْ بَقَرَةٌ أوْ شاةٌ أوْ شِرْكٌ في دَمٍ. قالَ وكأنَّ ناساً كَرِهُوها. فَنِمْتُ فَرأيْتُ في المَنامِ كأنَّ إنْساناً يُنادِي: حَجٌّ مَبرُورٌ، وَمُتْعَةٌ مُتَقَبَّلَةٌ. فأتَيْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما فَحدَّثْتُهُ فَقالَ: اللهُ أكْبرُ،

سُنَّةُ أبي القاسم ﷺ.

قالَ: زادَنا أبُو نُعَيْمٍ وَوَقَفَ بْنُ حَرْبٍ وغُنْدَرٌ عَنْ شُعْبَةَ: بُدْنَةٌ مُقَلَّدَةٌ، رَجَحَ [انظر: ١٥٦٢]

(١٠٣) بِعِقْبِ وُجُوبِ البُدْنِ،

جَعَلَنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ جَعَلْنَاهَا لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا وَبَشِّرِ الْمُحْسِنِينَ [الحج: ٣٦ - ٣٧] قالَ مُجاهِدٌ: سُمِّيَتِ البُدْنُ لِبُدْنِها، والقانِعُ: السَّائِلُ. والمُعْتَرُّ: الَّذي يَعْتَرُّ بالبُدْنِ مِنْ غَنِيٍّ أوْ فَقِيرٍ. وشَعائِرُ اللهِ: اسْتِعْظامُ البُدْنِ واسْتِحسانُها. والعَتِيقُ: عِتْقُهُ مِنَ الجبابرة، ويقال: وجبتْ: سَقَطَتْ إلى الأرْضِ، ومِنْهُ وَجَبَتِ الشَّمْسُ.

(103) CHAPTER. The riding over the *Budn* (camels, cows, oxen for sacrifice). Allāh's Statement refers to this:

"And the *Budn* (cows, oxen, or camels driven for to be offered as sacrifces by the pilgrims at the sanctuary of Makkah), We have made for you as among the Symbols of Allah, wherein you have much good. So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter) ... up to... And give glad tidings (O Muhammad ﷺ) to *Muhsinun* (doers of good)." (V.22:36-37)

١٦٨٩ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ رَأى رَجُلاً يَسُوقُ بَدَنَةً فَقالَ: «ارْكَبْها». فَقالَ: إنَّها بَدَنَةٌ، فَقالَ: «ارْكَبْها»، فَقالَ: إنَّها بَدَنَةٌ. فَقالَ: «ارْكَبْها ويْلَكَ»، في الثَّانِيَةِ أوْ في الثَّالِثَةِ. [انظر: ١٧٠٦، ٢٧٥٥، ٦١٦٠]

1689. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ saw a man driving his *Badana* (sacrificial camel). He said, "Ride on it." The man said, "It is a *Badana*." The Prophet ﷺ said, "Ride on it." He (the man) said, "It is a *Badana*." The Prophet ﷺ said, "Ride on it." And on the second or the third time he (the Prophet ﷺ) added, "Woe to you."

١٦٩٠ - حدَّثَنَا مُسْلِمُ بنُ إبْراهِيمَ: حدَّثَنا هِشامٌ وشُعْبَةُ بنُ

1690. Narrated Anas رضي الله عنه: The Prophet ﷺ saw a man driving a *Badana*. He said, "Ride on it." The man replied, "It is a

Badana." The Prophet ﷺ said (again), "Ride on it." He (the man) said, "It is a *Badana.*" The Prophet ﷺ said thrice, "Ride on it."

الحَجَّاجُ قالا: حدَّثَنا قَتادَةُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ رَأى رَجُلاً يَسُوقُ بَدَنَةً، قالَ: «ارْكَبْها»، قالَ: إنَّها بَدَنَةٌ. قالَ: «ارْكَبْها»، قالَ: إنَّها بَدَنَةٌ. قالَ: «ارْكَبْها» ثَلاثاً. [انظر: ٢٧٥٤، ٦١٥٩]

(104) CHAPTER. Whoever drove the *Budn* (sacrificial camels or cows) alongwith him.

(١٠٤) بابُ مَنْ ساقَ البُدْنَ مَعَهُ

1691. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: During the last *Ḥajj* (*Ḥajjat-ul-Wadā'*) of Allāh's Messenger ﷺ he performed *'Umra* and *Ḥajj* together and offered *Hady* (sacrificial animal) which he drove along with him from Dhul-Ḥulaifa. Allāh's Messenger ﷺ started by assuming *Iḥrām* for *'Umra* and then for *Ḥajj.* And the people, too, performed the *'Umra* and Ḥajj together along with the Prophet ﷺ. Some of them brought the *Hady* and drove it along with them, while the others did not. So, when the Prophet ﷺ arrived at Makkah, he said to the people, "Whoever among you has driven the *Hady*, should not finish his *Iḥrām* till he completes his *Ḥajj*. And whoever among you has not (driven) the *Hady* with him, should perform *Ṭawāf* of the Ka'bah and the [*Sa'y* (going) between) Aṣ-Ṣafā and Al-Marwa, then cut short his head-hair and finish his *Iḥrām,* and should later assume *Iḥrām* for *Ḥajj*; but he must offer a *Hady* (sacrifice); and if anyone cannot afford a *Hady*, he should fast for three days during the *Ḥajj* and seven days when he returns home (i.e., *Ḥajj-at-Tamattu'*). The Prophet ﷺ performed *Ṭawāf of* the Ka'bah on his arrival (at Makkah); he touched the (Black Stone) Corner first of all and then did *Ramal* (fast walking with moving of the shoulders) during

١٦٩١ - حدَّثَنا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: تَمَتَّعَ رَسُولُ اللهِ ﷺ في حَجَّةِ الوَدَاعِ بالعُمْرَةِ إلى الحَجِّ وأهْدَى فَساقَ مَعَهُ الهَدْيَ مِنْ ذِي الحُلَيْفَةِ. وبَدأَ رَسُولُ اللهِ ﷺ فأهَلَّ بالعُمْرَةِ ثُمَّ أهَلَّ بالحَجِّ فَتَمَتَّعَ النَّاسُ مَعَ النَّبِيِّ ﷺ بالعُمْرَةِ إلى الحَجِّ، فَكانَ مِنَ النَّاسِ مَنْ أهْدَى فَساقَ الهَدْيَ ومِنْهُمْ مَنْ لَمْ يُهْدِ. فَلَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ قالَ للنَّاسِ: «مَنْ كانَ مِنْكُمْ أهْدَى فإنَّهُ لا يَحِلُّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حتَّى يَقْضِيَ حَجَّهُ. ومَنْ لَمْ يَكُنْ مِنْكُمْ أهْدَى فَلْيَطُفْ بالبَيْتِ وبالصَّفا والمَروةِ ويُقَصِّر وَلْيَحْلِلْ ثُمَّ لِيُهِلَّ بالحَجِّ. فَمَنْ لَمْ يَجِدْ هَدْياً فَلْيَصُمْ ثَلاثَةَ أيَّامٍ في الحَجِّ وَسَبْعَةً إذَا رَجَعَ إلى أهْلِهِ». فَطافَ حِينَ قَدِمَ مَكَّةَ وَاسْتَلَمَ الرُّكْنَ

the first three rounds, round the Ka'bah, and during the last four rounds he walked (normally). After finishing *Ṭawāf* of the Ka'bah, he offered a two *Rak'ā* prayer at *Maqām Ibrāhīm,* and after finishing the *Ṣalāt* (prayer) he went to Aṣ-Ṣafā and Al-Marwa and performed seven goings of *Ṭawāf — Sā'y* between them and did not do any deed forbidden because of *Iḥrām,* till he finished all the ceremonies of his *Ḥajj* and sacrificed his *Hady* on the Day of *Naḥr* (10th day of Dhul-Ḥijjah). He then hastened onwards (to Makkah) and performed *Ṭawāf-al-Ifāḍa* of the Ka'bah and then everything that was forbidden because of *Iḥrām* became permissible. Those who took and drove the *Ḥady* with them did the same as Allāh's Messenger ﷺ did (*Ḥajj-al-Qirān*).

1692. Narrated Urwa: "Āishah رَضِيَ الله عَنْهَا informed me about the *Ḥajj* and *'Umra* (together) of the Prophet ﷺ and so did the people who were with him (during that *Ḥajj* and *'Umra*) a narration similar to the narration of Ibn Umar رَضِيَ الله عَنْهُما (*Ḥadīth* No. 1691).

أَوَّلَ شَيْءٍ، ثُمَّ خَبَّ ثَلاثَةَ أَطْوَافٍ وَمَشى أَرْبَعَةً مِنَ الأَطْوَافِ فَرَكَعَ حِينَ قَضَى طَوَافَهُ بالبَيْتِ عِنْدَ المَقامِ رَكْعَتَينِ، ثُمَّ سَلَّمَ فانْصَرَفَ فأتَى الصَّفا، فَطافَ بالصَّفا والمَرْوَةِ سَبْعَةَ أَطْوَافٍ. ثُمَّ لَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ حتَّى قَضَى حَجَّهُ ونَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ، وأفاضَ فَطافَ بالبَيْتِ، ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرُمَ مِنْهُ، وَفَعَلَ مِثْلَ ما فَعَلَ رَسُولُ اللهِ ﷺ مَنْ أَهْدَى وَساقَ الهَدْيَ مِنَ النَّاسِ.

١٦٩٢ - وَعَنْ عُرْوَةَ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها أَخْبَرَتْهُ عَنِ النَّبِيِّ ﷺ في تَمَتُّعِهِ بالعُمْرَةِ إلى الحَجِّ فَتَمَتَّعَ النَّاسُ مَعَهُ بِمِثْلِ الَّذي أَخْبَرَني سالِمٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنْ رَسُولِ اللهِ ﷺ.

(105) CHAPTER. Buying the *Ḥady* on the way.

(١٠٥) بابُ مَنِ اشْتَرَى الهَدْيَ مِنَ الطَّرِيقِ

1693. Narrated Nāfi': 'Abdullāh (bin 'Abdullāh) bin 'Umar رَضِيَ اللهُ عَنْهُم said to his father, "Stay here, for I am afraid that it (affliction between Ibn Zubair and Al-Ḥajjāj) might prevent you from reaching the Ka'bah." Ibn 'Umar said, "(In this case) I would do the same as Allāh's Messenger ﷺ did, and Allāh has said, 'Indeed, in the Messenger of Allāh, you have a good example (to follow).' So, I make you people witness that I have made *'Umra* compulsory for me." So he assumed *Iḥrām*

١٦٩٣ - حدَّثَنا أَبُو النُّعْمانِ: حدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نافِعٍ قالَ: قالَ عَبْدُ اللهِ بنُ عبدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُمْ لأَبِيهِ: أَقِمْ فإنِّي لا آمَنُها أَنْ تُصَدَّ عَنِ البَيْتِ، قالَ: إذاً أَفْعَلُ كَما فَعَلَ رَسُولُ اللهِ ﷺ وَقَدْ قالَ اللهُ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ فأنا أُشْهِدُكُمْ أَنِّي قَدْ

for *'Umra*. Then he went out and when he reached Al-Baidā', he assumed *Iḥrām* for *Ḥajj* and *'Umra* (together) and said, "The conditions (requisites) of *Ḥajj* and *'Umra* are the same." He, then bought a *Hady* from Qudaid. Then he arrived (at Makkah) and performed *Ṭawāf* – [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa once for both *Ḥajj* and *'Umra* and did not finish the *Iḥrām* till he had finished both *Ḥajj* and *'Umra* (*Ḥajj-al-Qirān*).

أَوْجَبْتُ عَلى نَفْسِي العُمْرَةَ فَأَهَلَّ بالعُمْرَةِ، قالَ: ثُمَّ خَرَجَ حتَّى إذَا كانَ بالبَيْدَاءِ أَهَلَّ بالحَجِّ والعُمْرَةِ وقالَ: ما شأْنُ الحَجِّ والعُمْرَةِ إلَّا وَاحِدٌ. ثُمَّ اشْتَرَى الهَدْيَ مِنْ قُدَيْدٍ ثُمَّ قَدِمَ فَطافَ لَهُما طَوَافاً وَاحِداً فَلَمْ يَحِلَّ حَتَّى حَلَّ مِنْهُما جَمِيعاً. [راجع: ١٦٣٩]

(106) CHAPTER. Marking and garlanding (the *Hady*) at Dhul-Ḥulaifa and then assuming *Iḥrām*.

(١٠٦) بابُ مَنْ أَشْعَرَ وَقَلَّدَ بذي الحُلَيْفَةِ ثُمَّ أَحْرَمَ،

Nafi' said, "Ibn 'Umar رَضِيَ اللهُ عَنْهُما took the *Hady* (from Al-Madīna) at the time of *Ḥudaibiya,* he garlanded and marked it at Dhul-Ḥulaifa, and stab the right side of its hump with a blade, and then he made it kneel with its face towards the *Qiblah* (Ka'bah at Makkah).

وقالَ نافِعٌ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إذَا أَهْدَى زَمَنَ الحُدَيْبِيَةِ قَلَّدَهُ وأَشْعَرَهُ بذي الحُلَيْفَةِ، يَطْعُنُ في شِقِّ سَنامِهِ الأيمَنِ بالشَّفْرَةِ وَوَجْهُها قِبَلَ القِبْلَةِ بارِكَةً.

1694, 1695. Narrated Al-Miswar bin Makhrama and Marwan رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ set out from Al-Madīna with over one thousand of his Companions (at the time of the Treaty of *Ḥudaibiya*) and when they reached Dhul-Ḥulaifa, the Prophet ﷺ garlanded his *Hady* and marked it and assumed *Iḥrām* for *'Umra*.

١٦٩٤، ١٦٩٥ - حدَّثَنَا أَحْمَدُ بنُ مُحَمَّدٍ: أَخْبَرنا عَبْدُ اللهِ أَخْبَرنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ وَمَرْوانَ قالا: خَرَجَ النَّبِيُّ ﷺ مِنَ المَدِينَةِ في بِضْعَ عَشْرَةَ مِائَةً مِنْ أَصْحابِهِ حتَّى إذَا كانُوا بِذِي الحُلَيْفَةِ قَلَّدَ النَّبِيُّ ﷺ الهَدْيَ وَأَشْعَرَ وأَحْرَمَ بالعُمْرَةِ. [الحديث: ١٦٩٤، انظر: ١٨١١، ٢٧١٢، ٢٧٣١، ٤١٥٨، ٤١٧٨، ٤١٨١]؛ [الحديث: ١٦٩٥، انظر: ٢٧١١، ٢٧٣٢، ٤١٥٧، ٤١٧٩، ٤١٨٠]

1696. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I twisted with my own hands the garlands for

١٦٩٦ - حدَّثَنَا أَبُو نُعَيْمٍ: حدَّثَنا

أَفْلَحُ، عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قَالَتْ: فَتَلْتُ قَلائِدَ بُدْنِ النَّبِيِّ ﷺ بِيَدَيَّ ثُمَّ قَلَّدَها وأَشْعَرَها وأَهْدَاها، وَمَا حَرُمَ عَلَيْهِ شَيْءٌ كانَ أُحِلَّ لَهُ. [انظر: ١٦٩٨، ١٦٩٩، ١٧٠٠، ١٧٠١، ١٧٠٢، ١٧٠٣، ١٧٠٤، ١٧٠٥، ٢٣١٧، ٥٥٦٦]

the *Budn* (camels for sacrifice) of the Prophet ﷺ who garlanded and marked them, and then made them proceed to Makkah; yet no permissible thing was regarded as illegal for him then.

(١٠٧) بابُ فَتْلِ القَلائِدِ لِلْبُدْنِ والبَقَرِ

(107) CHAPTER. To twist (and make) the garlands for the *Budn* (*Hady* camels for sacrifice) and cows.

١٦٩٧ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: أَخْبَرَني نافِعٌ، عَنِ ابنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللهُ عَنْهُمْ، قالَتْ: قُلْتُ: يا رَسُولَ اللهِ ما شأْنُ النَّاسِ حَلُّوا وَلَمْ تحِلَّ أَنْتَ؟ قالَ: إِنِّي لَبَّدْتُ رأسِي وَقَلَّدْتُ هَدْيِي فَلا أَحِلُّ حتَّى أَحِلَّ مِنَ الحَجِّ». [راجع: ١٥٦٦]

1697. Narrated Ḥafṣa رَضِيَ اللهُ عَنْهَا: I said, "O Allāh's Messenger! What is wrong with the people, they have finished their *Iḥrām* but you have not?" He said, "I matted my hair and I have garlanded my *Hady*, so I will not finish my *Iḥrām* till I have finished my *Ḥajj*."

١٦٩٨ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ حدَّثَنا ابنُ شِهابٍ، عَنْ عُرْوَةَ، وعَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُهْدِي مِنَ المَدِينَةِ فأَفْتِلُ قَلائِدَ هَدْيِهِ ثُمَّ لا يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُ المُحْرِمُ. [راجع: ١٦٩٦]

1698. Narrated ʿĀisha رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to send the *Hady* from Al-Madīna; and I used to twist the garlands for his *Hady* and he did not keep away from any of those things which a *Muḥrim* keeps away from.

(١٠٨) بابُ إشْعارِ البُدْنِ،

(108) CHAPTER. The marking of the *Budn* (camels for sacrifice).

وَقالَ عُرْوَةُ عَنِ المِسْوَرِ رَضِيَ اللهُ

Al-Miswar رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ garlanded *Al-Hady* (animals meant for

عَنْهُ: قَلَّدَ النَّبِيُّ ﷺ الهَدْيَ وأشْعَرَهُ وأحْرَمَ بالعُمْرَةِ.

sacrifice) and marked them and assumed *Iḥrām* for *'Umra.*"

1699. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I twisted the garlands for the *Hady* (animals meant for sacrifice) of the Prophet ﷺ and then he marked and garlanded them (or I garlanded them) and then made them proceed to the Ka'bah (at Makkah) but he remained in Al-Madīna and no permissible thing was regarded as illegal for him then.

١٦٩٩ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا أفْلَحُ بنُ حُمَيْدٍ، عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: فَتَلْتُ قَلائِدَ هَدْيِ النَّبِيِّ ﷺ ثُمَّ أشْعَرَها وَقَلَّدَها أوْ قَلَّدْتُها ثُمَّ بَعَثَ بِها إلى البَيْتِ وأقامَ بالمَدِينَةِ، فَما حَرُمَ عَلَيْهِ شَيْءٌ كانَ لَهُ حِلٌّ.

[راجع: ١٦٩٦]

(109) CHAPTER. Whoever puts the garlands round the necks of the *Hady* (animals meant for sacrifice) with one's own hands.

(١٠٩) بابُ مَنْ قَلَّدَ القَلائِدَ بيَدِهِ

1700. Narrated 'Abdullāh bin Abū Bakr bin 'Amr bin Ḥazm that 'Amra bint 'Abdur-Raḥmān had told him, "Ziād bin Abū Sufyān wrote to 'Āishah رَضِيَ اللهُ عَنْها that 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما had stated, 'Whoever sends his *Hady* (to the Ka'bah), all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (i.e., till the 10th of Dhul-Ḥijjah).'" 'Amra added, "'Āishah said, 'It is not like what Ibn 'Abbās had said. I twisted the garlands of the *Hady* of Allāh's Messenger ﷺ with my own hands, then Allāh's Messenger ﷺ put them round their neck with his own hands, then send them (to Makkah) with my father. Yet nothing permitted by Allāh was considered illegal for Allāh's Messenger ﷺ till the *Hady* were slaughtered.'"

١٧٠٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرِ ابنِ عَمْرِو بنِ حَزْمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أنَّها أخْبَرَتْهُ: أنَّ زِيادَ بنَ أبي سُفْيانَ كَتَبَ إلى عائِشَةَ رَضِيَ اللهُ عَنْها: إنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: مَنْ أهْدَى هَدْياً حَرُمَ عَلَيْهِ ما يَحْرُمُ عَلى الحاجِّ حتَّى يَنْحَرَ هَدْيَهُ. قالَتْ عَمْرَةُ: فَقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: لَيْسَ كَما قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ، أنا فَتَلْتُ قَلائِدَ هَدْيِ رَسُولِ اللهِ ﷺ بِيَدَيَّ ثُمَّ قَلَّدَها رَسُولُ اللهِ ﷺ بِيَدَيْهِ، ثُمَّ بَعَثَ بِها مَعَ أبي، فَلَمْ يَحْرُمْ عَلى رَسُولِ اللهِ ﷺ شَيْءٌ أحَلَّهُ

اللهُ حتَّى نُحِرَ الهَدْيُ. [راجع: ١٦٩٦]

(110) CHAPTER. The garlanding of sheep.

(١١٠) بابُ تَقْلِيدِ الغَنَمِ

1701. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once the Prophet ﷺ sent sheep as *Hady*.

١٧٠١ - حدَّثَنَا أَبُو نُعَيْم: حدَّثَنا الأعْمَشُ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أهْدَى النَّبِيُّ ﷺ مَرَّةً غَنَماً. [راجع: ١٦٩٦]

1702. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I used to make the garlands for (the *Hady* of) the Prophet ﷺ and he would garland the sheep (with them) and would stay with his family as a non-*Muḥrim*.

١٧٠٢ - حدَّثَنَا أَبُو النُّعْمانِ: حدَّثَنا عَبْدُ الوَاحِد: حدَّثَنا الأعْمَشُ: حدَّثَنا إبْرَاهِيمُ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُنْتُ أفْتِلُ القَلائِدَ للنَّبِيِّ ﷺ فَيُقَلِّدُ الغَنَمَ ويُقِيمُ في أهْلِهِ حَلالاً. [راجع: ١٦٩٦]

1703. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I used to twist the garlands for the sheep of the Prophet ﷺ and he would send them (to the Ka'bah), and stay as a non-*Muḥrim*.

١٧٠٣ - حدَّثَنَا أَبُو النُّعْمانِ: حدَّثَنا حَمَّادٌ: حدَّثَنا مَنْصُورُ بنُ المُعْتَمِر، ح وحدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ، أخْبرَنا سُفْيانُ عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عن الأسود عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُنْتُ أفْتِلُ قَلائدَ الغَنَمِ للنَّبِيِّ ﷺ فَيَبْعَثُ بِها، ثُمَّ يَمْكُثُ حَلالاً. [راجع: ١٦٩٦]

1704. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I twisted (the garlands) for the *Hady* of the Prophet ﷺ before he assumed *Iḥrām*.

١٧٠٤ - حدَّثَنَا أَبُو نُعَيْم: حدَّثَنا زَكَرِيَّا، عَنْ عامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: فَتَلْتُ لِهَدْيِ النَّبِيِّ ﷺ - تَعْنِي القَلائِدَ - قَبْلَ أنْ يُحْرِمَ. [راجع: ١٦٩٦]

(111) CHAPTER. The garlands made from coloured wool.

(١١١) بابُ القَلائِدِ مِنَ العِهنِ

1705. Narrated the Mother of the

١٧٠٥ - حدَّثَنَا عَمْرُو بنُ عَلِيٍّ:

believers ('Āishah رَضِيَ اللهُ عَنْها): I twisted the garlands of the *Hady* from the coloured wool which was with me.

حدَّثَنا مُعاذُ بنُ مُعاذٍ: حدَّثَنا ابنُ عَوْنٍ عَنِ القاسِمِ، عَنْ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها قالَتْ: فَتَلْتُ قَلائِدَها مِنْ عِهْنٍ كانَ عِنْدي. [راجع: ١٦٩٦]

(112) CHAPTER. Garlanding (the *Hady*) with a shoe.

(١١٢) بابُ تَقْلِيدِ النَّعْلِ

1706. Narrated 'Ikrima: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ saw a man driving a *Badana* (sacrificial camel). The Prophet ﷺ said (to him), 'Ride on it.' He replied, 'It is a *Badana*.' The Prophet ﷺ again said, 'Ride on it!' Abū Hurairah added, "Then I saw that man riding it, showing obedience to the Prophet ﷺ, and a shoe was (hanging) from its neck."

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ on the authority of the Prophet ﷺ: (as above).

١٧٠٦ - **حدَّثَنا** مُحَمَّدٌ: أخْبَرَنا عَبْدُ الأعْلَى بْنُ عَبْدِ الأعْلَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ عَنْ عِكْرِمَةَ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ نَبِيَّ اللهِ ﷺ رَأى رَجُلاً يَسُوقُ بَدَنَةً، قالَ: «ارْكَبْها»، قالَ: إنَّها بَدَنَةٌ. قالَ: «ارْكَبْها»، قالَ: فَلَقَدْ رَأيْتُهُ رَاكِبَهَا يُسايرُ النَّبِيَّ ﷺ والنَّعْلُ في عُنُقِها. تابَعَه مُحَمَّدُ بنُ بَشَّارٍ.

حدَّثَنا عُثْمانُ بنُ عُمَرَ: أخْبَرَنا عَلِيُّ ابنُ المُبارَكِ، عَنْ يَحْيى، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. [راجع: ١٦٨٩]

(113) CHAPTER. The covering (sheet) of the *Budn* (camels for sacrifice).

Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to tear off only the part of the sheet covering the camels hump. At the time of slaughtering the sacrifice he would remove the sheet, lest it should get spoiled with blood, and later on he would give it (the sheet) in charity.

(١١٣) بابُ الجِلالِ لِلْبُدْنِ،

وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما لا يَشُقُّ مِنَ الجِلالِ إلَّا مَوْضِعَ السَّنامِ. وإذَا نَحَرَها نَزَعَ جِلالَهَا مَخافَةَ أنْ يُفْسِدَها الدَّمُ ثُمّ يَتَصَدَّقُ بِها.

1707. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ordered me to give in charity the skin and the coverings of the *Budn* which I had slaughtered.

١٧٠٧ - **حدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنِ ابنِ أبي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي

لَيْلَى، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: أَمَرَنِي رسُولُ اللهِ ﷺ أَنْ أَتَصَدَّقَ بِجِلال البُدْنِ الَّتِي نَحَرْتُ وبِجُلُودِها. [انظر: ١٧١٦، ١٧١٦م، ١٧١٧، ١٧١٨، ٢٢٩٩]

(114) CHAPTER. The purchase of the *Hady* on the way and garlanding it.

(١١٤) بابُ مَنِ اشْتَرَى هَدْيَهُ مِنَ الطَّرِيقِ وقَلَّدَها

1708. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما intended to perform *Ḥajj* in the year of the *Ḥajj* of Al-Haruriyya during the rule of Ibn Az-Zubair رَضِيَ اللهُ عَنْهُما. Some people said to him, "It is very likely that there will be a fight among the people, and we are afraid that they might prevent you (from performing *Ḥajj*)." He replied, "Verily, in Allāh's Messenger ﷺ there is a good example for you (to follow). In this case I would do the same as he ﷺ had done. I make you witness that I have intended to perform *'Umra*."

When he reached Al-Baidā', he said, "The conditions for both *Ḥajj* and *'Umra* are the same. I make you witness that I have intended to perform *Ḥajj* along with *'Umra*." After that he took a garlanded *Hady* (to Makkah) which he bought (on the way). When he reached (Makkah), he performed *Ṭawāf* of the Ka'bah and (*Sa'y*) of Aṣ-Ṣafa (and Al-Marwa) and did not do more than that. He did not make legal for himself the things which were illegal for a *Muḥrim* till it was the Day of *Naḥr* (sacrifice), when he had his head shaved and slaughtered (the sacrifice) and considered sufficient his first *Ṭawāf* - [*Sā'y* (going) (between Aṣ-Ṣafā and Al-Marwa)], as a (*Sā'y*) for his *Ḥajj* and *'Umra* both. He then said, "The Prophet ﷺ used to do like that."

١٧٠٨ - حدَّثَنَا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا أبُو ضَمْرَةَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ قالَ: أَرَادَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما الحَجَّ عامَ حَجَّةِ الحَرُورِيَّةِ في عَهْدِ ابنِ الزُّبَيرِ رَضِيَ اللهُ عَنْهما، فَقِيلَ لَهُ: إنَّ النَّاسَ كائِنٌ بَيْنَهُمْ قِتالٌ ونَخافُ أنْ يَصُدُّوكَ فَقالَ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ إذاً أَصْنَعُ كَما صَنَعَ، أُشْهِدُكُمْ أنِّي قَدْ أَوْجَبْتُ عُمْرَةً، حتَّى كانَ بِظاهِرِ البَيْدَاءِ قالَ: ما شأْنُ الحَجِّ والعُمْرَةِ إلَّا وَاحِدٌ، أُشْهِدُكُمْ أنِّي جَمَعْتُ حَجَّةً مَعَ عُمْرَةٍ، وأَهْدَى هَدْياً مُقَلَّداً اشْتَرَاهُ حتَّى قَدِمَ فَطافَ بالبَيْتِ وبالصَّفا. ولَمْ يَزِدْ عَلى ذٰلكَ ولَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ حتَّى يَوْمِ النَّحْرِ، فَحَلَقَ ونَحَرَ ورَأَى أنْ قَدْ قَضَى طَوَافَهُ لِلْحَجِّ والعُمْرَةِ بطَوَافِهِ الأَوَّلِ ثُمَّ قالَ: كَذٰلكَ صَنَعَ النَّبِيُّ ﷺ. [راجع: ١٦٣٩]

(115) CHAPTER. To slaughter cows (as sacrifices) on behalf of one's wives without being ordered by them.

1709. Narrated 'Amra bint 'Abdur-Raḥmān: I heard 'Āishah رَضِيَ اللهُ عَنْهَا saying, "Five days before the end of Dhul-Qa'da we set out from Al-Madīna in the company of Allāh's Messenger ﷺ with the intention of performing *Ḥajj* only. When we approached Makkah, Allāh's Messenger ﷺ ordered those who had no *Hady* with them to finish their *Iḥrām* after performing *Ṭawāf* of the Ka'bah and [*Sā'y* (going) between Aṣ-Ṣafā and Al-Marwa]."

'Āishah رَضِيَ اللهُ عَنْهَا added, "On the Day of *Naḥr* beef was brought to us. I asked, "What is this?' It was said, "Allāh's Messenger ﷺ has slaughtered (cows as sacrifices) on behalf of his wives."

(١١٥) بابُ ذَبْحِ الرَّجُلِ البَقَرَ عَنْ نِسائِهِ مِنْ غَيرِ أَمْرِهِنَّ

١٧٠٩ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عنْ يَحْيى بنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها تَقُولُ: خَرَجْنا مَعَ رَسُوْلِ اللهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذي القَعْدَةِ لا نُرَى إلَّا الحَجَّ. فَلَمَّا دَنَوْنا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إذَا طافَ وَسَعَى بَينَ الصَّفا والمَرْوَةِ أنْ يَحِلَّ قالَتْ: فَدُخِلَ عَلَيْنا يَوْمَ النَّحْرِ بلَحْمِ بَقَرٍ فَقُلْتُ: ما هٰذا؟ قالَ: نَحَرَ رَسُولُ اللهِ ﷺ عَنْ أَزْوَاجِهِ. قالَ يَحْيى: فَذَكَرْتُهُ لِلْقاسِمِ، فَقالَ: أَتَتْكَ بالحَدِيثِ عَلى وَجْهِهِ.

[راجع: ٢٩٤]

(116) CHAPTER. To slaughter (sacrifices) at the *Manḥar* (slaughtering place) of the Prophet ﷺ at Minā.

1710. Narrated Nāfi': 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُما used to slaughter (his sacrifice) at the *Manḥar*. ('Ubaidullāh, a sub-narrator said, "The *Manḥar* of Allāh's Messenger ﷺ.")

(١١٦) بابُ النَّحْرِ في مَنْحَرِ النَّبِيِّ ﷺ بِمِنًى

١٧١٠ - حدَّثَنَا إسحَاقُ بنُ إبْرَاهِيمَ: سَمِعَ خالِدَ بنَ الحارِثِ: حدَّثَنا عُبَيْدُ اللهِ بنُ عُمَرَ، عَنْ نافِعٍ: أنَّ عَبْدَ اللهِ رَضِيَ اللهُ عَنْهُ كانَ يَنْحَرُ في المَنْحَرِ، قالَ عُبَيْدُ اللهِ: مَنْحَرِ رَسُولِ اللهِ ﷺ. [راجع: ٩٨٢]

1711. Narrated Nafi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to send his *Hady* from *Jam'* (to Mina) in the last third of the night with the pilgrims amongst whom there were free men and slaves, till it was made to enter into the

١٧١١ - حدَّثَنَا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا أنَسُ بنُ عِياضٍ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: أنَّ

Manḥar (slaughtering place) of the Prophet ﷺ.

ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَبْعَثُ بِهَدْيِهِ مِنْ جَمْعٍ مِنْ آخِرِ اللَّيْلِ حتَّى يُدْخَلَ بِهِ مَنْحَرُ رَسُوْلِ اللهِ ﷺ مَعَ حُجَّاجٍ فِيهِمُ الحُرُّ والمَمْلُوكُ. [راجع: ٩٨٢]

(117) CHAPTER. *Naḥr*[1] (Slaughtering one's *Hady*) with one's own hands.

(١١٧) بابُ مَنْ نَحَرَ هَدْيَهُ بِيَدِهِ

1712. Narrated Sahl bin Bakkār the narration of Anas (abridged), saying, "The Prophet ﷺ performed *Naḥr* (slaughtered) with his own hands seven *Budn* (camels) while standing. While at Madina on the day of *'Eid-al-Aḍha* he (the Prophet ﷺ) slaughtered (sacrificed) two horned rams, black and white in colour.

١٧١٢ - حدَّثَنَا سَهْلُ بنُ بَكَّارٍ: حدَّثَنا وُهَيْبٌ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ، وَذَكَرَ الحَدِيثَ. قالَ: ونَحَرَ النَّبِيُّ ﷺ بِيَدِهِ سَبْعَ بُدْنٍ قِياماً وَضَحَّى بالمَدِينَةِ كَبْشَينِ أمْلَحَينِ أقْرَنَينِ. مُخْتَصَراً. [راجع: ١٠٨٩]

(118) CHAPTER. Slaughtering the camels after tying their one leg.

(١١٨) بابُ نَحْرِ الإبِلِ مُقَيَّدَةً

1713. Narrated Ziyād bin Jubair: I saw Ibn 'Umar رَضِيَ اللهُ عَنْهُما passing by a man who had made his *Badana* sit to slaughter it. Ibn 'Umar said, "Slaughter it while it is standing with one of its leg tied up as is the *Sunna* (legal way) of Muḥammad ﷺ."

١٧١٣ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنْ زِيادِ ابن جُبَيرٍ قالَ: رأيْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أتى عَلى رَجُلٍ قَدْ أناخَ بَدَنَتَهُ يَنْحَرُها، قالَ: ابْعَثْها قياماً مُقَيَّدَةً. سُنَّةَ مُحَمَّدٍ ﷺ. وقالَ شُعْبَةُ: عنْ يُونسَ، أخبرَني زِيَادٌ.

(119) CHAPTER. To slaughter the *Budn* (camels for sacrifice) while they are standing.

Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "(That was) the *Sunna* (legal way) of Muḥammad ﷺ." Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "*Ṣawāf* means

(١١٩) بابُ نَحرِ البُدْنِ قائمةً،

وقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: سُنَّةُ مُحمدٍ ﷺ. وَقالَ ابنُ عَبَّاسٍ

(1) (Ch. 117) See H. 982 and its chap. 22 along with its footnote.

the camels standing in rows or in lines (for sacrifice)."

1714. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered four *Rak'ā* of *Ẓuhr* prayers at Al-Madīna; and two *Rak'ā* of *'Aṣr* prayer at Dhul-Ḥulaifa and spent the night there and when (the day) dawned, he mounted his *Rāhila* (mount) and started saying *'Lā ilāha illallāh* (none has the right to be worshipped but Allāh)' and 'Glorified be Allāh'." When he reached Al-Baidā', he recited *Talbīya* for both *Ḥajj* and *'Umra*. And when he arrived at Makkah, he ordered them (his Companions) to finish their *Iḥrām*. The Prophet ﷺ slaughtered seven *Budn* (camels) with his own hands while the camels were standing. Once the Prophet ﷺ sacrificed two horned rams (black and white in colour) at Al-Madīna, on the Day of *'Eid-al-Aḍḥa*.

1715. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered four *Rak'ā* of *Ẓuhr* prayers at Al-Madīna and two *Rak'ā* of *'Aṣr* prayer at Dhul-Ḥulaifa.

Narrated Ayyūb: "A man said: Anas said, 'Then he (the Prophet ﷺ) passed the night there till dawn and then he offered the *Fajr* prayer, and mounted his *Rāhila* (mount) and when it arrived at Al-Baidā' he assumed *Iḥrām* for both *'Umra* and *Ḥajj*."

(120) CHAPTER. The butcher should not be given anything of the *Hady*.

1716(A). Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent me to supervise the

رَضِيَ اللهُ عَنْهُما: ﴿صَوَآفَّ﴾ [الحج: ٣٦]: قياماً.

١٧١٤ - **حدَّثَنَا** سَهْلُ بنُ بَكَّارٍ: حدَّثَنا وُهَيْب: عَنْ أيُّوبَ. عَنْ أبي قِلابَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ بالمَدِينَةِ أرْبَعاً والعَصْرَ بِذي الحُلَيْفَةِ رَكْعَتَيْنِ، فَبَاتَ بِها فَلَمَّا أصْبَحَ رَكِبَ رَاحِلَتَهُ فَجَعَلَ يُهِلُّ وَيُسَبِّحُ، فَلَمَّا عَلا عَلى البَيْداءِ لَبَّى بهما جميعاً. فَلَمَّا دَخَلَ مَكَّةَ أمَرَهُمْ أنْ يَحِلُّوا ونَحَرَ النَّبِيُّ ﷺ بِيَدِه سَبْعَ بُدْنٍ قِياماً، وَضَحَّى بالمَدِينَةِ كَبْشَيْنِ أمْلَحَيْنِ أقْرَنَيْنِ». [راجع: ١٠٨٩]

١٧١٥ - **حدَّثَنَا** مُسَدَّدٌ: حدَّثَنا إسْماعيلُ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ بالمَدِينَةِ أرْبَعاً والعَصْرَ بِذي الحُلَيْفَةِ رَكْعَتَيْنِ.

وَعَنْ أيُّوبَ؛ عَنْ رَجُلٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: ثُمَّ باتَ حتَّى أصْبَحَ فَصَلَّى الصُّبْحَ ثُمَّ رَكِبَ رَاحِلَتَهُ حتَّى إذَا اسْتَوَتْ بِهِ البَيْدَاءُ أهَلَّ بِعُمْرَةٍ وَحَجَّةٍ. [راجع: ١٠٨٩]

(١٢٠) **بابٌ**: لا يُعْطِي الجَزَّارَ مِنَ الهَدْيِ شَيْئاً

١٧١٦ - **حدَّثَنَا** مُحَمَّدُ بنُ أبي

(slaughtering of) *Budn* (*Hady*) and ordered me to distribute their meat; and then he ordered me to distribute their covering sheets and skins.

كَثِيرٍ: أَخْبَرَنا سُفْيانُ قالَ: أَخْبَرَنِي ابنُ أَبي نَجيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ أَبي لَيْلَى، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَنِي النَّبِيُّ ﷺ فَقُمْتُ عَلى البُدْنِ فأَمَرَنِي عليه الصَّلاةُ والسَّلامُ فَقَسَمْتُ لُحُومَها. ثُمَّ أَمَرَنِي فَقَسَمْتُ جِلالَهَا وَجُلُودَها. [راجع: ١٧٠٧]

1716(B). 'Alī رضى الله عنه added, "The Prophet ﷺ ordered me to supervise the slaughtering (of the *Budn*) and not to give anything of it to the butcher (as wages for slaughtering)."

١٧١٦م - وقالَ سُفْيانُ: وَحدَّثَنِي عَبْدُ الكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبي لَيْلَى، عَنْ عليٍّ رَضِيَ اللهُ عَنْهُ قالَ: أَمَرَنِي النَّبِيُّ ﷺ فَقُمْتُ على البُدْنِ وَلا أُعْطِيَ عَلَيْها شَيْئاً في جِزَارَتِها. [راجع: ١٧٠٧]

(121) CHAPTER. The skins of *Al-Hady* are to be given in charity.

(١٢١) بابٌ: يُتَصَدَّقُ بِجُلُودِ الهَدْيِ

1717. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ordered me to supervise the (slaughtering) of *Budn* (*Hady* camel) and to distribute their meat, skins and covering sheets in charity and not to give anything (of it) to the butcher as wages for slaughtering etc.

١٧١٧ - **حدَّثَنَا** مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنِ ابنِ جُرَيْجٍ قالَ: أَخْبَرَنِي الحَسَنُ بنُ مُسْلِمٍ وعَبْدُ الكَرِيمِ الجَزَرِيُّ: أَنَّ مُجَاهِداً أَخْبَرَهُما: أَنَّ عَبْدَ الرَّحْمٰنِ ابنَ أَبي لَيْلَى أَخْبَرَهُ: أَنَّ عَلِيًّا رَضِيَ اللهُ عَنْهُ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَقُومَ عَلى بُدْنِهِ وأَنْ يَقْسِمَ بُدْنَهُ كُلَّها، لُحُومَها وجُلُودَها وجِلالَها، وَلا يُعطِيَ في جِزَارَتِها شَيْئا. [راجع: ١٧٠٧]

(122) CHAPTER. The covering sheets of *Budn* are to be given in charity.

1718. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The

(١٢٢) بابٌ: يُتَصَدَّقُ بِجِلالِ البُدْنِ

١٧١٨ - **حدَّثَنَا** أَبُو نُعَيْمٍ: حدَّثَنا

سَيْفُ بنُ أبي سُلَيْمانَ قالَ: سَمِعْتُ مُجَاهِداً يَقُولُ: حدَّثَني ابنُ أبي لَيْلَى: أنَّ عَلِيًّا رَضِيَ اللهُ عَنْهُ حدَّثَهُ قالَ: أهْدَى النَّبِيُّ ﷺ مِائَةَ بَدَنَةٍ فأمَرَنِي بلُحُومِها فَقَسَمْتُها، ثُمَّ أمَرَنِي بِجِلالِهَا فَقَسَمْتُها، ثُمَّ بِجُلُودِها فَقَسَمْتُها.

[راجع: ١٧٠٧]

Prophet ﷺ offered one hundred *Budn* as *Hady* and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so.

(١٢٣) **بابٌ**: ﴿وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾ وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾﴾ إلى قَوْلِهِ ﴿فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ﴾ [الحج: ٢٦-٣٠].

(123) CHAPTER. "And (remember) when We showed Ibrāhīm (Abraham) the site of the (Sacred) House, (Ka'bah at Makkah), (saying): 'Associate not anything (in worship) with Me [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) - Islāmic Monotheism] and sanctify My House for those who circumambulate it, and those who stand up for prayer and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer).'

"And proclaim to mankind the *Ḥajj* (pilgrimage). They will come to you on foot.. up to.. then that is better for him with his Lord." (V.22:26-30)

(١٢٤) **بابُ ما يَأْكُلُ مِنَ البُدْنِ وَما يُتَصَدَّقُ،**

وَقالَ عُبَيْدُ اللهِ: أخْبَرَنِي نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: لا يُؤْكَلُ مِنْ جَزاءِ الصَّيْدِ والنَّذْرِ، ويُؤْكَلُ مِمَّا سِوى ذٰلِكَ. وَقالَ عَطاءٌ: يأكُلُ ويُطْعِمُ مِنَ المُتْعَةِ.

(124) CHAPTER. What is to be eaten of *Budn* (by the one who offers them) and what is to be distributed in charity.

Ibn 'Umar رَضِيَ اللهُ عَنْهُما said: "The animals slaughtered as a penalty for hunting (illegally) and the animal offered because of a vow should not be eaten by the person who has offered them, but he can eat from other kinds of offerings (as *Hady*). And 'Aṭā' said, "It is permissible to eat and let others eat the meat of the (*Hady*) animals sacrificed for *Ḥajj-at-Tammattu'*."

١٧١٩ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنِ ابنِ جُرَيْجٍ: حدَّثَنا عَطاءٌ:

1719. Narrated Ibn Juraij: 'Aṭā' said, "I heard Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما saying, 'We never ate the meat of the *Budn* of Mina

for more than three days. Later, the Prophet ﷺ gave us permission by saying: 'Eat and take (meat) with you. So, we ate (some) and took (some) with us.'" I asked 'Aṭā', "Did Jābir say (that they went on eating the meat) till they reached Al-Madīna?" 'Aṭā' replied, "No."

سَمِعَ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: كُنَّا لا نأكُلُ مِنْ لُحُومِ بُدْنِنا فَوْقَ ثَلاثٍ مِنًى فَرَخَّصَ لَنَا النَّبِيُّ ﷺ فَقالَ: «كُلُوا وَتَزَوَّدُوا»، فأكَلْنا وَتَزَوَّدْنا.

قُلْتُ لِعَطاءٍ: أقالَ: حتَّى جِئْنا المَدِينَةَ؟ قالَ: لا. [انظر: ٢٩٨٠، ٥٤٢٤، ٥٥٦٧]

1720. Narrated 'Amra: I heard 'Āishah رَضِيَ اللهُ عَنْهَا saying, "We set out (from Al-Madīna) along with Allāh's Messenger ﷺ five days before the end of Dhul-Qa'da with the intention of performing *Hajj* only. When we approached Makkah, Allāh's Messenger ﷺ ordered those who had no *Hady* along with them to finish the *Iḥrām* after performing *Ṭawāf* of the Ka'bah, [and *Sa'y* (going) between Aṣ-Ṣafā and Al-Marwa]. 'Āishah رَضِيَ اللهُ عَنْهَا added, "Beef was brought to us on the Day of *Naḥr* and I said, 'What is this?' Somebody said, 'The Prophet ﷺ has slaughtered (cows) on behalf of his wives.'"

١٧٢٠ - **حدَّثَنَا** خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ قالَ: حدَّثَنِي يَحْيى: حدَّثَتْنِي عَمْرَةُ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها تَقُولُ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذِي القَعْدَةِ وَلا نُرَى إلَّا الحَجَّ حتَّى إذَا دَنَونا مِنْ مَكَّةَ أمَرَ رَسُولُ اللهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إذَا طافَ بالبَيْتِ ثُمَّ يَحِلُّ، قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْهَا: فَدُخِلَ عَلَيْنا يَوْمَ النَّحْرِ بلَحْمِ بَقَرٍ فَقُلْتُ: ما هٰذَا؟ فَقِيلَ: ذَبَحَ النَّبِيُّ ﷺ عَنْ أزْوَاجِهِ.

قالَ يَحْيى: فذَكَرْتُ هٰذَا الحَدِيثَ لِلْقاسِمِ فَقالَ: أتَتْكَ بالحَدِيثِ عَلى وَجْهِهِ. [راجع: ٢٩٤]

(125) CHAPTER. Slaughtering before having one's head shaved.

(١٢٥) **بابُ** الذَّبْحِ قَبْلَ الحَلْقِ

1721. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was asked about a person who had his head shaved before slaughtering (his *Hady*) (or other similar ceremonies of *Ḥajj*). He replied, "There is no harm,

١٧٢١ - **حدَّثَنَا** مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ حَوْشَبٍ: حدَّثَنا هُشَيْمٌ: أخْبَرَنا مَنْصُورُ بْنُ زَاذَانَ، عَنْ عَطاءٍ،

there is no harm."

عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: سُئِلَ النَّبِيُّ ﷺ عَمَّنْ حَلَقَ قَبْلَ أنْ يَذْبَحَ ونَحْوِهِ فَقالَ: «لا حَرَجَ، لا حَرَجَ». [راجع: ٨٤]

1722. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man said to the Prophet ﷺ, "I performed the *Ṭawāf-al-Ifāḍa* before the *Ramy* (throwing pebbles at the *Jamra*)." The Prophet ﷺ replied, "There is no harm." The man said, "I had my head shaved before slaughtering (the *Hady*)." The Prophet ﷺ replied, "There is no harm." He said, "I have slaughtered the *Hady* before the *Ramy*." The Prophet ﷺ replied, "There is no harm."

١٧٢٢ - حدَّثَنا أحْمَدُ بنُ يُونُسَ: أخْبَرَنا أبُو بَكْرٍ، عَنْ عَبْدِ العَزِيزِ بنِ رُفَيْعٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: قالَ رَجُلٌ للنَّبِيِّ ﷺ: زُرْتُ قَبْلَ أنْ أرْمِيَ، قالَ: «لا حَرَجَ». قالَ: حَلَقْتُ قَبْلَ أنْ أذْبَحَ. قالَ: «لا حَرَجَ»، قالَ: ذَبَحْتُ قَبْلَ أنْ أرْمِيَ، قالَ: «لا حَرَجَ». وَقالَ عَبْدُ الرَّحِيمِ الرَّازِيُّ عَنِ ابنِ خُثَيْمٍ: أخْبَرَنِي عَطاءٌ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ. وَقالَ القاسِمُ بنُ يَحْيى: حدَّثَني ابنُ خُثَيْمٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَقالَ عَفَّانُ: أُرَاهُ عَنْ وُهَيْبٍ. حدَّثَنا ابنُ خُثَيْمٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ. وَقالَ حَمَّادٌ، عَنْ قَيْسِ ابنِ سَعْدٍ وَعَبَّادِ بنِ مَنْصُورٍ، عَنْ عَطاءٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

1723. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man asked the Prophet ﷺ (saying), "I have done the *Ramy* in the evening." The Prophet ﷺ replied, "There is no harm in it."

Another man asked, "I had my head shaved before slaughtering (the *Hady*)." The

١٧٢٣ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قالَ: حَدَّثَنا عَبْدُ الأعْلى قالَ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: «سُئِلَ النَّبِيُّ

ﷺ فَقالَ: رَمَيْتُ بَعْدَ ما أمْسَيْتُ، فَقالَ: «لا حَرَجَ». قالَ: حَلَقْتُ قَبْلَ أنْ أنحَرَ، قالَ: «لا حَرَجَ». [راجع: ٨٤]

Prophet ﷺ replied, "There is no harm in it."

١٧٢٤ - **حدَّثَنا** عَبْدَانُ: أخْبَرَني أبي، عَنْ شُعْبَةَ، عَنْ قَيْسِ بنِ مُسْلِمٍ، عَنْ طارِقِ ابنِ شِهابٍ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: قَدِمْتُ عَلى رَسُولِ اللهِ ﷺ وَهُوَ بالبَطْحاءِ فَقالَ: «أحَجَجْتَ؟» قُلْتُ: نَعَم. قالَ: «بِمَا أهْلَلْتَ؟» قُلْتُ: لَبَّيْكَ بإهْلالٍ كإهْلالِ النَّبِيِّ ﷺ. قالَ: «أحْسَنْتَ انْطَلِقْ فَطُفْ بالْبَيْتِ وَبالصَّفا وَالمَرْوَةِ» ثُمَّ أتَيْتُ امْرأةً مِنْ نِساءِ بَنِي قَيْسٍ فَفَلَتْ رأسِي، ثُمَّ أهْلَلْتُ بالحَجِّ فكُنْتُ أُفْتِي بِهِ النَّاسَ حتَّى خِلافةِ عُمَرَ رَضِيَ اللهُ عَنْهُ فذكَرْتُهُ لهُ. فَقالَ: إنْ نأخُذْ بكتابِ اللهِ فإنَّهُ يأمُرُنا بالتَّمامِ وَإنْ نأْخُذْ بسُنَّةِ رَسُولِ اللهِ ﷺ فإنَّ رَسُولَ اللهِ ﷺ لَمْ يَحِلَّ حتَّى بَلَغَ الهَدْيُ مَحِلَّهُ. [راجع: ١٥٥٩]

1724. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: I came to Allāh's Messenger ﷺ when he was at Al-Baṭḥa'. He asked me, "Have you intended to perform the *Ḥajj*?" I replied in the affirmative. He asked, "With what intention have you assumed *Iḥrām*?" I replied, "I have assumed *Iḥrām* with the same intention as that of the Prophet ﷺ." The Prophet ﷺ said, "You have done well! Go and perform *Ṭawāf* round the Ka'bah and [*Sa'y* (going)] Aṣ-Ṣafā and Al-Marwa." Then I went to one of the women of Banī Qais and she took out lice from my head. Later, I assumed another *Iḥrām* for *Ḥajj*. So, I used to give this verdict to the people till the caliphate of 'Umar رَضِيَ اللهُ عَنْهُ. When I told him about it, he said, "If we take (follow) Allāh's Book, then it orders you to remain in the state of *Iḥrām* till you finish from *Ḥajj*[1], and if we follow the *Sunna* of Allāh's Messenger ﷺ then he did not finish his *Iḥrām* till the *Hady* had reached its destination (had been slaughtered). (i.e., *Ḥajj-al-Qirān*). (See *Ḥadīth* No.1559)

(١٢٦) بابُ مَنْ لَبَّدَ رأسَهُ عِنْدَ الإحْرامِ وَحَلَقَ

(126) CHAPTER. Whoever matted his head-hair on assuming *Iḥrām* and had his head-hair shaved on finishing the *Iḥrām*.

١٧٢٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللهُ

1725. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Ḥafṣa رَضِيَ اللهُ عَنْهَا said, "O Allāh's Messenger! What is wrong with the people; they finished their *Iḥrām* after performing *'Umra*, but you

(1) (H.1724) i.e. to not finish the *Iḥrām*, either perform *Ḥajj-al-Qirān* (if you have a *Hady*), or perform *Ḥajj* alone without the *'Umra* and that is the opinion of 'Umar رَضِيَ اللهُ عَنْهُ only.

عَنْهُمْ أنَّها قالَتْ: يا رَسُولَ اللهِ، ما شأنُ النَّاسِ حَلُّوا بعُمْرَةٍ ولَمْ تَحْلِلْ أنْتَ مِنْ عُمْرَتِكَ؟ قالَ: «إنِّي لَبَّدْتُ رأسِي وَقَلَّدْتُ هَدْيِي فَلا أَحِلُّ حتَّى أنحَرَ». [راجع: ١٥٦٦]

have not finished it after your *'Umra*?" He replied, "I have matted my head-hair and have garlanded my *Hady*. So, I cannot finish my *Iḥrām* till I slaughter (my *Had*)."

(١٢٧) بابُ الحَلْقِ والتَّقْصِيرِ عِنْدَ الإحْلالِ

(127) CHAPTER. To shave the head and (or) to have the head-hair cut short on finishing the *Iḥrām*.

١٧٢٦ - حدَّثَنا أبُو اليَمانِ: أخْبرَنا شُعَيْبُ بنُ أبي حَمْزَةَ، قالَ نافِعٌ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: حَلَقَ رَسُولُ اللهِ ﷺ في حَجَّتِهِ. [انظر: ٤٤١٠، ٤٤١١]

1726. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ (got) his head shaved after performing his *Ḥajj*.

١٧٢٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «اللَّهُمَّ ارْحَمِ المُحَلِّقِينَ». قالُوا: والمُقَصِّرِينَ يا رَسُولَ اللهِ، قالَ: «اللَّهُمَّ ارْحَمِ المُحَلِّقِينَ». قالُوا: والمُقَصِّرِين، قالَ: «والمُقَصِّرِينَ».

وَقالَ اللَّيْثُ: حدَّثَنِي نافِعٌ: «رَحِمَ اللهُ المُحَلِّقِينَ» مَرَّةً أوْ مَرَّتَينِ. قالَ: وَقالَ عُبَيْدُ اللهِ: حدَّثَنِي نافِعٌ وَقالَ في الرَّابِعَةِ: «والمُقَصِّرِينَ».

1727. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "O Allāh! Be Merciful to those who have got their heads shaved." The people said, "O Allāh's Messenger! And (invoke Allāh for) those who have got their head-hair cut short." The Prophet ﷺ said, "O Allāh! Be Merciful to those who have got their heads shaved." The people said, "O Allāh's Messenger! And those who have got their head-hair cut short." The Prophet ﷺ said (the third time), "And to those who have got their head-hair cut short." Nāfi' said that the Prophet ﷺ had said once or twice, "O Allāh! Be Merciful to those who have got their head shaved," and on the fourth time he added, "And to those who have got their head-hair cut short."

١٧٢٨ - حدَّثَنا عَيَّاشُ بنُ الوَلِيدِ: حدَّثَنا مُحَمَّدُ بنُ فُضَيْلٍ: حدَّثَنا عُمارَةُ بنُ القَعْقاعِ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ،

1728. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "O Allāh! Forgive those who have got their heads shaved." The people requested the Prophet ﷺ (saying):, "Also those who have got their head-hair cut short?" "The Prophet ﷺ said, "O Allāh!

Forgive those who have their heads shaved." The people requested the Prophet ﷺ (saying): "Also (invoke Allāh for) those who have got their head-hair cut short?" The Prophet ﷺ (invoked) Allāh for those who have got their heads shaved and at the third time said, "— also (forgive) those who have got their head-hair cut short."

قالَ: قالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ». قالُوا: وللْمُقَصِّرينَ. قالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ». قالُوا: وللْمُقَصِّرِينَ قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» قَالُوا: وَلِلْمُقَصِّرِيْنَ قالَهَا ثَلاثاً. قالَ: «وللْمُقَصِّرِينَ».

1729. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ and some of his Companions got their heads shaved and some others got their head-hair cut short.

١٧٢٩ - حدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدِ ابنِ أسْماءَ: حدَّثَنا جُوَيْرِيَةُ بنُ أسْماءَ، عَنْ نافِعٍ: أنَّ عَبْدَ اللهِ قالَ: حَلَقَ النَّبِيُّ ﷺ وَطائِفَةٌ مِنْ أصْحابِهِ وَقَصَّرَ بَعْضُهُمْ. [راجع: ١٦٣٩]

1730. Narrated Mu'āwiya رَضِيَ اللهُ عَنْهُ: I cut short the head-hair of Allāh's Messenger ﷺ with a long blade of an arrow-head.

١٧٣٠ - حَدَّثَنا أبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، عَنِ الحَسَنِ بنِ مُسْلِمٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ، عَنْ مُعاوِيَةَ رَضِيَ اللهُ عَنْهُمْ قالَ: قَصَّرْتُ عَنْ رَسُولِ اللهِ ﷺ بِمِشْقَصٍ.

(128) CHAPTER. To get the head-hair cut short after performing *'Umra* of *Ḥajj-at-Tamattu'*.

(١٢٨) بابُ تَقْصِيرِ الْمُتَمَتِّعِ بَعْدَ الْعُمْرَةِ

1731. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ came to Makkah, he ordered his Companions to perform *Ṭawāf* round the Ka'bah and [*Sa'y* (going)] between Aṣ-Ṣafā and Al-Marwa, to finish their *Iḥrām* and get their head-hair shaved or cut short.

١٧٣١ - حدَّثَنَا مُحَمَّدُ بنُ أبي بَكْرٍ: حدَّثَنا فُضَيْلُ بنُ سُلَيْمانَ: حدَّثَنا مُوسَى ابنُ عُقْبَةَ: أخْبَرَنِي كُرَيْبٌ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ أمَرَ أصْحابَهُ أنْ يَطُوفُوا بالبَيْتِ وبالصَّفا والمَرْوَةِ، ثُمَّ يَحِلُّوا ويَحْلِقُوا أوْ يُقَصِّرُوا. [راجع: ١٥٤٥]

(129) CHAPTER. The visit [(of the Ka'bah) to perform *Ṭawāf-al-Ifāḍa*] on the Day of *Naḥr*.

(١٢٩) بابُ الزِّيارَةِ يَوْمَ النَّحْرِ

Narrated Ibn Az-Zubair from 'Āishah and Ibn 'Abbās رَضِيَ اللهُ عَنْهُم: The Prophet ﷺ delayed the visit till night. Ibn 'Abbās narrated that the Prophet ﷺ used to visit the House (Ka'bah) during the days of Mina.

وَقالَ أَبُو الزُّبَيرِ، عَنْ عائِشَةَ وَابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ: أَخَّرَ النَّبِيُّ ﷺ الزِّيارَةَ إلى اللَّيْلِ. وَيُذْكَرُ عَنْ أبي حَسَّانٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ كانَ يَزُورُ البَيْتَ أيَّامَ مِنًى.

1732. Narrated Nāfi' that Ibn 'Umar رَضِيَ اللهُ عَنْهُما performed only one *Ṭawāf*. He would take an afternoon nap and then return to Mina. That was on the day of *Naḥr* (slaughtering).

١٧٣٢ - وَقالَ لَنا أَبُو نُعَيْم: حدَّثَنا سُفْيانُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّهُ طافَ طَوَافاً وَاحِداً ثُمَّ يَقِيلُ ثُمَّ يأتِي مِنًى، يَعْنِي يَوْمَ النَّحْرِ. وَرَفَعَهُ عَبْدُ الرَّزَّاقِ. حَدَّثَنا عُبَيْدُ اللهِ.

1733. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We performed *Ḥajj* with the Prophet ﷺ and performed *Ṭawāf-al-Ifāḍa* on the Day of *Naḥr* (slaughtering). Ṣafiyya got her menses and the Prophet ﷺ desired from her what a husband desires from his wife. I said to him, "O Allāh's Messenger! She is having her menses." He said, "Is she going to detain us?" We informed him that she had performed *Ṭawāf-al-Ifāḍa* on the Day of *Naḥr*. He said, "(Then) depart."

١٧٣٣ - **حدَّثَنا** يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنِ الأعْرَجِ قالَ: حدَّثَنِي أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: حَجَجْنا مَعَ النَّبِيِّ ﷺ فأَفَضْنا يَوْمَ النَّحْرِ فحاضَتْ صَفِيَّةُ فأرَادَ النَّبِيُّ ﷺ مِنْها ما يُرِيد الرَّجُلُ مِنْ أهْلِهِ، فَقُلْتُ: يا رَسُولَ اللهِ، إنَّها حائِضٌ. قالَ: «حابِسَتُنا هِيَ؟» قالُوا: يا رَسُولَ اللهِ، أفاضَتْ يَوْمَ النَّحْرِ، قالَ: «اخْرُجُوا». [راجع: ٢٩٤]

وَيُذْكَرُ عَنِ القاسِمِ وعُرْوَةَ والأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أفاضَتْ صَفِيَّةُ يَوْمَ النَّحْرِ.

(130) CHAPTER. If one did the *Ramy* of the *Jamra* after *Maghrib* (evening) or has his head shaved before slaughtering the *Hady* because of forgetfulness or ignorance.

1734. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was asked about the slaughtering, shaving (of the head), and the doing of *Ramy* before or after their due times. He said, "There is no harm in that."

(١٣٠) بابٌ: إِذَا رَمى بَعْدَ ما أَمْسَى، أَوْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ ناسِياً أَوْ جاهِلاً

١٧٣٤- حدَّثَنا مُوسَى بنُ إِسْماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طاوُسٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ في الذَّبْحِ والحَلْقِ والرَّمْيِ والتَّقْدِيمِ والتَّأْخِيرِ فَقالَ: «لا حَرَجَ». [راجع: ٨٤]

1735. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was asked (as regards the ceremonies of *Ḥajj*) at Minā on the Day of *Naḥr* and he replied that there was no harm. Then a man said to him, "I got my head shaved before slaughtering." He replied, "Slaughter (now) and there is no harm in it." (Another) man said, "I did the *Ramy* (of the *Jimār*) after midday." The Prophet ﷺ replied, "There is no harm in it."

١٧٣٥ - حدَّثَنا عليُّ بنُ عبدِ اللهِ: حدَّثَنا يَزِيدُ بنُ زُرَيعٍ: حدَّثَنا خالدٌ، عن عِكْرِمة: عن ابنِ عباسٍ رَضِيَ اللهُ عَنْهُمَا قال: كانَ النَّبيُّ ﷺ يُسْأَلُ يومَ النَّحْرِ بمنًى فيقول: «لا حَرَجَ»، فَسَأَلَهُ رَجُلٌ فقالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ؟ قالَ: «اذْبَحْ ولا حَرَجَ، قال: رَمَيْتُ بَعْدَ ما أَمسَيْتُ؟ فقَالَ: «لا حَرَجَ». [راجع: ٨٤]

(131) CHAPTER. To give religious verdicts near the *Jamra* while riding an animal.

1736. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ stopped (for a while near the *Jimār* at Mīna) during his last *Ḥajj* and the people started asking him questions. A man said, "Ignorantly I got my head shaved before slaughtering." The Prophet ﷺ replied, "Slaughter (now) and there is no harm in it." Another man said, "Unknowingly I slaughtered the *Hady* before doing the *Ramy*." The Prophet ﷺ said, "Do *Ramy* now and there is no harm in it." So, on

(١٣١) بابُ الفُتْيا عَلى الدَّابَّةِ عِنْدَ الجَمْرَةِ

١٧٣٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عِيسَى ابنِ طَلْحَةَ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو: أَنَّ رَسُولَ اللهِ ﷺ وَقَفَ في حَجَّةِ الوَدَاعِ فَجَعَلُوا يسألُونَهُ فَقالَ رَجُلٌ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ قالَ: «اذْبَحْ وَلا

that day, when the Prophet ﷺ was asked about anything (about the ceremonies of *Ḥajj*) done before or after (its stated time) his reply was, "Do it (now) and there is no harm."

حَرَجَ». فجاءَ آخَرُ فَقالَ: لَمْ أَشْعُرْ فنَحَرْتُ قَبْلَ أنْ أرْمِيَ، قالَ: «ارْمِ وَلا حَرَجَ». فَمَا سُئِلَ النَّبِيُّ ﷺ يَوْمَئِذٍ عَنْ شَيْءٍ قُدِّمَ وَلا أُخِّرَ إلَّا قالَ: «افْعَلْ وَلا حَرَجَ». [راجع: ٨٣]

1737. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رَضِيَ اللهُ عَنْهُما: I witnessed the Prophet ﷺ when he was delivering the *Khuṭba* (religious talk) on the day of *Naḥr*. A man stood up and said, "I thought that such and such was to be done before such and such. I got my hair shaved before slaughtering." (Another said), "I slaughtered the *Hady* before doing the *Ramy*." So, the people asked about many similar things. The Prophet ﷺ said, "Do it (now) and there is no harm in all these cases." Whenever the Prophet ﷺ was asked about anything on that day, he replied, "Do it (now) and there is no harm in it."

١٧٣٧ - **حدَّثَنَا** سَعِيدُ بنُ يَحْيى بنِ سَعِيدٍ: حدَّثَنا أبي: حدَّثَنا ابنُ جُرَيْجٍ: حدَّثَنِي الزُّهْرِيُّ، عَنْ عِيسَى بنِ طَلْحَةَ، عَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ العاصِ رَضِيَ اللهُ عَنْهُ: حدَّثَهُ أنَّهُ شَهِدَ النَّبِيَّ ﷺ يَخْطُبُ يَوْمَ النَّحْرِ فَقامَ إلَيْهِ رَجُلٌ فَقالَ: كُنْتُ أحْسِبُ أنَّ كَذَا قَبْلَ كَذَا، ثُمَّ قامَ آخرَ فقالَ: كُنْتُ أَحْسِبُ أَنَّ كذا قَبْلَ كَذا. حَلَقْتُ قَبْلَ أنْ أنحَرَ، نَحَرْتُ قَبْلَ أنْ أَرْمِيَ، وأشْباهَ ذٰلكَ، فَقالَ النَّبِيُّ ﷺ: «افْعَلْ وَلا حَرَجَ» لَهُنَّ كُلِّهِنَّ، فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ إلَّا قالَ: «افْعَلْ وَلا حَرَجَ». [راجع: ٨٣]

1738. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣi رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ stopped (near the *Jimār* at Mina) while on his she-camel (the subnarrator then narrated the *Ḥadīth* as above, i.e. *Hadīth* No.1737).

١٧٣٨ - **حدَّثَنَا** إسحَاقُ: أخْبرَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا أبي، عن صَالحٍ عَنِ ابنِ شِهابٍ: حدَّثَنِي عِيسَى بنُ طَلْحَةَ بنِ عُبَيْدِ اللهِ: أنَّهُ سَمِعَ عَبْدَ اللهِ بنَ عَمْرِو بنِ العَاصِي رَضِيَ اللهُ عَنْهُما قالَ: وَقَفَ رَسُولُ اللهِ ﷺ عَلى ناقَتِهِ، فَذَكَرَ الحَدِيثَ. تابَعَهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ. [راجع: ٨٣]

(132) CHAPTER. *Al-Khuṭba* (religious talk) during the Days of Minā.

(١٣٢) بابُ الخُطْبَةِ أيَّامَ مِنًى

١٧٣٩ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَني يَحْيى بنُ سَعِيدٍ، حدَّثَنا فُضَيْلُ بنُ غَزْوَانَ: حدَّثَنا عِكْرِمَةُ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ خَطَبَ النَّاسَ يَوْمَ النَّحْرِ فَقالَ: «يا أيُّها النَّاسُ، أيُّ يَوْمٍ هٰذَا؟» قالُوا: يَوْمٌ حَرَامٌ. قالَ: «فأيُّ بَلَدٍ هٰذَا؟» قَالُوا: بَلَدٌ حَرَامٌ. قالَ: «فأيُّ شَهْرٍ هٰذَا؟» قالُوا: شَهْرٌ حَرَامٌ. قالَ: «فإنَّ دِماءَكُمْ وأمْوَالَكُمْ وأعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا في بَلَدِكُمْ هٰذَا في شَهْرِكُمْ هٰذَا»، فأعادَها مِرَاراً. ثُمَّ رَفَعَ رأسَهُ فَقالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ هَلْ بَلَّغْتُ؟» قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: فَوَالَّذي نَفْسِي بيَدِهِ إنَّها لَوَصِيَّتُهُ إلى أُمَّتِهِ «فَلْيُبَلِّغِ الشَّاهِدُ الغائِبَ، لا تَرجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ». [انظر: ٧٠٧٩]

1739. Narrated 'Ikrima: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said: "Allāh's Messenger ﷺ delivered a *Khuṭba* (religious talk) on the day of *Naḥr*, and said, 'O people! (Tell me) what is the day today?' The people replied, 'It is the forbidden (sacred) day.' He asked again, 'What town is this?' They replied, 'It is the forbidden (sacred) town (Makkah).' He asked, 'Which month is this?' They replied, 'It is the forbidden (sacred) month.' He said, 'No doubt! Your blood, your properties, and your honour are sacred to one another like the sanctity of this day of yours, in this town (Makkah) of yours, in this month of yours.' The Prophet ﷺ repeated his statement again and again. After that he raised his head and said, 'O Allāh! Haven't I conveyed (Your Message) to them? Haven't I conveyed Your Message to them?'" Ibn 'Abbās added, "By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers: 'It is incumbent upon those who are present to convey this information to those who are absent. Beware don't renegate (as) disbelievers (turn into infidels) after me, by striking the necks (cutting the throats) of one another (i.e., by killing one another).'"

١٧٤٠ - حدَّثَنَا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ قالَ: أخبرَني عَمْرٌو قالَ: سَمِعْتُ جابِرَ بنَ زَيْدٍ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ بِعَرَفاتٍ». تابَعَهُ ابنُ عُيَيْنَةَ عَنْ عَمْرٍو. [انظر: ١٨٤١، ١٨٤٣، ٥٨٠٤، ٥٨٥٣]

1740. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ delivering a *Khuṭba* (religious talk) at 'Arafāt.

١٧٤١ - حدَّثَنِي عَبْدُ اللهِ بنُ

1741. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ delivered to us a *Khuṭba*

(religious talk) on the day of *Naḥr*. He said, "Do you know what is the day today?" We said, "Allāh and His Messenger know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the day of *Naḥr*?" We said, "Yes! It is." He further asked, "Which month is this?" We said, "Allāh and His Messenger know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of Dhul-Ḥijjah?" We replied: "Yes! It is." He further asked, "What town is this?" We replied, "Allāh and His Messenger know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (sacred) town (of Makkah)?" We said, "Yes! It is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord (Allāh). No doubt! Haven't I conveyed Allāh's Message to you? They said, "Yes (you have)." He said, "O Allāh! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience who will convey it to him. Beware! Do not renegate (as) disbelievers after me by striking the necks (cutting the throats) of one another (i.e., by killing one another)."

مُحَمَّدٍ: حدَّثَنا أَبُو عامِرٍ: حدَّثَنا قُرَّةُ، عَن مُحَمَّدِ ابنِ سِيرِينَ قالَ: أَخْبَرَني عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرَةَ، عَنْ أبي بَكْرَةَ، وَرَجُلٌ أَفْضَلُ في نَفْسِي مِنْ عَبْدِ الرَّحْمٰنِ حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: خَطَبَنا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ قالَ: «أَتَدْرُونَ أيُّ يَوْمٍ هٰذا؟» قُلْنا: اللهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيه بغَيرِ اسمِهِ، قالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنا: بَلى. قالَ: «أيُّ شَهْرٍ هٰذا؟» قُلْنا: اللهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسمِهِ. فَقالَ: «أَلَيْسَ ذُو الحَجَّةِ؟» قُلْنا: بَلى. قالَ: «أيُّ بَلَدٍ هٰذا؟» قُلْنا: اللهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسمِهِ. قالَ: «أَلَيْسَتْ بالبَلْدَةِ الحَرَامِ؟» قُلْنا: بَلى قالَ: «فإنَّ دِماءَكُمْ وأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذا، في شَهْرِكُمْ هٰذا في بَلَدِكُمْ هٰذا. إلى يَومِ تَلْقَوْنَ رَبَّكُمْ. ألا هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ. قالَ: «اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الغائِبَ، فَرُبَّ مُبَلَّغٍ أَوْعَى مِنْ سامِعٍ. فَلا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». [راجع: ٦٧]

1742. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: At Mina, the Prophet ﷺ said, "Do you know what is the day today?" The people replied,

١٧٤٢ - حدَّثَنا مُحَمَّد بنُ المُثنّى: حدَّثَنا يَزِيدُ بنُ هارونَ: أَخْبَرَنا عاصِمُ

"Allāh and His Messenger know it better." He said, "It is the forbidden (sacred) day. And do you know what town is this?" They replied, "Allāh and His Messenger know it better." He said, "This is the forbidden (sacred) town (Makkah). And do you know which month is this?" The people replied, "Allāh and His Messenger know it better." He said, "This is the forbidden (sacred) month." The Prophet ﷺ added, "No doubt, Allāh made your blood, your properties, and your honour sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours."

Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day of *Naḥr* (10th of Dhul-Ḥijjah), the Prophet ﷺ stood in between the *Jamrāt* during his *Ḥajj* which he performed (as in the previous *Ḥadīth*) and said, "This is the greatest day (i.e., 10th of Dhul-Ḥijjah)." The Prophet ﷺ started saying repeatedly, "O Allāh! Be Witness (I have conveyed Your Message)." He then bade the people farewell. The people said, "This is *Ḥajjat-ul-Wadā'*)."

بنُ مُحَمَّدِ بنِ زَيْدٍ، عَنْ أبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قال: قالَ النَّبِيُّ ﷺ بِمِنًى: «أتَدْرونَ أيُّ يَوْمٍ هٰذَا؟» قالُوا: اللهُ وَرَسُولُهُ أعْلَمُ. فَقالَ: «فإنَّ هٰذَا يَوْمٌ حَرَامٌ. أفَتَدْرُونَ أيُّ بَلَدٍ هٰذا؟» قالُوا: اللهُ وَرَسُولُهُ أعْلَمُ. قالَ: «بَلَدٌ حَرَامٌ. أفَتَدْرُونَ أيُّ شَهْرٍ هٰذَا؟» قَالُوا: اللهُ وَرَسُولُهُ أعْلَمُ. قالَ: «شَهْرٌ حَرَامٌ». قالَ: «فإنَّ اللهَ حَرَّمَ عَلَيْكُمْ دِماءَكُمْ وأمْوَالَكُمْ وَأعْرَاضَكُمْ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، في شَهْرِكُمْ هٰذَا، في بَلَدِكُمْ هٰذَا».

وقالَ هِشامُ بنُ الغازِ: أخْبَرَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: وَقَفَ النَّبِيُّ ﷺ يَوْمَ النَّحْرِ بَينَ الجَمَرَاتِ في الحَجَّةِ الَّتي حَجَّ بِهٰذَا. وَقالَ: «هٰذَا يَوْمُ الحَجِّ الأكْبرِ»، فَطَفِقَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ اشْهَدْ». فَوَدَّعَ النَّاسَ فَقالُوا: هٰذِهِ حَجَّةُ الوَدَاعِ. [انظر: ٤٤٠٣، ٦٠٤٣، ٦١٦٦، ٦٧٨٥، ٦٨٦٨، ٧٠٧٧]

(133) CHAPTER. May those who provide the pilgrims with water stay at Makkah during the nights of Mina?

1743. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ permitted (them).

(١٣٣) بابٌ: هَلْ يَبِيتُ أصْحابُ السِّقايةِ أوْ غَيْرُهُمْ بِمَكَّةَ لَيالِيَ مِنًى؟

١٧٤٣ - حدَّثَنا مُحَمَّدُ بنُ عُبَيدِ بنِ مَيْمُونٍ: حدَّثَنا عِيسَى بنُ يُونُسَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: رَخَّصَ النَّبِيُّ ﷺ. [راجع: ١٦٣٤]

١٧٤٤ - حدَّثَنَا يَحْيى بنُ مُوسَى: حدَّثَنا مُحَمَّدُ بنُ بَكْرٍ: أخْبرَنا ابْنُ جُرَيْجٍ: أخْبرَني عُبَيْدُ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ أذِنَ ح. [راجع: ١٦٣٤]

1744. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما that the Prophet ﷺ allowed (as above).

١٧٤٥ - حدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ نُمَيرٍ، حَدَّثَنا أبي، حدَّثَنا عُبَيْدُ اللهِ: حدَّثَني نافعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ العَبَّاسَ رَضِيَ اللهُ عَنْهُ اسْتَأذَنَ النَّبِيَّ ﷺ لِيَبِيتَ بِمَكَّةَ لياليَ مِنًى مِنْ أجلِ سِقايَتِهِ فأذِنَ لَهُ. تابَعَهُ أبُو أُسامَةَ وَعُقْبَةُ ابنُ خالِدٍ وَأبُو ضَمْرَةَ. [راجع: ١٦٣٤]

1745. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما Al-'Abbās رَضِيَ اللهُ عَنْهُ asked permission from the Prophet ﷺ to stay at Makkah during the nights of Mina in order to provide water to the people, so the Prophet ﷺ allowed him.

(١٣٤) بابُ رَمي الجِمَارِ،

وقالَ جابِرٌ: رَمَى النَّبِيُّ ﷺ يَوْمَ النَّحْرِ ضُحًى وَرَمى بَعْدَ ذٰلِكَ بَعْدَ الزَّوالِ.

(134) CHAPTER. To do the *Ramy* of the *Jimār*.

Jābir said, "The Prophet ﷺ did the *Ramy* on the day of *Naḥr* (10th of Dhul-Ḥijjah) before noon (this is only for *Jamrat-al-'Aqaba*), and then (on the 11th and the 12th of Dhul-Ḥijjah) he did the *Ramy* after the decline of the sun (after *Ẓuhr*).

١٧٤٦ - حدَّثَنَا أبُو نُعَيْم: حدَّثَنا مِسْعَرٌ، عَن وَبَرَةَ قالَ: سَأَلْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما: مَتى أرْمي الجِمارَ؟ قالَ: إذَا رَمَى إمامُكَ فارْمِهِ. فأعَدْتُ عَلَيهِ المَسْألَةَ قالَ: كُنَّا نَتَحَيَّنُ، فإذَا زَالَتِ الشَّمْسُ رَمَيْنا.

1746. Narrated Wabra: I asked Ibn 'Umar رَضِيَ اللهُ عَنْهُما, "When should I do the *Ramy* of the *Jimār*?" He replied, "When your leader does that." I asked him again the same question. He replied, "We used to wait till the sun declined and then we would do the *Ramy* (i.e., on the 11th and 12th of Dhul-Ḥijjah)."

(١٣٥) بابُ رَمْيِ الجِمارِ مِنْ بَطْنِ الوَادِي

(135) CHAPTER. To do the *Ramy* of *Jimār* from the middle of the valley.

1747. Narrated 'Abdur-Raḥmān bin Yazīd: 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ did the *Ramy* from the middle of the valley. So, I said, "O, Abū 'Abdur-Raḥmān! Some people do the *Ramy* (of the *Jamra*) from above it (i.e., from the top of the valley)." He said, "By Him except Whom none has the right to be worshipped, this is the place from where the one - on whom *Sūrat Al-Baqarah* was revealed (i.e. Allāh's Messenger ﷺ) - did the *Ramy*."

١٧٤٧ - **حدَّثَنَا** مُحَمَّدُ بنُ كَثِيرٍ قَالَ: أخْبَرَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ قالَ: رَمى عَبْدُ اللهِ مِنْ بَطْنِ الوَادِي، فَقُلْتُ: يا أبا عَبْدِ الرَّحْمٰنِ، إنَّ ناساً يَرْمُونها مِنْ فوْقِها. فَقالَ: وَالَّذِي لا إلٰهَ غَيْرُهُ، هٰذَا مَقامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ البَقَرَةِ ﷺ.

وقالَ عَبْدُ اللهِ بْنُ الوَلِيدِ قَالَ: حدَّثَنا سُفْيانُ عَنِ الأعْمَشِ بِهٰذَا.

[انظر: ١٧٤٨، ١٧٤٩، ١٧٥٠]

(136) CHAPTER. The *Ramy* of the *Jimār* with seven small stones.

(١٣٦) بابُ رَمي الجِمارِ بِسَبْعِ حَصَياتٍ،

And this has been narrated by Ibn 'Umar رَضِيَ اللهُ عَنْهُما from the Prophet ﷺ

ذَكَرَهُ ابنُ عَمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ.

1748. Narrated 'Abdur-Raḥmān bin Yazīd: When 'Abdullāh (bin Mas'ūd) رضى الله عنه reached the big *Jamra* (i.e. *Jamrat-ul-'Aqaba*) he kept the Ka'bah on the left side and Mina on his right side and threw seven pebbles (at the *Jamra*) and said, "The one on whom *Sūrat Al-Baqarah* was revealed (i.e., the Prophet ﷺ) had done the *Ramy* similarly."

١٧٤٨ - **حدَّثَنَا** حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبْرَاهِيمَ، عَنْ عَبدِ الرَّحْمٰنِ بنِ يَزِيدَ، عَنْ عَبْدِ اللهِ ابنِ مَسْعودٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ انْتَهَى إلى الجَمْرَةِ الكُبرَى جَعَلَ البَيْتَ عَنْ يَسارِهِ وَمِنًى عَنْ يَمِينِهِ وَرَمى بِسَبْعٍ. وقالَ: هٰكَذَا رَمى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ البَقَرَةِ ﷺ.

[راجع: ١٧٤٧]

(137) CHAPTER. Keeping the House (Ka'bah) on the left on doing *Ramy* of the *Jamrat-ul-'Aqaba*.

(١٣٧) بابُ مَنْ رَمى جَمْرَةَ العَقَبَةِ فَجَعَلَ البَيْتَ عَنْ يَسارِهِ

1749. Narrated 'Abdur-Raḥmān bin Yazīd: I performed *Ḥajj* with Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ and saw him doing *Ramy* of the big

١٧٤٩ - **حدَّثَنَا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا الحَكَمُ، عَنْ إبْرَاهِيمَ،

Jamra (*Jamrat-ul-'Aqaba*) with seven small pebbles, keeping the Ka'bah on his left side and Mina on his right. He then said, "This is the place where the one on whom *Sūrat Al-Baqarah* was revealed (i.e. Allāh's Messenger ﷺ) stood."

عَنْ عَبْدِ الرَّحْمٰنِ ابنِ يَزِيدَ: أَنَّهُ حَجَّ مَعَ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ فَرَآهُ يَرْمِي الجَمْرَةَ الكُبرَى بِسَبْعِ حَصَياتٍ. فَجَعَلَ البَيْتَ عَنْ يَسارِهِ ومِنًى عَنْ يَمِينِهِ، ثُمَّ قالَ: هٰذَا مَقامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ البَقَرَةِ. [راجع: ١٧٤٧]

(138) CHAPTER. To say *'Allāhu Akbar* (Allāh is the Most Great)' on throwing every pebble.

(١٣٨) بابٌ: يُكَبِّرُ مَعَ كُلِّ حَصاةٍ،

This was stated by Ibn 'Umar رَضِيَ اللهُ عَنْهُما that the Prophet ﷺ said so."

قالَهُ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ.

1750. Narrated Al-A'mash: I heard Al-Ḥajjāj saying on the pulpit, "The *Surah* in which *Al-Baqarah* (the cow) is mentioned and the *Sūrah* in which the family of 'Imrān is mentioned and the *Sūrah* in which the women (*An-Nisā*) is mentioned." I mentioned this to Ibrāhīm, and he said, " 'Abdur-Raḥmān bin Yazīd told me, 'I was with (Abdullah) Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ when he did the *Ramy* of the *Jamrat-ul-'Aqaba*. He went down the middle of the valley, and when he came near the tree (which was near the *Jamra*) he stood opposite to it and threw seven small pebbles and said: *Allāhu Akbar* on throwing every pebble.' Then he said, 'By Him, except Whom none has the right to be worshipped, here (at this place) stood the one on whom *Sūrat Al-Baqarah* was revealed (i.e., Allāh's Messenger ﷺ).'"

١٧٥٠ - حدَّثَنا مُسَدَّدٌ، عَنْ عَبْدِ الوَاحِدِ قالَ: حدَّثَنا الأعْمَشُ قالَ: سَمِعْتُ الحَجَّاجَ يَقُولُ عَلى المِنْبَرِ: السُّورَةُ الَّتي يُذْكَرُ فِيها البَقَرَةُ، وَالسُّورَةُ الَّتي يُذْكَرُ فِيها آلُ عِمْرَانَ، وَالسُّورَةُ الَّتي يُذْكَرُ فِيها النِّساءُ. قالَ: فَذَكَرْتُ ذلكَ لإبرَاهِيمَ فَقالَ: حدَّثَنِي عَبْدُ الرَّحْمٰنِ بنُ يَزِيدَ أَنَّهُ كانَ مَعَ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ حِينَ رَمى جَمْرَةَ العَقَبَةِ، فاسْتَبْطَنَ الوَادِيَ حتَّى إذَا حاذَى بالشَّجَرَةِ اعْتَرَضَها فَرَمى بِسَبْعِ حَصَياتٍ. يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ ثُمَّ قالَ: مِنْ هٰهُنا والَّذِي لا إلٰهَ غَيْرُهُ قامَ الَّذِي أُنْزِلَتْ عَلَيهِ سُورَةُ البَقَرَةِ ﷺ. [راجع: ١٧٤٧]

(139) CHAPTER. Not standing (for invocation) after doing *Ramy* of the *Jamrat-ul-'Aqaba*.

(١٣٩) بابُ مَنْ رَمى جَمْرَةَ العَقَبَةِ ولَمْ يَقِفْ،

Ibn 'Umar رَضِيَ اللهُ عَنْهُما, narrated this on the authority of the Prophet ﷺ

قالَهُ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ.

(140) CHAPTER. After doing *Ramy* of the (other) two *Jamrāt* (*Dunya* and *Wusṭā*) one should go and stand on level ground, (and invoke Allāh), facing the *Qiblah* (Ka'bah at Makkah).

(١٤٠) بابُ إذَا رَمى الجَمْرَتَينِ يَقُومُ مُسْتَقْبِلَ القِبْلَةِ وَيُسْهِلُ

1751. Narrated Sālim: Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to do *Ramy* of the *Jamrat-ud-Dunya* (the *Jamra* near to the Khaif mosque) with seven small stones and used to recite *Takbīr* on throwing every pebble. He then would go ahead till he reached the level ground; where he would stand facing the *Qiblah* for a long time and invoke (Allāh) while raising his hands. Then he would do *Ramy* of the *Jamrat-ul-Wusṭā* (middle *Jamra*) and then he would go to the left towards the middle ground, where he would stand facing the *Qiblah*. He would remain standing there for a long period and invoke (Allāh) while raising his hands. Then he would do *Ramy* of the *Jamrat-ul-'Aqaba* from the middle of the valley, but he would not stay by it, and then he would leave and say, "I saw the Prophet ﷺ doing like this."

١٧٥١ - حدَّثَنَا عُثمانُ بنُ أبي شَيْبَةَ: حدَّثَنا طَلْحَةُ بنُ يَحْيَى: حدَّثَنا يُونُسُ، عَنِ الزُّهْرِي، عَنْ سالم، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ كانَ يَرْمي الجَمْرَةَ الدُّنْيا بِسَبْعِ حَصَياتٍ، يُكَبِّرُ عَلى إثْرِ كُلِّ حَصَاةٍ ثُمَّ يَتَقَدَّمُ حتَّى يُسْهِلَ فَيَقُومَ مُسْتَقْبِلَ القِبْلَةِ، فَيَقُومُ طَوِيلاً وَيَدْعُو وَيَرْفَعُ يَدَيْهِ ثُمَّ يَرْمي الوُسْطَى، ثُمَّ يأخُذُ ذَاتَ الشِّمالِ فَيَسْتَهِلُّ وَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ، فَيَقُومُ طَوِيلاً ويَدْعُو وَيَرْفَعُ يَدَيْهِ وَيَقُومُ طَوِيلاً. ثُمَّ يَرْمي جَمْرَةَ ذَاتِ العَقَبَةِ مِنْ بَطْنِ الوَادِي. وَلا يَقِفُ عِنْدَها ثُمَّ يَنْصَرِفُ وَيَقُولُ: هٰكَذَا رَأيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ. [انظر: ١٧٥٢، ١٧٥٣]

(141) CHAPTER. To raise the hands (for invocation) near *Al-Jamrat-ud-Dunya* and *Al-Jamrat-ul-Wusṭā*.

(١٤١) بابُ رَفْعِ اليَدَيْنِ عِنْدَ جَمْرَةِ الدُّنْيا وَالوُسْطَى

1752. Narrated Sālim bin 'Abdullāh: 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to do *Ramy* of the *Jamrat-ud-Dunya* with seven small pebbles and used to recite *Takbīr* on throwing each stone. He, then, would proceed further till he reached the level ground, where he would stay for a long time, facing the *Qiblah* to invoke (Allāh) while

١٧٥٢ - حدَّثَنَا إسْمَاعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي أخِي، عَنْ سُلَيْمانَ، عَنْ يُونُسَ ابنِ يَزِيدَ، عَنِ ابنِ شِهابٍ، عَنْ سالمِ بنِ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ

raising his hands. Then he would do *Ramy* of the *Jamrat-ul-Wusṭā* similarly and would go to the left towards the level ground, where he would stand for a long time facing the *Qiblah* to invoke (Allāh) while raising his hands. Then he would do *Ramy* of the *Jamrat-al-'Aqaba* from the middle of the valley, but he would not stay by it. Ibn 'Umar used to say, "I saw Allāh's Messenger ﷺ doing like that."

يَرْمِي الجَمْرَةَ الدُّنْيا بِسَبْعِ حَصَياتٍ. يُكَبِّرُ عَلى إِثْرِ كُلِّ حَصَاةٍ، ثُمَّ يَتَقَدَّمُ فَيُسْهِلُ. فَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ قِياماً طَوِيلاً، فَيَدْعُو وَيَرْفَعُ يَدَيْهِ. ثُمَّ يَرْمِي الجَمْرَةَ الوُسْطَى كذلكَ فَيَأْخُذُ ذَاتَ الشِّمالِ فَيُسْهِلُ وَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ قِياماً طَوِيلاً فَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَرْمِي الجَمْرَةَ ذَاتَ العَقَبَةِ مِنْ بَطْنِ الوَادِي وَلا يَقِفُ وَيَقُولُ: هٰكَذَا رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُ. [راجع: ١٧٥١]

(142) CHAPTER. Invoking (Allāh) near the two *Jamrāt*.

(١٤٢) بابُ الدُّعاءِ عِنْدَ الجَمْرَتَينِ

1753. Narrated Aẓ-Ẓuhrī: Whenever Allāh's Messenger ﷺ stoned the *Jamra* near Mina mosque, he would do *Ramy* of it with seven small pebbles and say *Takbīr* on throwing each pebble. Then he would go ahead and stand facing the *Qiblah* with his hands raised, and invoke (Allāh) and he used to stand for a long period. Then he would come to the second *Jamra* (*Al-Wustā*) and stone it with seven small stones, reciting *Takbīr* on throwing each stone. Then he would descend to the left near the valley and stand facing the *Qiblah* with raised hands to invoke (Allāh). Then he would come to the *Jamra* near the *'Aqaba* (*Jamrat-ul-'Aqaba*) and do *Ramy* of it with seven small pebbles, reciting *Takbīr* on throwing each stone. He then would leave and not stay by it.

Narrated Aẓ-Ẓuhrī: I heard Sālim bin 'Abdullāh saying the same that his father said so on the authority of the Prophet ﷺ. And Ibn 'Umar used to do the same.

١٧٥٣ - وَقالَ مُحَمَّدٌ: حدَّثَنا عُثْمانُ ابنُ عُمَرَ: أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: أنَّ رَسُولَ اللهِ ﷺ كانَ إذَا رَمَى الجَمْرَةَ الَّتي تَلي مَسْجِدَ مِنًى يَرْمِيها بِسَبْعِ حَصَياتٍ، يُكَبِّرُ كُلَّما رَمَى بِحَصاةٍ. ثُمَّ تَقَدَّمَ أمامَها فَوَقَفَ مُسْتَقْبِلَ القِبْلَةِ رَافِعاً يَدَيْهِ يَدْعُو وكانَ يُطِيل الوقُوفَ. ثُمَّ يَأتي الجَمْرَةَ الثَّانِيَةَ فَيرمِيها بِسَبْعِ حَصَياتٍ، يُكَبِّرُ كُلَّما رَمَى بِحَصَاةٍ. ثُمَّ يَنْحَدِرُ ذَات اليَسارِ مِمَّا يَلِي الوَادِيَ فَيَقِفُ مُسْتَقْبِلَ القِبْلَةِ رَافِعاً يَدَيهِ يَدْعُو ثُمَّ يَأتي الجَمْرَةَ الَّتِي عِنْدَ العَقَبَةِ فَيرْمِيها بِسَبْعِ حَصَياتٍ يُكَبِّرُ عِنْدَ كُلِّ حَصَاةٍ ثُمَّ يَنْصَرِفُ وَلا يَقِفُ عِنْدَها. قالَ الزُّهْرِيُّ: سَمِعْتُ سالِمَ بنَ عَبْدِ اللهِ

يُحَدِّثُ بِمِثْلِ هٰذَا عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. وكانَ ابنُ عُمَرَ يَفْعَلُهُ.

[راجع: ١٧٥١]

(143) CHAPTER. To perfume oneself after doing *Ramy* of the *Jimār* and to have one's head shaved before *Ṭawāf-al-Ifāḍa*.

(١٤٣) بابُ الطِّيبِ بَعْدَ رَمْيِ الجِمارِ، وَالحَلْقِ قَبْلَ الإفاضَةِ

1754. Narrated 'Abdur-Raḥmān bin Al-Qāsim: I heard my father who was the best man of his age, saying, "I heard 'Āishah رَضِيَ اللهُ عَنْهَا saying, 'I perfumed Allāh's Messenger ﷺ with my own hands before finishing his *Iḥrām* while yet he has not performed *Ṭawāf-al-Ifāḍa*.' She spread her hands (while saying so.)"

١٧٥٤ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ القاسِمِ: وَكَانَ أَفْضَلَ أَهْلِ زَمَانِهِ أَنَّهُ سَمِعَ أباهُ وكانَ أفْضَلَ أَهْلِ زَمانِهِ يَقُولُ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها، تَقُول: طَيَّبْتُ رَسُولَ اللهِ ﷺ بِيَدَيَّ هاتَينِ حِينَ أَحْرَمَ، وَلِحِلِّهِ حِينَ أَحَلَّ قَبْلَ أَنْ يَطُوفَ، وبَسَطَتْ يَدَيها. [راجع: ١٥٣٩]

(144) CHAPTER. *Ṭawāf-al-Wadā'*.

(١٤٤) بابُ طَوافِ الوَدَاعِ

1755. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The people were ordered to perform the *Ṭawāf* of the Ka'bah (*Ṭawāf-al-Wadā'*) as the last thing before leaving (Makkah), except the menstruating women who were exempted.

١٧٥٥ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا سُفْيانُ. عَنِ ابنِ طاوُسٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بالبَيْتِ إلَّا أَنَّهُ خُفِّفَ عَنِ الحائِضِ.

[راجع: ٣٢٩]

1756. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the *Ẓuhr*, *'Aṣr*, *Maghrib* and the *'Ishā' Ṣalāt* (prayers) and slept for a while at a place called Al-Muḥaṣṣab and then rode to the Ka'bah and performed *Ṭawāf* round it (*Ṭawāf-al-Wadā'*).

١٧٥٦ - حدَّثَنَا أَصْبَغُ بنُ الفَرَجِ: أَخْبَرَنا ابنُ وَهْبٍ، عَنْ عَمْرِو بنِ الحارِثِ، عَنْ قَتادَةَ: أَنَّ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ حدَّثَهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالعَصْرَ وَالمَغْرِبَ وَالعِشاءَ، ثُمَّ رَقَدَ رَقْدَةً بالمُحَصَّبِ ثُمَّ رَكِبَ إلى البَيْتِ فَطافَ بِهِ.

تابَعَهُ اللَّيْثُ: حدَّثَنِي خالِدٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: أنَّ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ حدَّثَهُ عَنِ النَّبِيِّ ﷺ. [انظر: ١٧٦٤]

(١٤٥) بابٌ: إذَا حاضَتِ المَرْأةُ بَعْدَ ما أفاضَتْ

(145) CHAPTER. If a woman gets her menses after *Ṭawāf-al-Ifāḍa* (would it be obligatory for her to perform *Ṭawāf-al-Wadā'*?).

١٧٥٧ - **حدَّثَنَا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ زَوْجَ النَّبِيِّ ﷺ حاضَتْ فَذَكَرْتُ ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقالَ: «أحابِسَتُنا هِيَ؟» قالُوا: إنَّها قَدْ أفاضَتْ. قالَ: «فَلا إذاً». [راجع: ٢٩٤]

1757. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Ṣafiyya bint Ḥuyai, the wife of the Prophet ﷺ got her menses, and Allāh's Messenger ﷺ was informed of that. He said, "Would she delay us?" The people said, "She has already performed *Ṭawāf-al-Ifāḍa*." He said, "Then she will not (delay us)."

١٧٥٨، ١٧٥٩ - **حدَّثَنَا** أبُو النُّعْمانِ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ: أنَّ أهْلَ المَدِينَةِ سَألُوا ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ امْرَأةٍ طافَتْ، ثُمَّ حاضَتْ، قالَ لَهُمْ: تَنْفِرُ. قالُوا: لا نأْخُذُ بِقَوْلِكَ وَنَدَعُ قَوْلَ زَيْدٍ، قالَ: إذَا قَدِمْتُمُ المَدِينَةَ فَاسْألُوا فَقَدِمُوا المَدِينَةَ فَسألُوا فَكانَ فِيمَنْ سَألُوا أمُّ سُلَيْمٍ. فَذَكَرَتْ حَدِيثَ صَفِيَّةَ. رَواهُ خالِدٌ وَقَتادَةُ عَنْ عِكْرِمَةَ.

1758, 1759. Narrated 'Ikrima: The people of Al-Madīna asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُما about a woman who got her menses after performing *Ṭawāf-al-Ifāḍa*. He said, "She could depart (from Makkah)." They said, "We will not act on your verdict and ignore the verdict of Zaid." Ibn 'Abbās said, "When you reach Al-Madīna, inquire about it." So, when they reached Al-Madīna they asked (about that). One of those they asked was Umm Sulaim. She told them the narration of Ṣafiyya (*Ḥadīth* No.1757).

١٧٦٠ - **حدَّثَنَا** مُسْلِمٌ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طاوُسٍ، عَنْ أبِيهِ،

1760. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A menstruating woman was allowed to leave Makkah if she had done *Ṭawāf-al-Ifāḍa*.

عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: رُخِّصَ للحائِضِ أنْ تَنْفِرَ إذَا أفاضَتْ. [راجع: ٣٢٩]

1761. Ṭāwūs (a subnarrator) said that his father said, "I heard Ibn 'Umar رَضِيَ اللهُ عَنْهُما saying that she should not depart. Then later I heard him saying that the Prophet ﷺ had allowed them (menstruating women) to depart."

١٧٦١ - قالَ: وسَمِعْتُ ابنَ عُمَرَ يَقُولُ: إنَّها لا تَنْفِرُ. ثُمَّ سَمِعْتُهُ يَقُولُ بَعْدُ: إنَّ النَّبِيَّ ﷺ رَخَّصَ لَهُنَّ. [راجع: ٣٣٠]

1762. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We set out with the Prophet ﷺ with the intention of performing *Ḥajj* only. The Prophet ﷺ reached Makkah and performed *Ṭawāf* [of the Ka'bah and *Sāy* (going) between Aṣ-Ṣafā and Al-Marwa] and did not finish the *Iḥrām*, because he had the *Hady* with him. His Companions and his wives performed *Ṭawāf* [of the Ka'bah and *Sāy* (going) between Aṣ-Ṣafā and Al-Marwa], and those who had no *Hady* with them finished their *Iḥrām*. I got the menses and performed all the ceremonies of *Ḥajj*. So, when it was the night of *Ḥaṣba* (night of departure), I said, "O Allāh's Messenger! All your Companions are returning with *Ḥajj* and *'Umra* except me." He asked me, "Didn't you perform *Ṭawāf* of the Ka'bah (*'Umra*) when you reached Makkah?" I said, "No." He said, "Go to Tan'īm with your brother 'Abdur-Rahmān, and assume *Iḥrām* for *'Umra* and I will wait for you at such and such a place." So, I went with 'Abdur-Raḥmān to Tan'īm and assumed *Iḥrām* for *'Umra*. Then Ṣafiyya bint Ḥuyai got menses. The Prophet ﷺ said, "*'Aqrā Ḥalqā*![1] You will detain us! Didn't you perform *Ṭawāf* (*Al-Ifāḍa*) on the day of *Naḥr* (slaughtering)?" She said, "Yes, I did." He said, "Then there is no harm, depart." So I met the Prophet: ﷺ when he was ascending

١٧٦٢ - **حدَّثَنا** أبُو النُّعْمانِ: حدَّثَنا أبُو عَوانَةَ، عَنْ مَنْصُورٍ، عَنْ إبْراهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: خَرَجْنا مَعَ النَّبِيِّ ﷺ وَلا نُرَى إلَّا الحَجَّ، فَقَدِمَ النَّبِيُّ ﷺ فَطافَ بالبَيْتِ وَبَينَ الصَّفا وَالمَرْوَةِ ولَمْ يَحِلَّ، وكانَ مَعَهُ الهَدْيُ. فَطافَ مَنْ كانَ مَعَهُ مِنْ نِسائِهِ وَأصْحابِهِ وَحَلَّ مِنْهُمْ مَنْ لَمْ يَكُنْ مَعَهُ الهَدْيُ. فَحاضَتْ هيَ فَنَسَكْنا مَناسِكَنا مِنْ حَجِّنا، فَلَمَّا كانَتْ لَيْلَةَ الحَصْبَةِ لَيْلَةُ النَّفْرِ قالَتْ: يا رَسُولَ اللهِ، كُلُّ أصْحابِكَ يَرْجِعُ بِحَجٍّ وَعُمْرَةٍ غَيْرِي. قالَ: «ما كُنْتِ تَطُوفِينَ بالبَيْتِ لَيالِيَ قَدِمْنا مَكَّةَ؟» قُلْتُ: لا، قالَ: «فاخْرُجِي مَعَ أخِيكِ إلى التَّنْعِيمِ فَأهِلِّي بِعُمْرَةٍ. ومَوْعِدُكِ مَكانَ كَذَا وكَذَا»، فَخَرَجْتُ مَعَ عَبْدِ الرَّحْمٰنِ إلى التَّنْعِيمِ فَأهْلَلْتُ بِعُمْرَةٍ. وحاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ، فَقالَ النَّبِيُّ ﷺ:

(1) (H.1762) *"Aqrā Ḥalqā"*: See the glossary.

the heights towards Makkah and I was descending, or vice-versa.

«عَقْرَى حَلْقَى، إِنَّكِ لَحَابِسَتُنا. أما كُنْتِ طُفْتِ يَوْمَ النَّحْرِ؟» قَالَتْ: بَلى، قالَ: «فَلا بَأسَ، انْفِرِي» فَلَقِيتُهُ مُصْعِداً عَلى أَهْلِ مَكَّةَ وَأنا مُنْهَبِطَةٌ. أَوْ أنا مُصْعِدَةٌ وَهُوَ مُنْهَبِطٌ. وقالَ مُسَدَّدٌ: قُلْتُ: لا. وَتابَعَهُ جَرِيرٌ عَنْ مَنْصُورٍ في قَوْلِهِ: لا. [راجع: ٢٩٤]

(146) CHAPTER. Whoever offered the *'Aṣr* prayer at Abṭaḥ on the day of departure from Minā (Day of *Nafr*).

(١٤٦) بابُ مَنْ صَلى العَصْرَ يَوْمَ النَّفْرِ بالأَبْطَحِ

1763. Narrated 'Abdul-Azīz bin Rufai: I asked Anas bin Mālik, "Tell me something you have observed about the Prophet ﷺ concerning where he offered the *Ẓuhr* prayer on the day of *Tarwiya* (8th Dhul-Ḥijjah)." Anas replied, "He offerd it at Mīna." I said, "Where did he offer the *'Aṣr* prayer on the day of *Nafr* (day of departure from Minā)?" He replied, "At Al-Abtah," and added, "You should do as your rulers (or leaders) do."

١٧٦٣ - **حدَّثَنا** مُحَمَّدُ بنُ المُثَنّى: حدَّثَنا إسحَاقُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ الثَّورِيُّ، عَنْ عَبْدِ العَزِيزِ بنِ رُفَيْعٍ قالَ: سَأَلْتُ أَنَسَ بنَ مالِكٍ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنِ النَّبِيِّ ﷺ، أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ؟ قالَ: بِمِنًى. قُلْتُ: فأَيْنَ صَلَّى العَصْرَ يَوْمَ النَّفْرِ؟ قالَ: بالأَبْطَحِ. افْعَلْ كما يَفْعَلُ أُمَرَاؤُكَ. [راجع: ١٦٥٣]

1764. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the *Ẓuhr*, *'Aṣr*, *Maghrib* and *'Ishā*, *Ṣalāt* (prayers) and slept for a while at a place called Al-Muḥaṣṣab and then he rode towards the Ka'bah and performed *Ṭawāf* (*al-Wadā'*).

١٧٦٤ - **حدَّثَنا** عَبْدُ المُتعالِ بنُ طالِبٍ قالَ: حدَّثَنا ابنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرُو بنُ الحارِثِ: أَنَّ قَتادَةَ حدَّثَهُ عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ أَنَسَ بنَ مَالِكٍ حدَّثَهُ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى الظُّهْرَ وَالعَصْرَ وَالمَغْرِبَ وَالعِشاءَ وَرَقَدَ رَقْدَةً بالمُحَصَّبِ ثُمَّ رَكِبَ إلى البَيْتِ فَطافَ بِهِ. [راجع: ١٧٥٦]

(147) CHAPTER. Al-Muḥaṣṣab. (This is stituated between Makkah and Minā and is also called Al-'Abṭaḥ or Ḥaṣba or Khaif Banī Kināna.)

(١٤٧) بابُ المُحَصَّبِ

1765. Narrated 'Āishah رضي الله عنها: It (i.e., Al-Abtaḥ) was a place where the Prophet ﷺ used to camp so that it might be easier for him to depart.

١٧٦٥ - حدَّثَنَا أَبُو نُعَيْم: حدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: «إنَّما كانَ مَنْزِلاً يَنزِلُهُ النَّبِيُّ ﷺ لِيَكُونَ أسمَحَ لِخُرُوجِهِ، تَعْنِي بالأَبْطَحِ.

1766. Narrated Ibn 'Abbās رضي الله عنهما: Staying at Al-Muḥaṣṣab is not one of the ceremonies (of *Ḥajj*), but Al-Muḥaṣṣab is a place where Allāh's Messenger ﷺ camped (during his *Ḥajjat-al-Wadā'*).

١٧٦٦ - حدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، قالَ عَمْرٌو، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَيْسَ التَّحْصِيبُ بِشَيْءٍ إنَّما هُوَ مَنزِلٌ نَزَلَهُ رَسُولُ اللهِ ﷺ.

(148) CHAPTER. To camp at Dhi-Ṭuwā before entering Makkah and to camp at Al-Baṭḥā' which is at Dhul-Ḥulaifa on returning from Makkah (to Al-Madīna).

(١٤٨) بابُ النزُولِ بِذِي طُوًى قَبْلَ أنْ يَدْخُلَ مَكَّةَ، والنزُولِ بالبَطْحاءِ الَّتي بِذِي الحُلَيْفَةِ إذَا رَجَعَ مِنْ مَكَّةَ

1767. Narrated Nāfi': Ibn 'Umar رضي الله عنهما used to spend the night at Dhi-Ṭuwā in between the two *Thaniya* and then he would enter Makkah through the *Thaniya* which is at the higher region of Makkah, and whenever he came to Makkah for *Ḥajj* or *'Umra*, he never made his she-camel kneel down except near the gate of the *Masjid* (*Al-Masjid-al-Haram*), and then he would enter (it) and go to the Black (Stone) Corner and start from there the circumambulation of the Ka'bah seven times: hastening in the first three rounds (*Ramal*) and walking in the last four.

On finishing, he would offer two *Rak'ā* prayer (of *Ṭawāf*) and set out to perform *Tawāf* – [*Sāy* (going)] between Aṣ-Ṣafā and Al-Marwa before returning to his dwelling

١٧٦٧ - حدَّثَنَا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثنا أَبُو ضَمْرَةَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَبِيتُ بِذِي الطُّوَى بَيْنَ الثَّنِيَّتَيْنِ ثُمَّ يَدْخُلُ مِنَ الثَّنِيَّةِ الَّتي بأَعْلى مَكَّةَ. وكانَ إذَا قَدِمَ حاجّاً أَوْ مُعتَمِراً لَمْ يُنِخْ ناقَتَه إلَّا عِنْدَ بابِ المَسْجِدِ. ثُمَّ يَدْخُل فيَأتي الرُّكْنَ الأَسْوَدَ فَيَبْدَأُ بِهِ، ثُمَّ يَطُوفُ سَبْعاً: ثَلاثاً سَعْياً وَأَرْبَعاً مَشْياً. ثُمَّ يَنْصَرِفُ فَيُصَلِّي سَجْدَتَيْنِ، ثُمَّ يَنْطَلِقُ قَبْلَ أنْ يَرْجِعَ إلى مَنزِلِهِ فَيَطُوف بَيْنَ الصَّفا

place. On returning (to Al-Madīna) from *Ḥajj* or *'Umra,* he used to make his camel kneel down at Al-Baṭḥā which is at Dhul-Ḥulaifa, the place where the Prophet ﷺ used to make his camel kneel down.

وَالمَرْوَةِ. وكانَ إذَا صَدَرَ عَنِ الحَجِّ أوِ العُمْرَةِ أناخَ بالبَطْحاءِ الَّتي بِذِي الحُلَيْفَةِ الَّتي كانَ النَّبِيُّ ﷺ يُنيخُ بِها. [راجع: ٤٩١]

1768. Narrated Khālid bin Al-Ḥārith: 'Ubaidullāh was asked about Al-Muḥaṣṣab. 'Ubaidullāh narrated: Nāfi' said, "Allāh's Messenger ﷺ, 'Umar and Ibn 'Umar camped there." Nāfi' added, "Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to offer the *Ẓuhr* and *'Aṣr* prayer at it (i.e. Al-Muḥaṣṣab)." I think he mentioned the *Maghrib* prayer also. I said, "I don't doubt about *'Ishā'* (i.e., he used to offer it there also), and he used to sleep there for a while. He used to say, 'The Prophet ﷺ used to do the same.'"

١٧٦٨ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا خالِدُ بنُ الحارِثِ قالَ: سُئِلَ عُبَيْدِ اللهِ عَنِ المُحَصَّبِ، فحدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ قالَ: نَزَلَ بِها رَسُولُ اللهِ ﷺ وَعُمَرُ وَابنُ عُمَرَ. وَعَنْ نافِعٍ أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يُصَلِّي بِها يَعْنِي المُحَصَّبَ الظُّهْرَ وَالعَصْرَ، أحْسِبُهُ قالَ: وَالمَغْرِبَ. قالَ خالِدٌ: لا أشُكُّ في العِشاءِ، ويَهْجَعُ هَجْعَةً، وَيَذْكُر ذلِكَ عَنِ النَّبِيِّ ﷺ.

(149) CHAPTER. Staying at Dhī-Ṭuwa on returning from Makkah.

(١٤٩) بابُ منْ نزلَ بِذِي طُوًى إذَا رَجَعَ منْ مَكَّةَ

1769. Narrated Nāfi': Whenever Ibn 'Umar رَضِيَ اللهُ عَنْهُما approached (Makkah), he used to pass the night at Dhī-Ṭuwa till dawn, and then he would enter Makkah. On his return from Makkah, he used to pass by Dhī-Ṭuwa and pass the night there till dawn, and he used to say that the Prophet ﷺ used to do the same.

١٧٦٩ - وقالَ مُحَمَّدُ بنُ عيْسَى: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ كانَ إذَا أقْبَلَ باتَ بِذِي طُوًى حتَّى إذَا أصْبَحَ دَخَلَ وَإذَا نَفَرَ مَرَّ بِذِي طُوًى وَباتَ بِها حتَّى يُصْبِحَ. وكانَ يَذْكُرُ أنَّ النَّبِيَّ ﷺ كانَ يَفْعَلُ ذٰلِكَ. [راجع: ٤٩١]

(150) CHAPTER. Trading during the time of *Ḥajj,* and selling in the markets of the Pre-Islāmic Period.

(١٥٠) بابُ التِّجارَةِ أيَّامَ المَوْسِمِ وَالبَيْعِ في أسْوَاقِ الجاهِلِيَّةِ

1770. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Dhul-Majāz and 'Ukāz were the markets of

١٧٧٠ - حدَّثَنا عُثْمانُ بنُ

the people during the Pre-Islāmic Period of Ignorance. When the people embraced Islām, they disliked to do bargaining there till the following Verses were revealed:

"There is no sin on you if you seek of the Bounty of your Lord (during *Ḥajj* by trading, etc.)..." (V.2:198)

الهَيْثم: أخْبرَنا ابنُ جُرَيْجٍ: قالَ عَمْرُو بنُ دِينارٍ: قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: كانَ ذُو المجازِ وعُكاظٌ مَتْجَرَ النَّاسِ في الجاهِلِيَّة. فَلَمَّا جاءَ الإسْلامُ كَأنَّهُمْ كَرِهُوا ذلكَ حتَّى نَزَلَتْ ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أن تَبْتَغُوا فَضْلًا مِن رَّبِّكُمْ﴾ [البقرة: ١٩٨] في مَوَاسِمِ الحَجِّ. [انظر: ٢٠٥٠، ٢٠٩٨، ٤٥١٩]

(151) CHAPTER. To depart from Al-Muḥaṣṣab in the last part of night.

(١٥١) بابُ الادِّلاجِ مِنَ المُحَصَّبِ

1771. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Ṣafiyya got her menses on the night of *Nafr* (departure from *Ḥajj*), and she said, "I see that I will detain you." The Prophet ﷺ said, "*'Aqrā Ḥalqā*! Did she perform the *Ṭawāf* (*Al-Ifāḍa*) on the Day of *Naḥr* (slaughtering)?" Somebody replied in the affirmative. He said, "Then depart."

١٧٧١ - **حدَّثَنا** عُمَرُ بن حَفْص: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَني إبْرَاهِيمُ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: حاضَتْ صَفِيَّةُ لَيْلَةَ النَّفْرِ، فَقالَتْ: ما أرَاني إلَّا حابِسَتَكُمْ قالَ النَّبِيُّ ﷺ: «عَقْرىٰ حَلْقىٰ، أطافَتْ يَوْمَ النَّحْرِ؟» قِيلَ: نَعَمْ، قالَ: «فانْفِرِي». [راجع: ٢٩٤]

1772. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا "We set out with Allāh's Messenger ﷺ (from Al-Madīna) with the intention of performing *Ḥajj* only. When we reached Makkah, he ordered us to finish the *Iḥrām*. When it was the night of *Nafr* (departure), Safiyya bint Ḥuyai got her menses. The Prophet ﷺ said, "*Ḥalqa 'Aqrā*! I think that she will detain you," and asked (her), "Did you perform the *Ṭawāf* (*Al-Ifāḍa*) on the day of *Naḥr* (slaughtering)?" She replied, "Yes." He said, "Then depart." I said, "O Allāh's Messenger! I have not (done the *'Umra*)." He replied, "Perform *'Umra* from Tan'īm."

١٧٧٢ - قالَ أبُو عَبْدِ اللهِ: وَزَادَني مُحَمَّدٌ: حدَّثَنا مُحاضِرٌ قالَ: حدَّثَنا الأعمَشُ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ لا نَذْكُرُ إلَّا الحَجَّ فَلَمَّا قَدِمْنا أمَرَنا أنْ نَحِلَّ. فَلَمَّا كانَتْ لَيْلَةُ النَّفْرِ حاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ، فَقالَ النَّبِيُّ ﷺ: «حَلْقى عَقْرَى، ما أُرَاها إلَّا

My brother went with me and we came across the Prophet ﷺ in the last part of the night. He said, "Wait at such and such a place."

حابِسَتُكُمْ». ثُمَّ قالَ: «كُنْتِ طُفْتِ يَوْمَ النَّحْرِ؟» قالَتْ: نَعَمْ قالَ: «فَانْفِرِي»، قُلْتُ: يا رَسُولَ الله إِنِّي لَمْ أَكُنْ حَلَلْتُ، قالَ: «فاعْتَمِرِي مِنَ التَّنْعِيمِ». فَخَرَجَ مَعَها أَخُوها فَلَقِيناهُ مُدَّلِجاً: فَقالَ: «مَوْعِدُكَ مَكانَ كَذَا وكَذَا». [راجع: ٢٩٤]